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KERALA DISTRICT GAZETTEERS

TRICHUR

By

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PREFACE

The scheme for the preparation of District Gazetteers was one of the Educational Development Schemes included in the Second Five Year Plan. The Government of India sponsored the scheme in 1955 and requested the State Governments to implement it. The scheme of contents of the District Gazetteers and the organisational set-up for the execution of the project were drawn up by the Government of India on a uniform basis in order to exercise unified central direction and control over the scheme. In July, 1958 the Government of Kerala in the Education Department accepted the scheme and appointed me as State Editor. In February 1959 an Advisory Board for the Kerala Gazetteers was constituted with the Minister for Education as *ex-officio* Chairman and the following as members.

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15. One representative of the Kerala Sahithya Akademi, Trichur.
16. The Editor, Indian Gazetteers, New Delhi or his nominee.
17. State Editor, Kerala Gazetteers (Convener).

The District Gazetteer of Trichur is the second in the series of Kerala District Gazetteers to be compiled and published. Its scheme of contents closely follows the pattern laid down by the Central Government. The draft of the volume was ready in April 1961 and it was revised in September 1961 in the light of the suggestions made by the Editor, Indian Gazetteers, in the Union Ministry of Scientific Research and Cultural Affairs, New Delhi. The revised draft received the approval of the Government of India for publication in December of the same year and the volume was promptly sent to the press.

I must avail myself of this opportunity to express my sincere thanks to all those who have co-operated with me in the complex task of the compilation of this volume. Some of the sections of Chapter I were contributed by specialists in the field or by concerned Departments of the Government of India. The sections on Flora and Fauna were contributed by Dr. A. Abraham, M.A., Ph.D., University Professor of Botany, Trivandrum, and Dr. A. P. Mathew, M.A., Ph.D., Retired Professor of Zoology, University College, Trivandrum respectively and I wish to express my sincere thanks to them. Much of the material for the section on Geography was supplied by the District Collector, Trichur and I have received the invaluable assistance of Sri S. Muthukrishna Karayalar, Professor of Geography, Training College, Trivandrum in compiling the section. The section on Geology was contributed by the Geological Survey of India and that on Climate by the Meteorological Department of India, Poona and I must acknowledge my thanks to these Departments. I have also received invaluable assistance from several Departments and officials of the Central and State Governments in the course of my work. In this connection the Department of Statistics, Kerala State, which supplied some of the tables that enrich this volume, deserves special mention. I must also express my sincere thanks to all the members of the Advisory Board for the Kerala Gazetteers who scrutinised various Chapters or portions of this volume and helped me with their suggestions. I am particularly indebted to Dr. N. Krishnan Tampi, Retired Director of Public Health, Trivandrum and Sri P. D. Nair, Retired Director of

Agriculture, Kerala State, who perused the Chapters on "Medical and Public Health Services" and "Agriculture and Irrigation" respectively and offered several constructive suggestions with a view to enhancing the value of the draft. I must also thank the Director of Public Relations, Kerala State, Trivandrum, who was kind enough to peruse the Chapter on "Places of Interest".

In this connection I must make a few observations in regard to the contents of the Chapter on History for the compilation of which I am solely responsible. The Trichur District represents an area which is of unique importance from the historical and cultural points of view, and I have attempted to highlight in this Chapter the local history of the District in the background of the general political and cultural development of Kerala. The history of the ancient period has been given special attention in this Chapter. Unfortunately neither the old *Cochin State Manual* nor any of the earlier or later historical works in English have helped to convey a true picture of the political and cultural history of ancient Kerala. Though the writings of modern historians like K.M. Panikkar have been of immense value to students of history in studying Kerala history of the medieval and modern periods, the ancient history of the region had remained more or less a *terra incognita* till recent times. It is from the works on Kerala History published by Professor Elamkulam P. N. Kunjan Pillai in Malayalam that historians are now in a position to reconstruct the ancient history of this region. In the compilation of this Chapter I have paid due attention to the recent advances in historical research that have been made thanks to the labours of Professor Elamkulam. The history of the Second Chera Empire (800-1102) hitherto unknown to outside historians has been highlighted in this Chapter. It is hoped that this would help to give the Cheras, like the Pandyas and the Cholas, their due place in the general scheme of South Indian History.

I must also acknowledge my thanks to the Central Gazetteers Unit, New Delhi for having thoroughly scrutinised the various Chapters and made several useful suggestions with a view to improving the standard of this volume. The Unit has indeed done a remarkable job in the matter of planning and co-ordinating the work of preparing the District Gazetteers. The Department of Survey and Land Records, Kerala State which prepared the maps included in this volume also deserves my thanks. I must also place on record my thanks to the

Archaeological Survey of India for having supplied the photographs of the Vadakkunnathan, Tiruvanchikulam and Triprayar Temples and the pre-historic sites of Porkalam, Ariyannur and Kattakambal, to the Manager of the Guruvayur Devaswom for having supplied a photograph of the Guruvayur Temple, and the Director of Public Relations for some other photographs included in this volume.

My thanks are also due to the staff of my office, both technical and non-technical, who worked as a team and rendered the difficult task of compilation of this volume less difficult. Sarvasree K. K. Ramachandran Nair, N. Krishna Pillai, A. Balakrishnan, G. Ravindran Nair, M. Abdul Aziz and T. S. Nelan who comprise the technical staff of Research Assistants in my office did a remarkable job in compiling statistical data and material for the various Chapters and the final draft of this volume bears the impress of their earnest endeavours. I must also express my genuine appreciation of the services rendered by Sri N. Raghavan, Steno-Typist in my office, without whose assistance it would not have been possible for me to give shape to the contents of this volume and get it ready for the press. The Typists Sarvasree P. Balakrishnan Nair, P. Thomas, and M. Abdul Rahiman, and Smt. P. Sulochana Bai and S. Radhama, Sri P. S. Raja Raja Varma, Clerk and Sarvasree K. Janardhanan and M. Kochahammad Pillai, Peons in this office, have helped me ungrudgingly in my work and I may record my genuine appreciation of the services rendered by the

Above all, my thanks are also due to Sri K. Swaminatha, Superintendent, Government Presses, Trivandrum and Sri P. C. Chacko, Manager, Bhagyodayam Press, Pulikeezh for the keen interest that they took in getting this volume printed according to the specifications laid down by the Government of India.

Trivandrum, A. SREEDHARA MENON.

16th December, 1961.

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TRICHUR DISTRICT GAZETTEER

CHAPTER I.

GENERAL.

Origin of the Name of the District.

The Trichur District derives its name from the location of its headquarters in Trichur town. The term 'Trichur' is the abbreviated English form of the Malayalam word '*Trissivaperur*' which means 'the town of the name of sacred Siva'. The town is built on a rising ground on the apex of which is the famous Siva temple known as Vadakkunnathan temple. A place of great antiquity, Trichur was also known by such names as '*Vrishabhadripuram*' and '*Ten Kailasam*' in ancient days.

Location, general boundaries, total area and population of the District.

The District of Trichur lies between 10°–10' and 10°–46' N-Latitude and 75°–55' E—Longitude. It is bounded on the north by Palghat District, on the east by Palghat District and Coimbatore District of Madras State, on the south by Ernakulam and Kottayam District and on the west by the Arabian Sea. The area of the District is 1136.96sq. miles while the population is 1,362, 665 according to the Census of 1951 and 1,634,251 according to the provisional figures of the 1961 Census.

History of the district as an administrative unit and changes in its component parts.

The present Trichur District with the exception of Chowghat Taluk formed part of the erstwhile Cochin State till recent times. In the early modern period Cochin State was divided into *Kovilakathumvathukkals* or Taluks for administrative convenience. Till 1860 the State consisted of ten Taluks of *Kovilakathumvathukkals*. These were Cochin, Kanayannur, Cranganore, Mukundapuram, Kodasseri, Talapilli, Chelakkara, Enamakkal, Trichur and Chittur. In 1860 there was the reorganisation of Taluks as a result of which certain taluks were grouped

together. Cochin and Kanayannur were amalgamated into one Taluk viz. Cochin-Kanayannur, Chelakkara was amalgamated with Talapilli, Kodasseri with Mukundapuram, and Enamakkal with Trichur. Thus the number of Taluks in the State was reduced from ten to six, and at the time of the integration of Travancore and Cochin the latter consisted of six Taluks, namely, Cochin-Kanayannur, Cranganore, Mukundapuram, Trichur, Talapilli and Chittur. These six Taluks, together with Kunnathunad and Parur Taluks which were till then attached to Kottayam District, were constituted into the new District of Trichur with effect from July 1, 1949 viz. the date of the inauguration of the Travancore-Cochin Union. This newly constituted Trichur District continued without any change till September 30, 1956. Consequent upon the reorganisation of revenue administration with effect from November 1, 1956 when the new Kerala State was born, two new Taluks with headquarters at Cochin and Alwaye were created. The Cochin-Kanayannur Taluk was abolished and Kanayannur Taluk with headquarters at Ernakulam was formed. Transfer of portions of villages from one village to another and of villages from one Taluk to another was also sanctioned with effect from October 1, 1957. Thus Manakunnam village which formed part of Vaikom Taluk in Kottayam District was added to Kanayannur Taluk. On January 1, 1957, when Malabar was reconstituted into three districts, Chowghat sub-Taluk was raised to the status of a fullfledged Taluk and attached to the Trichur District. At the same time Chittur Taluk was separated from it and tagged on to Palghat District. At the time of its transfer Chowghat Taluk consisted of 27 villages only. Subsequently the five villages of Pookode, Perakam, Iringapuram, Kadapram and Manathala were added to it.* On April 1, 1958, out of the 10 Taluks of the old Trichur District, Kanayannur, Cochin, Kunnathunad, Alwaye and Parur were separated from Trichur and included in the newly formed Ernakulam District.

Administrative Divisions.

The Trichur District at present consists of five Taluks with 244 villages. There is only one Revenue Division and all the five Taluks are within the jurisdiction of the Revenue Divisional Officer, Trichur. There are altogether sixteen firkas in the five Taluks, each firka being under the charge of a Revenue Inspector. The names of the firkas and the number of villages in each Taluk are furnished below.

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* Vide Government Proceedings B-2-16-60/57/6 B dated 11th March, 1957.

Taluk.	No. of villages.	Name of the firkas.
1. Talapilli	74	1. Kunnamkulam. 2. Wadakkancheri 3. Nelluvai 4. Pazhayannur.
2. Trichur	72	1. Trichur Town. 2. Trichur Rural. 3. Urakam. 4. Chittilapalli 5. Antikad
3. Mukundapuram	57	1. Irinjalakuda 2. Nellai. 3 Adoor. 4. Chalakudi
4. Cranganore	9	1. Cranganore.
5. Chowghat	32	1. Nattika Chowghat

TOPOGRAPHY

Natural divisions.

The District may be divided into three well defined parts. Descending from the heights of the Western Ghats in the east, the land slopes towards the west, forming three distinct natural divisions–the high lands, the plains and the sea-board.

The high lands on the eastern portion are broken by long spurs, extensive ravines, dense forests and tangled jungles and contains magnificent growths of teak, ebony, irul and other valuable trees and exhibits every where a splendid luxuriance of foliage and flowers. Rising in terraces, these hills go up to a height of 4721 feet above the sea level.

Stretching westwards in gentler slopes, but broken here and there by isolated low hills, the plains succeed the forest-clad uplands. These plains stretch towards the backwaters on the west and form cultivable lands extensively grown over with paddy, the staple food–crop of the District, coconut, arecanut, mango, jack and other fruit-trees. Intersected by the rivers which serve equally well as veins of irrigation and also as means of communication and dotted with homes and farmsteads, these plains form the granary of the District.

Between backwaters and the sea is a long and narrow stretch of land formed out of the silt and alluvium brought down by the rivers from the hills. This sea–board tract between Cranganore and Chettuvai bars is called Manappuram. This area is densely covered with luxuriant

coconut palms and in places where there are natural or artificial embankments, rice is also largely grown. The sea-board is low and generally swampy and is in several parts liable to be flooded during the monsoon inundations.

Hills and Mountains.

That portion of the Western Ghats which forms the eastern belt of the District constitutes its chief mountain system. It is composed of a succession of bluffs, ridges and conical peaks and presents in general a very irregular out-line. Some of these lofty ridges and peaks are almost entirely detached (except near their bases) from the neighbouring heights, falling precipitously and followed towards the west by a succession of hills of gradually diminishing altitude. The chief ranges that form the chain are the Machad in Talapilli taluk, the Paravattani in Trichur Taluk, and the Palappilli, Kodasseri and Adirapilli in Mukundapuram taluk. They vary in height from a few hundred feet to about 4721 ft. above the sea-level. Among the labyrinth of these ranges, some rough elevated tablelands are to be found, one of which is Vellani in the Paravattani range. Besides these ranges there are several isolated hills that lie dotted here and there over the laterite plains. A few of them are well wooded, but most of them are altogether barren. The chief peaks in the District are the following:-

Sl. No.	Name of peak.	Height	Location.
1.	Machad	1364 ft.	Machad Range.
2.	Vellani	1086 ,,	Paravattani Range.
3.	Mudal Mala	1382 ,,	do
4.	Vengal para	1851 ,,	do
5.	Pandan para	2444 ,,	do
6.	Muni Para	1716 ,,	Lies on the ridge which forms the boundary between Talapilli and Trichur Taluks.
7.	[illegible]	2060 ,,	Lies on the ridge which forms the boundary between Mukundapuram and Trichur Taluks.
8.	Mangatta Koomban	2803 ,,	do
9.	Roomala	3665 ,,	Palappilli Range
10.	Pandi Mudi	3174 ,,	do
11.	Velli Mudi	3046 ,,	Lies on the boundary between Palghat District & Mukundapuram Taluk, Trichur District.
12.	[illegible]	[illegible] ,,	do

13.	[illegible]mudi	3099 ft.	Lies on the trijunction between Trichur and Mukundapuram Taluks and Palghat District.
14.	Puthadan Mudi	2989 ,,	Adirapilli Range.
15.	Chandi Mudi	2852 ,,	do
16.	Kudikkal Kunnu	3058 ,,	do
17.	Cherpu Mudi	2900 ,,	do
18.	Kandi Mala	2199 ,,	Kodasseri Range.
19.	Kurakan Para	2104 ,,	do
20.	Kodasseri Koomban	1307 ,,	do
21.	Mumbadan Mudi	1466 ,,	do
22.	Thenkunattu Mudi	1954 ,,	do
23.	Kanchila Kunnu	3952 ,,	Sholayar Reserve.
24.	Valvara Mala	3535 ,,	do
25.	Valeru Mala	3028 ,,	do
26.	Mukkottu Mudi	3954 ,,	Lies on the trijunction between Coimbatore District in Madras State and Kottayam and Trichur Districts.
27.	Karimala Gopuram	4721 ,,	Lies on the boundary between Palghat District and Mukundapuram Taluk.
28.	Virappilli Kunnu	4010 ,,	do
29.	Mudian Para	3996 ,,	do
30.	Vantholam Mala	4040 ,,	do

Sea Coast.

The sea coast line extends from North, North-West to South, South-East through a length of about 31 miles. The prevailing littoral current is from north to south but is nowhere very strong and consequently deep water is not to be found anywhere close to the shore. The sea-board is an unbroken stretch of sand, and there is no indentation worthy of the name of harbour. But there are out-lets from backwaters to the sea at Cranganore and Chettuvai which afford refuge to small craft.

Islands.

The chief Islands in the District are Pullut and Valiya Panikkan Thuruthu in Cranganore Taluk, and Arimbur and Pully in Enamakkal [illegible] in Trichur Taluk. Pullut is connected with the main land at Karupadanna by a bridge and the construction of another bridge connecting it with Cranganore is almost complete. Arimbur is also

connected with the mainland both at the east and the west by roads and bridges.

RIVER SYSTEM AND WATER RESOURCES.

Rivers.

The Periyar, the Chalakudi, the Karuvannur and the Ponnani are the chief river systems in the District. All these rivers take their origin in the mountains on the east and flowing westward discharge into the sea at varying points. Owing however to the shortness of the distance between the mountain from which the rivers rise and the sea into which they fall, most of the rivers are little more than jungle streams, and the number of perennial streams navigable throughout the year are very limited.

The Alwaye or Periyar, 142 miles in length and navigable nearly for 60 miles, flows mostly through Kottayam and Ernakulam Districts, and forms the boundary between Ernakulam and Trichur Districts for about 3 miles from the mouth of the river eastwards.

The Chalakudi river rises from the Ghats beyond Kodasseri and flows through wild and mountainous country as far as Kanjirapilli, a distance of about 50 miles. Thence it takes a tortuous course of about 20 miles through picturesque and fertile tracts and between high banks dotted with houses and cultivated plots and empties itself into the right arm of the Alwaye river at Elanthikkara in Puthenvelikkara Village in Ernakulam District. This river is formed by the junction of the Parambikulam river with Kuriar. The Sholayar and the Karapara rivers join the river near Orukombankutty, a station of the forest Tramway, about 30 miles up Kanjirapilli. Anakayam also joins the Chalakudi river about 6 miles down from Orukombankutty. Its flow till it reaches the plains is broken by innumerable rapids and falls, the chief of which are Poringalkuthu and Adirapilli. The water of the Chalakudi, though good, is not so clear and light as that of the Alwaye. It is navigable as far as Kanjirapilli.

The rivers Parambikulam, Kuriarkutty, Sholayar, Karapara and Anakayam are the tributaries of the Chalakudi. Of these the Parambikulam and Sholayar take their rise in the Ghats beyond the State boundary and Karapara and Kuriarkutty beyond the District boundary, and they all flow through primeval forests abounding in trees of gigantic growth. They are full of cataracts and water-falls and their banks are everywhere luxuriantly covered with foliage and flowers. The Chalakudi river is harnessed by a dam at Poringalkuthu which forms part of the

Poringalkuthu Hydro-Electric Project. The Sholayar Hydro-Electric Scheme for utilising the waters of the Sholayar is also under execution.

The Karuvannur river is formed by the junction of the Manali and Kurumali at Palayi in Nemminikkara Village, Mukundapuram Taluk and discharges itself partly into Manakudi lake and partly into the Chettuvai backwaters. The Manali has its source in the Paravattani hills and flows in a south-westerly direction. The Kurumali is formed by two rivers viz., Chomoni which rises in the Palappilli hills and the Mooply which has its source in the Kodasseri Hills. These rivers dry up during the hot season, but they are useful for floating timber during the monsoon months and for irrigating certain lands by means of temporary dams thrown across them. The total length of the river is nearly 40 miles and it is navigable for about 15 miles for half the year.

The Manali river is harnessed by a dam at Peechi about 14 miles from Trichur which irrigates about 47,800 acres of land through 2 main canals, the right and left bank canals. Water required by the Trichur Municipality is supplied from the Peechi Reservoir. The flood at Karuvannur has been partly controlled by the construction of the dam. For further utilisation of the water of the Karuvannur river, various schemes under the Karuvannur Valley Project are under the consideration of the Government.

The Ponnani or Bharatha River, one of the largest rivers in this State, forms the boundary between Trichur and Palghat Districts for about 25 miles and receives numerous streams rising from the forests in these Districts. One of its tributaries, the Cheerakuzhi, is a continuation of the river Gayatri in Palghat District, and it joins the Bharatapuzha at Kuttampilli near Tiruvilwamala. The Bharatapuzha is used to float down the timber extracted from the Pottundi and Machad forests. A dam is under construction across the Cheerakuzhi Puzha to utilise its water for irrigation purposes.

Besides the above, there are several minor streams which are made use of for irrigating wet lands by means of temporary dams. The chief of them are the Wadakkancheri, 27 miles long, and the Viyyoor, 15 miles long and these rise respectively in the Machad and Paravattani hills and fall into the Enamakkal lake. The river Wadakkancheri is harnessed by an earthern dam at Vazhani, about 5 miles from Wadakkancheri (Talapilli Taluk) which irrigates 11,000 acres of lands.

Backwaters.

There is a chain of lagoons or backwaters running parallel to the sea from one end of the District to the other. These receive the drainage

of the rivers flowing down from the hills and meet the sea at Cranganore and Chettuvai. These backwaters with their subsidiary canals extend far away north as far as Ponnani and south as far as Trivandrum and also have numerous branches towards the interior. Almost throughout their length, they are navigable for all sizes of country-boats throughout the year. They are affected by flood tides twice in every 24 hours, except during the monsoon months, when the rapidity is according to the volume of the freshes. The water is saltish, but during the rainy season it is almost fresh except in the vicinity of the openings into the sea. The banks are low and generally marshy and the bed is a slimy mixture of black and dark sand.

Lakes.

The chief fresh water lakes in the District are the Enamakkal and the Manakkodi in Trichur Taluk, the Muriyad in Mukundapuram Taluk, and Kattakampal in Talapilli Taluk. The first two are connected with each other and have a combined area of over 25 sq. miles.

The two lakes Manakkodi and Enamakkal are fed by the Karuvannur, Viyyoor and Wadakkancheri rivers and channel out into the backwaters at two points, Enamakkal in the north and Karanchira in the south. At Enamakkal a permanent masonry bund has been built and at Karanchira a temporary bund is put up to prevent the ingress of salt water during the hot season. A regulator-cum-bridge with movable shutters with modern devices is under construction to replace the bund at Enamakkal. There is also a proposal to put up permanent bund at Karanchira with navigation locks. At the commencement of the hot weather, these lakes are drained out and the whole bed is cultivated with paddy. The Muriyad lake, which is much smaller in extent than the above, is fed by several small streams, and its surplus waters flow into the Karuvannur river during the monsoon months. It is cultivated in the same manner as the Enamakkal lake during the hot season. The Kattakampal is a large irregular lake, of which only a small portion lies in Trichur District, the rest being in Palghat District. This lake is also made use of for the cultivation of paddy.

Canals.

The Ponnani canal in Chowghat Taluk, the Cannoli canal lying between Chowghat and Mukundapuram Taluks, the Shanmukham canal in Mukundapuram Taluk, and the Puthen Thodu in Trichur Taluk are the chief navigation canal systems. The Ponnani canal starts from Ponnani and is connected with Chettuvai backwaters. Only 5 miles of the canal lay in this District. The Cannoli canal, about 8 miles long, branches from Karanchira Puzha, and is connected with the backwaters near Vallivattom. The Shanmukham canal, about 4 miles

long, is a branch of the Cannoli canal and terminates at Irinjalakuda. Puthen Thodu, about 9 miles long, starts from Karuvannur river at Karanchira and terminates at Trichur. It is navigable for about 9 months only. If the proposal for constructing a permanent bund with navigation locks at Karanchira fructifies, it can be made navigable throughout the year.

The Herbert canal about 1 mile long in Trichur Taluk and the flood relief canal about 2¼ miles long in Mukundapuram Taluk are specially intended to divert part of the flood waters from the source of danger in Karuvannur river basin to Manakkudi and Muriyad lakes respectively.

The right and left Bank canals of Peechi, Chalakudi and Vazhani systems are the chief irrigation canal systems. Besides these there are numerous minor irrigation canals spread all over the District.

Floods.

Formerly, during the heavy monsoon weather, the low lying regions in the Karuvannur valley were subjected to heavy floods every year. Since the opening of the flood relief canals and the completion of the Peechi Reservior, floods in this region are under control to a large extent.

GEOLOGY.

Geologically the area is composed mostly of Archaean gneisses and crystalline schists with a narrow coastal belt of recent sediments and laterite.

Archaeans:

By far the major portion of Trichur district is covered by Archaean rocks. The Western Ghat hill ranges which occupy the eastern part of the area are chiefly composed of Archaean rocks which include gneisses, charnokites and basic dykes.

Gneisses:

The major rock type within the archaean is the biotite-granite gneiss. It consists essentially of quartz and felspar with variable amounts of biotite. It has a banded appearance and is called 'granite gneiss'. Garnet is also found in some localities. The biotite granite is a grey or whitish rock with a medium or coarse-grained texture. In certain areas hornblende occurs as an accessory mineral within the biotite-gneiss, and it occurs over large areas in south Kerala. Porphyritic variety has been noticed near Trichur (10° 30'; 76° 15').

Leptynite:

A light coloured rock, consisting mainly of quartz, felspar and some amount of garnet is found to constitute large outcrops near Vilvattam (10° 33′ : 76° 15′) in Trichur Taluk and east of Desamangalam (10° 45′ : 76° 15′) in the Kurumali hill.

Granite gneiss containing pink felspars and amphibole as accessory is found near Pattikad (10° 33′ : 76° 20′) near Peechi Dam (Trichur). Dark coloured biotite gneiss is also found at large.

The granite gneisses in the Poringalkuthu (10° 19′: 76° 38′) area has a general NE.SW strike, which changes to E. N. E.- W. S. W. and the dip is steeply towards NW or NNW. Granite gneisses is also found in the Sholayar valley where the strike of foliation is EW and the dip is about 80° to the South (Near 10° 19′: 76° 46′). The foliation near the diversion at 10°19′:76°45′ is WNW-ESE with steep dips to SSW.

At the Sholayar Dam site area streaky white gneisses are seen. The strike of the foliation of these rocks is NW-SE and the dip is to the NE (10°18′:76°56′).

Biotite gneisses are also seen in Sholayar area near 10°19′:76°54′. The strike of foliation is NE-SW while the dip is 40° to the SE.

Charnokites:

Charnokites are well represented in this area. The rocks are characterised by granulitic structure and are chiefly composed of bluish grey quartz and hypersthene, grey felspar of the acid and intermediate types which give the characteristic dark, blue, grey greasy appearance.

At Oorukumbankutty (10°23′:76°40′) Charnokite rocks resembling the dark grey biotite gneisses have been noticed. These rocks are composed essentially of hornblende phenocrysts and large plates of biotite in a base of plagioclase, quartz and magnetite. Some specimens from this place are so rich in mica as to be designated as mica-charnokite.

Basic charnokites and norites are reported from Mukkathadu and Vaniyampara (10°35′:76°25′). These are dark coloured medium grained rocks with a specific gravity of about 3. 12. The constituent minerals are labradorite felspar, green augite, hypersthene, biotite, hornblende, apatite and a few granules of quartz. Green augite is seen to pass into pink hypersthene. Garnet is seen to be forming at the expense of pyroxene.

Fine grained charnokitic rocks are noticed near Murikutta Kunnu, Palachivellum (10°33' 76°75'). They also contain augite in addition to hypersthene.

Acid charnokites are found near Desamangalam (10°45': 76°4') in the Talapilli Taluk.

Basic Dykes:

The Gabbro bodies occurring in this area are intrusive into the older gneisses. The gabbros are hollow crystalline phases of the medium grained and finely crystalline dolerites. They are chiefly composed of felspars and augite and the specific gravity of these rocks varies from 2·88 to 2·97. Composite dykes of gabbro and dolerite have been reported near Talikadd Kunnu to the north of Panancheri, and also ½ mile SW of the 8th milestone from Trichur to Pattikad (10°33': 76° 20'). The general trend of the dyke is N 36°W. Gabbro dykes have also been recorded near Ammadom, Urakam, Elnkunni (10°28': 76°15')and Arattupuzha (10°25':76°14') in the Trichur Taluk. Gabbro is also noticed in the Mukundapuram Taluk at Tottipal (10°24': 76°14') Nedumpal (10°24': 76°15'), Kallettumkara (10°21':76°16') east of Irinjalakuda railway station, on the left bank of the Chalakudi river and NE and SE of Adur (10°1 6': 76°21').

Dolerites:

The medium grained dolerites have been reported in the area and are found to consist of two main types of which one shows an ophitic texture and the other shows a granulitic texture. Under the first group are the rocks which are found in Thalekodankunnu, Narokad Kunnu and Murekatta Kunnu. Dykes showing granulitic texture, are found in the Kozhirkulli and Vethikad hills east of Kainur (10°30': 76°17') near Manna-mangalam (10°30': 76°20') and south of Nyarakunnu. Dykes of this type do not occur in the composite form and gabbro association has been noticed.

In the Trichur Taluk, dykes have been recorded near Paralam, between the 6th and 7th milestones on the road from Trichur to Karuvannur. Dykes are also seen in the Mukundapuram Taluk, at Pakod, Vendor (10°2'6: 76°17'), Varandarapilli (10°25': 76°20') and Kadangi.

Recent Deposits:

Recent deposits of the area comprising of mudbanks, alluvial deposits and laterite occur as a narrow band parallel to the western coast within the Archaean deposits to the east of Wandur.

Mud Banks:

Several banks which constitute the off-shore barriers have provided anchorage for ships along the coast. The material forming the banks is a peculiar, very fine, soft. unctuous mud containing a considerable quantity of foraminiferal and infusorial remains. It has been reported that these mud banks are generally stationary but shift within a limited distance along the coast. They form during the rainy or monsoon seasons when they acquire their stature and shape. During the dry season, the banks flatten out and are less conspicuous. On the coast near Chowghat (10°35': 76°3') a small mud bank is reported to occur near the mouth of the Chettuvai river.

Laterite:

Laterite is a product of weathering found in areas with a warm moist climate. It is a buff coloured tough clay material when moist, which on exposure hardens and often acquires a cellular appearance with vermicular cavities. Laterite is extensively developed, in various parts of the State especially in the sub-mountainous and western portions of the Ghats and also on the low flat-topped gneissic ridges and hills which lie between the Ghats and the Arabian sea.

Residual laterite is found as a narrow band parallel to the coast fringing the gneissic rocks separated from the coast by a narrow band of recent sediments composed of alluvium, blown sands, etc.

ECONOMIC RESOURCES

Ilmenite:

Ilmenite occurs along with monazite in the beach sand of the state and it is recovered while processing these sands. Ilmenite often constitutes about 80% of the total heavy mineral concentrate. In the former Cochin State, ilmenite bearing sands are found near Manasseri and Pallipuram where the concentration is reported to vary from about 28% to 65%. Good concentration of Ilmenite is also known to occur in Chowghat (10°35': 76°3') area. The best portion of these deposits is in the vicinity of Puthiyakadappuram. In the ridge, north of Blangod, bands of Ilmenite sand 1 foot to 1½ feet are reported. The grade of the concentrate is reported to be poor 3 miles beyond Blangod (10°34': 76° 2').

Iron Ore:

Ferruginous laterite is found as capping about 20 feet thick, over the gneiss in the vicinity of Adatt (10°33': 76°10') and Velangans

(10°34': 76°10') near Trichur. These laterites contain about 30% to 50% iron.

Kaolin:

Deposits of Kaolin are known to occur below laterite in the former Cochin State. Important occurrences are Kizhupullikara, Chalakudi, Mulanthuruthy, Pullut, Irimpanam, Chennamangalam, Chappara.

Monazite:

Monazite containing Uranium, Thorium, and Cerium is reported to occur in the beach sands of the state. The beach concentrates occur in the bays, between rocky head lands. In Trichur District Monazite bearing sands have been reported near Chowghat. The concentration, however, is poorer.

FAUNA

Trichur District extending from the Western Ghats in the East to the Arabian Sea in the West is clearly demarcated into the three main faunistic areas into which the land of Kerala as a whole falls. The mountain ranges with thick evergreen forests broken by mountain peaks here and there, afford ideal harbour for various larger animals and game including diverse birds while the middle country with hills and low plateau, mostly cleared for cultivation and human habitation, still afford shelter and food for many of the smaller mammals, birds and reptiles and also many lower animals of diverse groups. The lowlands of the extreme west, bordering the coastline are dotted with the backwaters and estuaries of rivers, all connected by an intersecting system of canals forming a continuous waterway. This land is heavily cultivated with the coconut palm and paddy and the population is dense. Its waters abound in fish and afford feeding ground for many waterbirds, local and migrant, while the plains have a rich fauna representing all groups.

Among the mammals the Primates are represented by the langurs and monkeys. *Kasi Johnii*, the Nilgiri langur (Mal. Karimkurangu), which once was abundant in the higher elevations, has become rare and urgently needs protection. The Bonnet monkey, *Macaca radiata* (Mal. Vellakorangu), is more common and can be seen both on the hills and in the low country. In some places they are abundant and when bold, get into human habitations and make themselves a nuisance. The lion tailed monkey, *Macaca silenus*, and the slender loris (*Loris gracilis*) known popularly as Kuttithevangu, are rare and met with only in thick forests.

Beasts of prey include the tiger (*Panthera tigris*) and the leopard (*Panthera pardus*) among the larger types. Smaller beasts of prey are the leopard cat (*Prionailurus*) and the Jungle cat (*Felis chaus*), both about the size of a large domestic cat. The latter, popularly known as "*Kattumakkan*", sometimes becomes a serious menace to poultry near human habitations. The larger beasts of prey may occasionally wander near clearances for cultivation and attack the ryots' cattle. The fishing cat (*prionailurus viverrinus*) is a fierce cat much larger than the domestic cat. It lives in the forested banks of the backwaters and feeds on fish, molluscs and any other animal it can secure. It is unknown in the rest of Peninsular India. Civets (*Mal. Veruku*) are represented by the large *Moschothera civettina* and the smaller *Viverricula indica*, both of which are kept under captivity by the villagers for the sake of the valuable secretion "musk", a highly prized perfume and indigenous medicine. The palm civet or Toddy Cat, *Paradoxurus hermaphroditus* (Mal. Marapatty) is extremely common both on the hills and in the low country. It has the undesirable habit of taking up its abode in human habitations between the roof and the ceiling, from where it makes nocturnal excursions in search of prey. They are a menace to poultry.

The Mungooses (Mal. Keeri) are represented by four species; *Herpestes edwardsii*, the common mungoose, is seen in the plains; *Herpestes fuscus*, the Brown mungoose, *Herpestes vitticollis*, the stripe-necked mungoose and *Herpestes smithi*, the Ruddy Mungoose are all found in the forests. Jackals (*Canis indicus*) roam over the hills and the low country and do much havoc in plantations and also to poultry. *Cyon deccanensis* is the wild dog, popularly called Chennai, which hunts in packs in the forests and destroys much small game. The sloth bear (*Melursus ursinus*), locally called 'Karadi', is fairly common in the well wooded forests.

The aquatic carnivores, *Lutra vulgaris* (Otters, Neer-nai), once common along the backwaters and estuaries, are now quite rare and confined to the less frequented areas only.

Among the Ungulates the most majestic and powerful is the Gaur (*Bibos gaurus*), sometimes called Indian Bison. It was once fairly common in the shaded forests all over, but now appears to be confined to the Paravattani and Machad ranges and even here scarce. The Nilgiri Tahr (*Hemitragus hylocrius*) is found in the higher, more or less inaccessible, ranges. It is the only wild goat occurring in this area; its nearest relatives are found only in the Himalayan slopes. It may be pointed out that this is not an Ibex as sometimes mistaken; there is no Ibex in Southern India.

The deer tribe is represented by the Sambur (*Rusa unicolor*) (*Mal. Mlavu*) the largest of the tribe living in dense forest, the Barking deer (*Muntiacus muntjac*) (Mal. Kalaman) and the spotted deer (*Axis axis*) (Mal. Pulliman). The smallest of the tribe the Mouse deer (*Moschiola meminna*) (Mal. Kezhaman) is really a tiny animal, not more than 10 inches in height, with an olive brown fur, minutely speckled with yellow. They possess tusks which are conspicuous in the males. They are much persecuted and are fast disappearing; the survivors are confined to the less frequented ranges.

The Wild Boar, *Sus cristatus*, locally called Kattu Panni, is abundant in the hilly tracts, and in the vicinity of plantations the harm they can do is immense. Their numbers do not seem to have been affected by the activities of the sportsmen or of poachers. Elephants too, for that matter, do not appear to have become reduced in numbers to any perceptible extent; they still roam about in the denser forests and descend to the cultivated slopes and valleys in herds during the rains working considerable havoc to cultivation.

Little known and curious members of the smaller mammals include the Pangolin or Scaly Anteater (*Manis pentadactyla*) (Mal. Alunku) with a weird appearance because of its tiny head, large body, remarkably armoured with a strong coast of mail constructed of numerous large overlapping scales, and an ungainly gait. The hedgehogs (*Paraechinus*) (Mal. Mul-Eli) with spiny hairs covering the body and Porcupines (*Hystrix*) (Mal. Mullan-panni) with long sharp erectile spines on the back and hind parts of the body are fairly common though, being nocturnal in habits, are not much in evidence. Palm squirrels (*Funambulus*) are common all over the country. Flying squirrels (*Pteromys*) glide from tree to tree in the forests. They are reported to become occasionally very destructive in cocoanut plantations as they destroy the tender growing fruits. A species of rat is also known to do considerable harm to the tender cocoanuts. Ordinary Rats and Mice are a well known nuisance everywhere while the burrowing Bandicoots (Mal. Thurappan, Panni Eli) and the antelope rats (*Gerbillus*) do considerable harm in the gardens. *Lepus*, the common hare (Mal. Kattu Muyal) is found in the hilly country.

The bats (*Chiroptera*) (Mal. Vaval) are well represented. The large fruit eating bats (*Pteropus*) commonly called flying foxes are very destructive in gardens. The smaller insectivorous bats which hide during the day in some crevice in a tree trunk or roofs of houses etc., and come out towards dusk feeding on flying insects like gnats, mosquitoes etc., help us in keeping down these vermin. The best known is the

Pipistrelle (*Vesperugo abramus*) (Mal. Narachil), which often comes into the rooms in search of mosquitoes. The Yellow *Nycticejus* and the beautiful *Cerivoula picta*–the Indian Painted bat-are also met with.

Birds:

Birds are abundant and colourful, but no bird can be mentioned as special to this district. Practically all the birds noticed in the account of the Trivandrum District are to be met with here too: the Passerine birds represented by two species of crows (*Corvus*) seen everywhere; tree pies (*Dendrocita*) called locally Oala Jnaly because of its habit of hanging on to the leaflets of the cocoanut palm, evidently picking up noxious nsects from them; Drongo, (*Diorurs*) in the Plains and *Dissemurus* in the plains and hills popularly called Kakathampuratty, regular insect feeders which help in keeping down these vermin; Babblers (*Turdoides*) locally called "Kari-ila-pakshi", Bubluls, (*Pycnonotus*) "(Mal. Iratta thalachi" or "Thoppi-thalachi"); Magpie Robin (*Copsychus*), known popularly as Mannathikeechi, a beautiful little bird with a melodious song; Fly-catchers, represented by the beautiful paradise fly catcher *Tchitrea paradisi*, locally called "Nakamohan", and the Fantail flycatcher (*Rhipidura*), popularly called "Attakkaran" because of its restless dancing poses; the well known Tailor birds (*Orthotomus sutorius*) making their famous nests by sewing together leaves of plants; Mango-bird (*Oriolus*), a most beautiful bird in bright yellow and black. and hence the vernacular name "Manjakily", the common Myna (*Acridotheres*), a very familiar bird frequently kept in cage, as it soon learns to imitate words under captivity. Locally it is called "Madatha" or "Chanakaran".

The Southern Grackle (*Gracula religiosa*), locally known as "Kattumyna", is slightly larger than the common Myna with bright orange yellow naked patches on the head. It is found in the hilly forests, but in captivity it learns to "talk" more distinctly than the common Myna and so is highly prized as a cage bird.

Among the thrushes mention may be made of the Malabar whistling thrush or the Idle School-boy (*Myiophoneus*), found in the elevated forest areas of Chalakudi. Parambikulam, Sholayar etc, especially in the neighbourhood of swift flowing torrential hill streams. The Nilgiri Thrush (*Oreocincla*) occurs in the high hills.

The weaver bird (*Ploceus*) is common in the cultivated plains and is of gregarious habits. The wagtails (*Motacilla*) and the larks (*Alauda*) are common, while the sunbirds (*Cinnyris*) though small are very conspicuous by their brilliant coloration and active habits.

The Coraciiformes are represented by the wood-peckers (*Brachypternus*) (Mal. Maramkothi), Barbets (*Megalaima*) and the Cuckoos. The last group, cuckoos, are well known for their habit of laying their eggs in the nests of other birds, they themselves making no nests, nor do they look after their young. Common cuckoos are true cuckoos *Cuculus* which wherever present makes itself known by its loud characteristic call which has given it its expressive vernacular name "chakka-ku-pun-do-kili" the Brainfever Bird (*Hierococcyx*) and the familiar Kuil (*Eudynamis*). Allied to these is the common Crow-Pheasant(*Centropus*),popularly called "Uppan". The Parakeets (*Psittacula*) are found in the plains and low hills where they are noisy and destructive to corn and fruit gardens. In the hills we have the Blue winged paroquet (*Neelathatha*) and the love Bird or Loriquet (*Coryllis*). The Blue Jays or Rollers (*Coracias*) and the Bee eaters (*Merops*) are very brilliantly coloured birds. The Kingfishers called locally "Ponman" (*Alcedo, Ceryle, Halcyon etc.*) too are brightly coloured; the black-capped kingfisher, *Halcyon Pileata* is common near Parambikulam river and the Mangrove swamps along the coastal areas. The large and heavy hornbills ("Mala-Muzhaki" or Vezhambal) belonging to the genera *Dichoceros* and *Tockus* are confined to the dense forests.

Birds of prey and owls are well represented. Falcons and Kestrels (*Falco*) are found all over the District. The commonest of the birds of prey however, are the kites, the Brahminy kite *Haliastor*, ("Mal. Krishna Parunthu") and *Milvus*, the Pariahkite (Mal. "Chaki Parunthu".) The Black Eagle (*Ictinaetus*) ("Mal. Karimparunthu",) and the Crested Hawk Eagle (*Spizaetus*) are majestic birds met with in the forests. Several species of Hawks (Mal.Prappidian)and vultures (Mal. Kazhukan) are present in this area; *Astur* (Shikra) is the commonest hawk, harassing smaller birds and mammals and often proving a menace to poultry keepers.

The Owls are nocturnal birds of prey. *Athene* is the common spotted owlet (Mal. Nathu) while other species like the Scops Owl (*Otus*, Mal. Nathu) wood Owl (*Strix*, Mal. Kollikuruvan) the fish owl (*Ketupa*, Mal. Ooman) are common and help to keep down various vermin like snakes, mice etc., which too are of nocturnal habits. In the forests a large and heavily built Eagle Owl (Mal. Kattu Moonga) is found which, at certain seasons, frequents adjoining low country and frightens the Villagers with their weird shrieking cries bursting forth at dead of night. This is *Hukua nipalensis* and "to this owl are commonly attributed the blood curdling shrieks as of a woman in distress, sometimes heard in forests at night and which have suggested the name Devil Bird". *

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* Salim Ali, *The Bird of Travancore and Cochin*, 1953.

The Rock Pigeon (*Columba livia*) is common in the low country especially in the inhabited and cultivated parts while the Imperial Pigeon (*Duoula*) is confined to the forests. On the hills, the whistle of the grey fronted pigeon *Dendrophassa pompadora* may be heard. It is a small green pigeon. At the foot of the hills and low country adjoining them are to be seen the beautiful Emerald Dove, *Chalcophaps indica*, known locally as Omana pravu and the Indian spotted Dove *Streptopelia Shinensis*, called locally "Chakkara Kutta Pravu", "Kurutu Pravu" etc. which has a characteristic mourning call.

Game birds are represented by the Jungle fowl (*Gallus sonneratii*) common in the jungles all over. The Quails (Mal. Kada) occur in the hilly tracts, especially near Chalakudi and adjoining areas. Water hen called "Kulakozhi" (*Amaurornis*) occurs near any body of water affording sufficient cover along its banks. It is dark slate grey in colour and always goes under cover so that it is seldom seen. Snipes are common in the low country in the vicinity of marshes and the backwaters.

The Terns (*Thalasseus*) called kadalkakka are winter visitors and as the season approaches numbers of them may be seen along the backwaters. In the paddy fields and old tanks, the paddy bird (*Ardeola*) is common. The Herons (*Butorides*) are winter visitors while the Bitterns (*Ixobrychus and Dupetor*), are common about lakes, backwaters and rivers.

Ducks are represented by the Teals (Mal Eranda) which are winter visitors and do not appear to be very common. The little grebe, *Podiceps ruficollis* appears to be the only resident duck; it may be met with in all large tanks or flooded paddy fields.

Reptiles are represented by lizards, snakes, crocodiles, turtles and tortoises. The lizards are represented by the familiar House Gecko (*Hemidactylus*), which is seen in every house. The commonest garden lizard is *Calotes*, the blood sucker (Mal. Onthu), seen all along the country. An arboreal lizard is the well known chameleon (Mal. Mara Onthu) which is cryptically coloured, and among foliage is quite unrecognisable. It is slow and clumsy in its ways but this is compensated for by its remarkable tongue which can be shot out to catch living prey. Perhaps the most interesting of this group is the *Draco*, the flying lizard or flying dragon, which occurs both in the hills and the low country but very patchy in its distribution. It is seen here and there among the cocoanut and arecanut plantations. It has a flying membrane supported by ribs. This membrane is not flapped but spread out and used as a parachute as the animal glides from one tree to another.

The commonest skink is *Mabuya*, called in the vernacular "Arana".

It has a stout dorsally flattened body with short limbs, well adapted to move through narrow chinks and crevices. As it moves, it frequently protrudes and withdraws the tongue like a snake and probably this habit has given rise to the popular superstition that these are highly poisonous. Various species of a similar but much smaller skink, *Lygosoma* occur both on the hills and in the low country.

The largest of the lizards is the Monitor lizard (*Varanus*) called "Udumpu" and "Neduvali". It is dull brown in colour and as it moves, it frequently protrudes its tongue, the tip of which is forked. It is common in the forest areas.

The most striking of the reptile population in this area however, are the snakes which are abundant. Practically all the poisonous snakes known from South India are present here. The best known of these is the much dreaded cobra (*Naia naia)*, which is quite common both on the hills and in the low country. It is easily recognised by its "hood" often bearing "eyemarks" and by its way of raising the head and part of the trunk and spreading out the "hood" when alarmed. Its bite is fatal. A larger cobra confined to the hilly tracts (*Naia hannah*) is known as King Cobra or Hamadryad, and locally called Kari Naga, Karunjatti etc. Specimens over 15 feet in length have been secured from this district and is a powerful and deadly snake. *Bungarus candidus*, popularly known as the Krait (Mal. Ettadiveeran; Sanku Varayan), is another deadly snake equally common but unfortunately of an unobtrusive nature and so a source of greater danger as its presence often goes unnoticed. The Vipers (Anali, Chena-thandan) are also deadly poisonous snakes and are found in the low country as well as in the hills The best known is Russel's Viper (*Vipera russeli*), a large viper growing to a length of about 5 feet. It is characterised by a triangular head, the upper surface of which is covered over by overlapping scales.

In the sea are found the deadly sea snakes, the commonest being *Enhydrina valakadien*, *Enhydris curtis* and *Hydrophis Spiralis* They have flattened oarlike tails whereas all other snakes have rounded tails.

There are certain other snakes mostly confined to the hills, they are poisonous but not deadly, at least so far as man is concerned. Such are the so called coral snakes. *Hemibungarus nigrescens* is the common Indian coral snake: others are *Callophis bibronii* and *Callophis trimaculatus*. A group of small vipers, also confined to the hilly tracts, may be described as poisonous but not fatal to man. These small vipers have a small pit between the eye and the nostril and so are called pit vipers-examples are *Trimeresurus* and *Ancistrodon*.

The non-poisonous snakes are many. The Python ("Perum Pampu") is the largest South Indian snake attaining to about 20 feet in length and occurring in the hills from where they occasionally get into cultivated and inhabited territory. Small mammals and birds which form its food are caught and crushed by coiling the body around them and then tightening the coil. The Rat-snake (Mal. Chera) is very common in the plains as well as in the hills. It feeds on frogs, toads, mice, and lizards. *Coluber helena* is a common non-poisonous snake in the hills. *Nerodia piscator* (Mal. Neerkoli) and *Chersydrus granulatus* ("Pulavan") are water snakes, the former in rivers and tanks and the latter in backwaters and estuaries. *Dendrophis* and *Dendralaphis* are familiar tree snakes, called in the vernacular Kankothi pampu, Pachila pampu etc. Among the less known non-poisonous snakes may be mentioned the earth snakes (*Typhlops*) called "Kozhy pampu" and the Uropeltids (Mal. Iruthala pampu), both of which are of burrowing habits. In the forests occur the beautiful *Chrysopelia*, often spoken of as the flying snake as it can make gliding leaps from tree to tree.

Crocodiles occur in backwaters, lakes and rivers. The larger one, *Crocodilus porosus* (Mal. Muthala), lives in the backwaters, estuaries etc., and occasionally swims out into the sea. *Crocodilus palustris* (Mal. Cheenkanni) is smaller and is found in tanks and rivers all over the district.

Turtles are marine. *Dermochelys*, the Leathery turtle is the largest of the turtles along these shores. *Eretmochelys* is the Hawk's bill turtle. The commonest, however, is *Chelone mydas*, the green turtle. They come to the shore for laying their eggs and at such times numbers of them are caught for their flesh which is relished as food. There are fresh water tortoises too. *Geoemyda trijuga* has its carapace marked with three longitudinal ridges. It is dark and locally is known as "Karama". Two other species without epidermal armour are also common-they are called Pal-ama: *Lissemys punctata* lives in tanks and wells while *Pelochelys* is common in the rivers. The land tortoise *Testudo travancorica* occurs in the forests and hills.

Amphibians are represented by frogs, toads and caecilians but none of the tailed amphibians occur in the district. Frogs are represented by a few species of *Rana* and the flying frog *Rhacophorus*. Familiar toads in the plains are *Bufoparietalis*. The caecilians are wormlike burrowing amphibians found in damp hilly tracts, especially in the proximity of mountain streams. They are often mistaken for snakes. Three genera are occasionally met with, *Ichthyophis*, *Gegenophis* and *Uraeotyphlus*.

Fish.

Fish Fauna is rich. The long coastline with an extensive system of backwaters and canals and the large number of tanks and rivers provide many varieties of fish that are edible. A detailed account of these is given under the section on Fisheries in Chapter IV. There are other fishes, which have no food value but are of considerable scientific interest. Some of the commonest food fishes and also some of no food value but commonly met with along these coasts are enumerated below.

The most abundant of the sea fishes are the Herrings, Sardines (Clupeidae) locally called "chala", "mathi" etc., Mackerels (Mal. Ila) with their larger representatives the *Cylium* or Seer fish Ney meen) and the Tunnies. Mullets form another group of valuable fish (Mal. "Kanampu", "Malan"). Pomfrets (Butter fish, Mal, Avoli) Perches, soles and plaice are all esteemed as food. In the sea, cartilaginous fishes too abound. They are the sharks, skates and Rays.

In the vast number of tanks and rivers are various catfishes like Ophiocephalids, *Wallago attu* etc. and the Pearl spots (*Etroplus*) carps, eels, loaches and the climbing perch *Anabas*. Small minnows like *Aplocheilus* and *Cambusia*, which feed on mosquito larvae, help to reduce these vermin from tanks and pools.

Among the curious fishes of the sea may be mentioned the sea horse (*Hippocampus*), Butterfly fishes (Angel fish, *Holocanthus*), scorpion fishes (*Pterois russelli*), the strange 'puffer" fishes (*Tetradon*) which can inflate their bodies into a globular form; the sea hedgehogs (*Diodon*) in which the body is covered over with strong erectile spines; and the 'sucker' fish or Remora (*Echeneis*) which has the strange habit of attaching itself to moving ships, or turtles or whales etc., and thus enjoying "free rides", so that the fishermen call them "appukuttan". All along the rocky shore, as the waves dash and recede, may be seen numbers of the strange Gobies and Blennies attaching themselves to the rocks or moving about on the rocks.

The Lower groups of the animal kingdom, known as the Invertebrata, are represented by several types. Along the rocky coasts may be seen clusters of sea anemones or sea flowers (Coelenterata) often brilliantly coloured. Among the Annelida, the earthworms are everywhere and in the sea are the bristle worms (Polychaeta) while every tank will have the cattle leech (*Hirudinaria*). Most notorious among the leeches is the land leech (*Haemadipsa*) (Mal. Thotta puzhu), abundant in the forest

areas like Chalakudi, Parambikulam etc., especially during the rains. The mollusca are of considerable economic importance. Sea-mussels (*Modiola*) are found all along the rocky shores; its flesh is eaten by the fishermen. In the backwaters occur other mussels, *Meretrix* and *Villorita*, which are edible and whose shells are used for making lime. Oysters too whose flesh is relished, are abundant along the shores. In the sea are the squids, *Sepia* and *Loligo*, and the *Octopus*, frequently called the devil fish.

The Arthropoda form a very large section of the Invertebrates and many of them are of economic importance. The Prawns (*Crustacea*) are highly valued as food and are of great commercial value: they are caught in large numbers and are in great demand in India and abroad. Insects are plentiful and many of them are of importance since they cause damage to crops, gardens, stored materials of all types and also serve at carriers of disease germs to man and cattle. Some insects are helpfull too, e.g., Honey bees provide honey and wax; the lac insects that live on certain forest trees provide the lac of commerce. The centipedes and millipedes are common everywhere and the scorpions and spiders are also abundant. Among the spiders mention may be made of the giant wood-spider *Poecillotheria* which lives in the holes of large tree trunks and is recognised as highly poisonous and dangerous. It is fairly common in several parts of this district and is much dreaded by the villagers who call them "Ooranpuli".

FLORA

Introduction.

On account of the heavy rainfall, moderate temperature and the mountainous eastern border, the flora of Trichur is much diversified. Physiographically the District is divided into (1) Lowland region (2) Midland region and (3) Mountainous region.

Lowland region.

The soil in this region is arenacious consisting mainly of recent deposits of sand and mud due to river alluvium.

In the midland region the soil is laterite varying in quality from rich loam to uncultured laterite.

On the slopes of the Ghats there are several places with an underlying layer of black mould formed of decayed vegetable matter.

The flora of the sea-coast is mostly composed of Xerophytes, Psamophytes, Hydrophytes, Halophytes and Mesophytes. Coconut Plantations are very common here.

Some of the common representatives of this region are *Ipomoea pes-caprae*, *Launaea pinnatifida*, *Lippia nodiflora*, *Portulaca* sp. and a few species of *Mollugo*, etc.

Midland region.

This is a thickly populated region and as a result of which a major part is under cultivation of crops like Paddy, Coconuts, Plantains, edible tubers and other vegetables. Scattered wastelands are also seen in some parts where weeds like *Croton sparciflorus*, *Gynandropsis pentaphylla*, *Cleome viscosa*, *Synedrella nodiflora*, *Ageratum conyzoides*, *Leucas aspera*, *Tridax procumbens*, *Hyptis suaveolens* and *Eupatorium* sp. are common.

Artocarpus integra, *Mangifera indica*, *Spondias mangifera* and *Anacardium occidentale* are some of the common tree forms cultivated for their edible fruits.

Mountainous region.

The lower slopes of the western ghats are under cultivation of *Tectona grandis* (Teak) *Hevea brazeliensis* (Rubber) while on the higher slopes above 1,500 ft., tea and coffee plantations are commonly seen.

Different species of grasses yielding fodder, aromatic oils and useful for other purposes are available in the District. *Cymbopogon nardus*, *Vetiveria zizanoides* and other species of Cymbopogon are the most common ones

Bamboos occupy a good portion of the scrub jungles. Different varieties of *Saccharum officinarum* are cultivated as an important commercial crop.

Piper betel, *P. nigrum* and *Elletaria cardamomum* are cultivated at different levels in this region.

Above 2,500 ft. the temperature is relatively low and the atmosphere is highly humid due to the greater amount of precipitation. A climatic climax type of vegetation is seen here. The undergrowth mainly consists of different types of Pteridophytes, Bryophytes and some terrestrial orchids. Numerous woody climbers are not uncommon in this area. Many species of epiphytic orchids like Vanda, Dendrobium, Eria are common on the trees.

The plants in this District are arranged according to the new system of J. Hutchinson.

Division 1. *Lignosae*

Magnoliales

Family–Magnoliaceae

Michelia champaca Linn. Champakom.

A tall evergreen tree with a valuable yellowish wood which is used to make drums. Flowers are sweet scented and yield a volatile oil.

Annonales.

Family — Annonaceae.

Polyalthia longifolia Hook. f. & Thoms. Aruna, Chorunna.

A tall straight handsome tree. Wood used for carriage shafts.

P. korinti Hook. f. & Thoms. Karuvalli. A spreading shrub.

Annona squamosa Linn. Athi. A small tree, cultivated for its edible fruits.

Annona reticulata Linn. Vlathi. A small tree cultivated for its fruits.

Uvaria narum. wall. Narumpanal. A small spreading shrub with red flowers. Different parts of the plant are used medicinally.

Laurales.

Family-Lauraceae.

Cinnamomum zeylanicum Blume. Karuva, Vazhana.

A large evergreen tree. The bark is thick and soft, has a layered brown blaze which is very aromatic–the Cinnamon bark of commerce.

C. gracile Hook. Attukaruva. A tree. The seeds yield a scented oil.

Litsea chinensis Lam. A deciduous tree. The bark is greyish brown and greasy to touch. The leaves have a pleasant odour of cinnamon.

L. monocephala. (Roxb) Pers. A middle sized tree. The bark is greyish brown, somewhat rough; blaze reddish brown. The leathery leaves provide food for the muga silk worm.

Cassytha filiformis. Linn. A leafless parasite armed with a number of haustoria. The pounded stems are used in indigenous medicine.

Family. Myristicaceae.

Myristica fragrans. Linn. Jathimarom.

Originally indigenous to the Southern Moluccas. Occasionally cultivated here. The lacerate arils of the seed constitute the spice known as mace, while the seeds themselves are the nutmegs of commerce. As the species are dioecious it is a matter of importance when making plantations of this tree to determine the sex.

Dilleniales.

Family-Dilleniaceae

Acrotrema arnottianum Wight. Nilampunna.

A herb with woody rhizome. Leaves radical. Found growing on the steep slopes in hilly places

Dillenia indica Linn.

A beautiful evergreen tree. Tasar and Atlas silk worms feed on the leaves.

Rosales.

Family-Rosaceae.

Pygeum wightianum Bl. Naikambagom.

A large and hansome tree with white flowers. Heart wood is pink, smooth and hard.

Rubus ellipticus Sm.

A large straggling shrub with stiff red hairs and prickles. The orange raspberry-like fruit is edible and good.

Different horticultural varieties of Rosa sp. are cultivated in the gardens as ornamental plants.

Leguminosales.

Family-Caesalpiniaceae.

Bauhinia accuminata Linn. Veluthamandarom.

It is a pretty shrub with white flowers often found in gardens in the plains.

B. tomentosa Linn. Kanchanapu. A shrub with pretty flowers and tough nearly Black wook.

B. malabarica Roxb. Arumpuli.

A moderate-sized deciduous tree with cream coloured flowers. Different species of Bauhinia like B. *purpurea* Linn. B. *diphylla* Ham; *B. monandra* Kurz. are grown in gardens.

Tamarindus indica Linn. Puli.

A large evergreen tree of great importance and is well known to every body in this State. The fruit is universally esteemed and the dried or preserved pulp is often exported. This species is an excellent road side tree and its seeds are a rich source of pectin.

Hardwickia binata Roxb. Katt-udugu.

A large deciduous tree with small yellowish flowers and Bauhinia like leaflets. Wood extremely hard and heavy, used for agricultural and many other purposes.

Saraca indica Linn. Asokam.

A small tree with brilliant orange-scarlet flowers. This is one of the most sacred trees of India.

Caesalpinia crista Linn. Kazhanchi.

A large straggling very thorny shrub with yellow flowers. The hard grey seeds are used in medicine.

C. pulcherrima Swartz. Rajamalli.

An erect shrub with yellow or scarlet flowers with long stamens, very common in gardens.

Delonix elata Gamble n. Comb.

A pretty medium sized tree with a yellowish white wood. The branches and leaves are cut for leaf-manure. Often planted as an avenue tree.

D. regia Raf. Vaka.

A native of Madagascar and is so commonly planted as an ornamental tree.

Cassia fistula Linn. Konna.

A moderate-sized tree easily recognizable by its long racemes of bright yellow flowers and long cylindrical pod. The wood is very hard, reddish brown and durable.

C. grandis Linn. f.

A large tree cultivated as an ornamental plant.

C. alata Linn.

A Handsome shrub introduced from W. Indies and is cultivated.

C. occidentalis Linn. Ponnaveeram.

A diffuse undershrub with yellow flowers. The seeds roasted and ground used as substitute for Coffee.

C. hirsuta Linn.

A diffuse undershrub with flowers in pairs in the leaf axils. Pods hairy.

C. tora Linn. Thagara.

A annual weed with small yellow flowers and very long curved pods.

C. siamea Lamk. Manjakonna.

A fast growing moderate sized tree, with yellow flowers. Frequently planted for ornament but it is unsightly when old.

C. kleinii W. & A. Nirutti.

A diffuse undershrub.

Family-Mimosaceae.

Adenanthera pavonia Linn. Manchadi

A handsome deciduous tree with many ovate-oblong leaflets and pale yellow flowers. The red seeds are used as ornaments and for jewellers' weights.

Entada scandens Benth. Paranda.

A gigantic climber with small yellowish flowers and huge pods. The round flat shining seeds are eaten.

Mimosa pudica Linn. Thottavadi.

A diffuse undershrub with very sensitive leaves. It spreads very fast and is most troublesome and difficult to eradicate.

Acacia farnesiana Willd. Arivelom.

A thorny shrub with bright yellow very fragrant flowers giving the perfume "Cassie".

Acacia caesia Willd. Incha.

A climbing shrub with rather large prickles. Bark used in dyeing and as a substitute for soap.

A. catechu Willd. Kariuali. .

A moderate sized deciduous tree with pale flowers. Wood used for rice pestles, oil and sugar-cane crushers.

Albizzia lebbeck Benth. Vaga.

A large deciduous tree with rather large white flowers and very long greenish stamens. Wood very durable.

Family-Papilionaceae.

Dalbergia Latifolia Roxb. Eetti.

A large deciduous tree in good soil and a small one in poor soil. Timber known as rose-wood or blackwood is highly valued for furniture, tool handles, cart wheels etc.

D. paniculata Roxb. Meruthi.

A conspicuous tree from its smooth grey bark. The wood is yellowish white and soft.

Pterocarpus marsupium Roxb, Venga.

A large deciduous tree and one of the most valuable timber trees. Wood very hard and yellowish brown with darker streaks.

Pongamia glabra Vent. Pongu.

A moderate sized nearly evergreen tree. Wood white moderately hard, used for cart wheels and other purposes.

Derris scandens. Benth. Ponnamvalli.

A large climbing shrub with white or pink flowers on dropoing

branches. Powder of root bark given in honey for rheumatism.

D. uliginosa Benth. Kammatti.

A large climbing shrub with pink flowers. Bark used to poison fish.

Flemingia strobilifera R. Fr.

An erect branching shrub with white flowers.

F. congesta Roxb.

An erect herb. Flowers streaked with purple and yellow.

Dolichose lablas Linn. Mochakotta.

Cultivated for its pods. There are two varieties, distinguished by their pods.

D. biflorus Linn. Muthira.

Cultivated for its seeds. Stem and leaves used as fodder. Beans largely eaten by the poor.

D. falcatus Klein. Kattumuthira.

A slender twiner with pretty lilac or pink flowers. A decoction of root given as a remedy in piles.

Psophocarpus tetragonolobus DC. Chathura payar.

Cultivated for its pods.

Clitoria ternatea Linn. Shankupushpani.

Cultivated as an ornamental plant.

Spatholobus roxburghii Benth. Athumbu valli

A large climbing shrub with dark brown rough bark and wood in concentric layers of very porous tissue and bast exuding a red gum.

Butea frondosa Koen. Palasin samatha.

A deciduous tree very conspicuous when in flower before the leaves appear. The wood is grey, soft, and said to be durable under water. It yields a red "Kino" gum and the lac insect is grown upon it.

Erythrina indica Lam. Mullumuruku.

A striking tree in flower. Wood very soft, white and fairly durable.

Abrus precatorius Linn. Kunni

A conspicuous wiry climber with pink flowers and usually scarlet seeds with a black end. Seeds used by druggists and goldsmiths as weights.

Desmodium pulchellum Benth. Pachotti.

A shrub easily recognised by its conspicuous bracts

D. triquetrum DC. Adakkapanal.

An erect shrub with triquetrous stem and broadly winged petioles.

D. Latifolium DC. Orila,

An erect under shrub with purple flowers. Root forms one of "Dasamulas".

Desmodium triflorum DC. Cherupulladi.

A wiry much branched herb, rooting and spreading over the ground like the small clovers.

D. gyrans DC. Ramanamapacha.

An erect undershrub with pink flowers. Lateral leaflets have the power of singular motions.

D. polycarpum DC. Nilathovara.

An erect or suberect, sometimes trailing undershrub with leaflets, variable in shape and size.

Alysicarpus vaginalis DC.

A suberect much-branched herbaceous plant.

A. monilifer DC.

A small prostrate much branched perennial herb.

Aeschynomene indica Linn.

A slender shrub in wet places with minute leaflets.

A. aspera Linn. Kedassi.

A tall soft perennial shrub near the borders of ponds and tanks. The stem is soft and light and used for making sun hats, fishing floats etc.

Geissaspis cristata W & A.

A pretty plant with beautiful long-ciliate imbricate bracts.

Zornia diphylla Pers. Murikotti.

A diffuse wiry herb with 2-foliate leaves and yellow flowers.

Sesbania grandiflora pers. Agathi.

A small soft wooded tree with large showy flowers. The leaves and pods eaten as vegetable.

S. aegyptiaca Pers. Chittagathi.

A soft wooded shrub with yellow or purple flowers. The wood yields a good charcoal for gun powder.

Tephrosia tinctoria Pers.

A pretty undershrub with golden brown pubescence and red flowers.

T. purpurea Pers. Kozhinga.

An erect perennial undershrub with small pink flowers in racemes.

T. hirta Ham. An erect silky-villous undershrub.

Indigofera tinctoria Linn. Amari.

A branching undershrub. The infusion of leaves is the indigo of commerce.

I. sumatrana Gaertn. Indigo is prepared from the leaves.

Crotalaria laburnifolia Linn.

An erect shrubby perennial with large flowers and long stalked pods.

C. striata Linn. A much branched herbaceous shrub.

C. verrucosa Linn. A much branched herbaceous annual with blue or white flowers.

C. retusa Linn Kilukilukki.

An erect herbaceous undershrub with yellow flowers.

Rothia trifoliata Pers.

A diffuse annual.

STYRACALES

Family-Symplocaceae.

Symplocos spicata Roxb. Pachotti.

A small tree with white flowers. Wood used for fuel. Leaves afford a dye.

S. rosea Bedd. Malankuruvi.

A small tree with twany-villous branchlets, pink flowers and reddish drupes.

ARALIALES

Family-Alangiaceae.

Alangium salvifolium. Wang. Kumbi.

A deciduous small tree common on road sides.

Family-Araliaceae.

Aralia malabarica Bedd.

A large shrub with scattered prickles.

CASUARINALES.

Family-Casuarinaceae.

Casuarina equisetifolia Forst. Kattadi.

A fast growing erect, tall tree. Wood elastic and used for fuel.

URTICALES

Family-Ulmaceae.

Trema orientalis Bl. Ami.

A small rapidly growing tree. Wood light soft, excellent for charcoal.

Family-Moraceae.

Streblus asper Lour. Parava.

A small tree with small wedge shaped rough leaves, used to polish ivory and wood.

Ficus bengalensis Linn, Peral.

A large spreading tree with numerous large aerial roots from the main trunk and large branches.

F. religiosa Linn. Arayal.

A large tree with few or no aerial roots. Often epiphytic. Venerated by Hindus.

Ficus asperrima Roxb. Theragom.

A small or medium sized tree without aerial roots. The rough leaves are used instead of sand paper for polishing.

F. heterophylla Linn.

A weak, very variable shrub.

F. arnottiana Miq.

A large shrub without aerial roots. Bark used for itches and boils in children.

Artocrarpus integro Merr. Pilavu.

A large ever green tree planted for the sake of its fruits. The fruit, borne on the trunk and old branches, often reaches enormous size.

A. hirsuta Lamk. Ayani.

A large ever green tree. The wood is valuable.

A. incisa Linn: f. Seemapilavu.

A handsome tree native of Pacific islands and Java, cultivated for its fruit.

Family-Urticaceae.

Fleurya interrupta Gaud. Choriyanam.

A nettle-like herb with ovate coarsely toothed leaves. Fruiting spikes sometimes a foot long.

Laportea terminalis Wt. Anachoriyanam.

A slender nettle. The sting is not very virulent.

Pilea microphylla Liebm.

A small prostrate plant with minute rotund or spathulate leaves, common on the sides of wet walls.

Pouzolzia indica Gaud.

A very variable slender, erect or procumbent herb. Leaves alternate on vegetative portions and opposite on the inflorescence axis.

BIXALES

Family-Bixaceae.

Bixa orellana Linn. Kuppa-manjal.

A small evergreen tree. Flowers large white or purple. Capsules reddish brown and bristly.

Family-Flacourtiaceae.

Scolopia crenata Clos.

A medium sized tree, very variable in armature and leaves. Berry green, globose and edible.

Flacourtia sepiaria Roxb.

A thorny shrub with obovate leaves.

F. montana Grah.

A thorny tree. Fruits resembling cherries.

F. inermis Roxb. Lovi-lovi.

An ornamental unarmed tree. Cherrylike berries are attractively coloured and edible.

Hydnocarpus wightiana Bl. Marotti.

A large evergreen tree. Wood greyish white and of no value. The seed yields a kind of oil known as Chaulmugra oil.

H. alpina Wt.

A large evergreen tree.

THYMELAEALES

Family-Nyctaginaceae.

Boerhaavia diffusa Linn. Thamizhama.

A diffuse herb with stout rootstock and many erect or procumbent branches. A plant with very great medicinal importance.

Bougainvillea spectabilis Willd.

A large thorny climbing Brazilian shrub very common in gardens.

Pisonia morindifolia R. Br.

A large tree often cultivated in gardens and noticeable for its pale green leaves.

Mirabilis jalapa Linn. Nalumani.

A large herbaceous plant with showy flowers of variable colours.

CAPPARIDALES.

Capparidaceae.

Cleome monophylla Linn.

A weed in fields and waste places.

C. viscosa Linn. Naikadugu.

A common weed in fields and waste places. Flowers are yellow in colour and the whole plant viscous with stalked glands.

C. aspera Koeng.

The stem and leaves asperous with minute scattered prickles. A weed in sandy fields and waste places.

Gynandropsis pentaphylla DC. Karvela.

A tall pubescent annual weed with variously coloured flowers. A weed common in waste places.

Crataeva religiosa Forst. Nirmathalom.

A small or medium sized tree with broad terminal corymbs of white flowers.

Capparis zeylanica Linn.

A large climbing very thorny shrub. Flowers white, turning rose.

Moringaceae.

Moringa pterygosperma Gaertn. Muringa.
Cultivated for fruits.

VIOLALES.

Violaceae.

Ionidium suffruticosum Geng. Orelathamara.

A weed in grassy places with pink flowers.

Alsodeia zeylanica Thw.

A large shrub or a small tree with ovate-lanceolate leaves and small white flowers in axillary fasciles.

POLYGALALES.

Polygaceae.

Polygala arillata Ham.

A large graceful shrub with yellow flowers in racemes.

P. javana DC.

A branching under-shurb, commonly found in waste lands.

P chinensis Linn.

A prostrate herb with yellow flowers.

Xanthophyllum flavescens Roxb. Madakka.

A large timber tree with stout oblong-lanceolate leaves and finely tomentose terminal panicles.

LOASALES.

Turneraceae.

Turnera ulmifolia Linn. Cheravathali.

A common weed of roadsides and waste grounds with bright yellow flowers. There are different varieties like *var. elegans, var. angustifolia* etc.

PASSIFLORALES.

Passifloraceae.

Passiflora edulis Sims.

A tendril climber with 3-lobed toothed leaves, often cultivated for its edible fruits.

P. foetida Linn. Poochapalam.

A hairy tendril climber easily recognizable by the moss-like pectinate involucre of the flowers.

CUCURBITALES.

Cucurbitaceae.

Trichosanthes palmata Roxb. Kakkathondi.

A large woody climber with palmately lobed leaves and large globose red orange-streaked fruits. Fruits and roots are considered poisonous.

T. anguina Linn. Padavalam.

The long twisted fruits are used as a vegetable.

Luffa acutangula Roxb. Peechankai.

A climber with angular fruits and scabrous pubescent leaves. Fruit eaten as a vegetable.

L. aegyptiaca Mill. Kattupeechal.

A large climbing plant with smooth, edible fruits.

Coccinia indica W & A Koval.

• A pretty climber with large white flowers and oblong scarlet fruits with velvetty seeds.

Citrullus colocynthis schrad. Pei-Kummatti.

A trailing scabrid herb with much lobed leaves and globular variegated fruits.

Cucumis sativus Linn. Vellari.

Often cultivated for the edible fruits.

Benincasa cerifera Savi. Kumbalam.

Occasionally cultivated for its fruit which is large, fleshy and covered with a grey waxy bloom.

Momordica charantia Linn. Pavakka.

A slender twining annual herb with pale yellow flowers, and tubercled edible fruits.

M. dioica Roxb. Venpaval.

A perennial tuberous rooted climber with yellow flowers.

M. Tuberosa Cogn. Kattupaval.

A trailing plant with herbaceous shoots from a large tuberous root-stock. Fruits dark green and ribbed.

Melothria madraspatana Cogn. Mukkal-peeram.

A hispid annual with yellow flowers and red berries.

M. heterophylla Cogn. Njerinjanpuli.

A climber with polymorphic leaves and with large red and striped fruits.

Begoniaceae.

Begonia malabarica Lamk. Kaiyalapuliyan.

A large shrubby succulent plant with rose coloured flowers.

B. anamalayana Bedd.

A scapigerous herb with oblique leaves.

Caricaceae

Carica papaya L. Kappekka.

A soft wooded almost branchless tree with palmately dissected leaves, often cultivated for its valuable edible fruits.

CACTALES.

Cactaceae.

Opuntia dillenii Haw. Nagathali.

A cladode with jointed segments beset with spines. Flowers are yellow in colour.

Pereskia bleo DC.

A large shurb with thick leaves and dark pink flowers.

Cereus Sp.

A ribbed cladode often grown as a hedge plant.

Epiphyllum Sp.

Grown in gardens for its elegant flat jointed stems and sweet smelling large white flowers.

TILIALES.

Tiliaceae.

Grewia microcos L. Kotta.

An erect shrub with paniculate inflorescence and unlobed fruits.

G. umbellifera Bedd. Bhasmavalli.

A small tree.

G. hirsuta Vahl.

A common forest undershrub with narrow leaves.

G. villosa Willd.

A shrub with 5 ribbed velvetty leaves and crustaceous fruit.

Berrya ammonilla Roxb.

The Trincomali wood tree of Ceylon, cultivated here and there. Wood used for carts, agricultural implements and boats.

Triumfetta rhomboidea Tacq.

A weed in waste places. Fruit with bristles.

Corchorus acutangulus Lam.

A weed in cultivated places with six angled, 3 winged capsules

C. olitorius Linn.

An introduced weed, capsule 10 ribbed and 5 valved.

C. capsularis Linn.

Less common than *C. olitorus* Capsule depressed globose and 5 valved.

Sterculiaceae.

Sterculia balanghas Linn. Thondi.

A moderate sized tree with soft wood. Follicles scarlet coloured.

Pterygota alata R. Br. Anathondi.

A tall evergreen tree. Wood white, of good quality but little used.

Helicteres isora Linn. Valampiri.

A large shrub with obovate obliquely cordate serrate leaves. Fruits used in medicine.

Melochia corchorifolia Linn.

A weed of road sides and waste places. Stem yields a fibre and leaves eaten as vegetable.

Waltheria indica Linn.

An undershrub with much soft pubescence and flowers in globose axillary clusters.

Gauzuma tomentosa Kunth. Utharasham.

A small tree with obliquely cordate leaves and yellow flowers. Fruit 5 celled resembling a small ripe mulberry.

Kleinhofia hospita L.

A showy tree often cultivated.

Theobroma cacao Linn.

Cultivated in gardens.

Pterospermum suberifolium Lamk.

A moderate sized tree with light red wood.

Bombacaceae.

Bombax malabarium D. C. Elavu.

A very conspicuous tree of gigantic size. Wood so ft. The cotton surrounding the seed is used for stuffing pillows but not so good as that of Ceiba.

Ceiba pentandra Gaertn. Panji.

A tall tree with smooth green stem and horizontal branches in whorls. Cotton used for pillows and cushions.

Malvaceae.

Sida cordifolia Linn. Velluppan.

A velvetty tomentose weed of roadsides and waste lands. The plant yields a fine fibre.

S. veronicaefolia Lam.

A trailing hispid weed of waste places.

S. acuta Burn. Cheruparuva.

A very common weed of waste places. The stem yields good fibre.

S. rhombifolia Linn. Kurumthotti.

A weed of waste places. Leaves and twigs used in Malabar as a substitute for soap.

Abutilon indicum G. Don. Thuthi.

An erect undershrub with a velvetty tomentum.

Smoke of burn seeds applied to the recta of children is a rapid cure for thread worm.

Urena lobata Linn.

An undershrub giving a fibre.

Kydia calycina Roxb. Nedunar.

A moderate sized quick growing tree with white soft wood of no value.

Hibiscus rosa-sinensis L. Chembarathi.

Cultivated in gardens.

H. mutabilis L.

Cultivated in gardens. The flower colour changes from white to red.

H. esculentus L. Venda.

Commonly cultivated for the edible capsules.

H. sabdariffa L. Pulinchi.

Often cultivated for the fleshy persistent calyx, used for making jellies and pickles.

H. tiliaceous Linn. Velu Paruthi.

A large shrub with spreading branches, often grown as hedge plant.

H. suraitensis Linn. Kalappu.

A troublesome spiny trailing weed with foliaceous bracteoles and stipules.

H. furcatus Roxb.

Similar to H. surattensis but lacking in foliaceous bracteoles and stipules.

Thespesia populnea Cav. Cheelanthi, Poovarasu.

A fairly large ever green tree with red, hard, durable wood.

Gossypium Sp. Paruthi.

Different species are cultivated here and there in the gardens.

MALPIGHIALES.

Malpighiaceae.

Malpighia coccigera. Linn.

A bushy shrub with smooth shiny, spiny toothed leaves, often grown in gardens.

Tristellatein australasica A. Rich.

A woody climber with golden yellow flowers in racemes.

Linaceae.

Hugonia mystax Linn. Munamadakki, Mothirakanni.

A hook climber with large yellow flowers. Root bark is used as an antidote for poisons.

Erythroxylaceae.

Erythroxylon monogynum Roxb. Devadaram.

A small tree with dark brown rough bark The leaves may be cooked and eaten. Decoction of wood given in honey cures rheumatism.

Zygophyllaceae.

Tribulus terrestris Linn. Nerungil.

A slender diffuse herb. Fruits armed with hard sharp divaricate spines.

EUPHORBIALES.

Euphorbiaceae.

Euphorbia hirta Linn.

A erect weed in waste places.

E. thymifolia Linn.

An annual prostrate herb.

E. tirucalli Linn. Thirucalli.

A large shrub with green cylindrical drooping branches. Leaves are generally reduced.

E. antiquorum Linn. Chathurakalli

A cactus-like plant often grown as a hedge plant.

E. pulcherrima Willd.

A garden plant.

E. heterohylla Linn.

Found as a weed in garden.

Bridelia retusa Sprng. Mukkayini.

A moderate sized tree with conical thorns on the stems and branches when young.

B. scandens Gehrm.

A large climbing shrub with thorny stems and branches.

Phyllanthus simplex Retz.

A stiff almost woody herb.

P. niruri Linn. Kizhanelli.

A branching annual herb, used in medicine.

P. rotundifolius Klein.

A weed in sandy regions.

Embelica officinalis Gaertn. Nelli.

Cultivated for its edible fruits.

Breynia rhamnoides Muell.

A large shrub common in deciduous forest. Grown as a hedge plant.

Croton sparsiflorus Morong.

An introduced American weed.

C. tiglium Linn. Neeravalam.

Seeds are mucilaginous and purgative, useful in fever and constipation.

Mallotus philippinensis Muell. Manjana.

A small tree. The chief product is a red powder on the capsules which afford a bright orange dye.

Macaranga indica Wt. Uppila, Uttathamara.

A quick growing tree with glaucous branchlets and large stipules.

Micrococca mercurialis Benth. Kunukkuthooki.

An annual herb.

Acalypha paniculata Miq. Valiakuppameni.

A small branching under shrub.

A. indica Linn. Kuppameni.

An erect annual herb.

A. ciliata Forsk.

A rather stout annual herb.

Tragia involucrata Linn. Vallichoriyanam.

An evergreen climbing hispid herb with stinging hairs. Leaves broad and variable.

T. involucrata Linn. *Var. angustifolia* Hook f.

Exactly like the previous one but the leaves are narrow.

Jatropha gossypifolia Linn.

A small dark coloured herb with sticky glands and is common in waste places.

J. curcas Linn. Kadalavanakku.

A shrub with succulent stem. The bark is greenish white and peeling off in thin flakes.

Sebastiana chamaelea Muell.

A glabrous annual herb.

THEALES

Theaceae.

Camellia sinensis (L) O. Ktze. Tea plant.

Cultivated on a large scale in hilly areas beyond Chalakudi.

OCHNALES.

Ochnaceae.

Ochna squarrosa Linn.

A small tree with conspicuous yellow flowers. Root used as an antidote in snake bites, menstrual complaints etc. Wood used for making walking sticks.

Ouratea angustifolia Gilg. Chavakampu.

A small tree with shining leaves. Roots and leaves are bitter and used in medicine.

Dipterocarpaceae.

Hopea parviflora Bedd. Thampakom.

A large handsome tree with brown close-grained hard wood, largely used in house and bridge-building.

H. wightiana Wall. Pongu.

A large timber tree.

Shorea robusta Gaertn.

A large gregarious forest tree with cross-grained wood valuable for building purposes and sleepers.

Vateria indica Linn. Payin.

A very large ever green tree with fragrant flowers in panicles and the stem blotched with green and white. The gum-resin makes an excellent varnish.

GUTTIFERALES.

Clusiaceae (Guttiferae)

Garcinia indica Chois. Penampuli.

A slender tree with drooping branches. Fruits edible and used in curries. Juice of fruit is used by blacksmiths for melting iron.

G. cambogia Desr. Kodakkapuli.

A common small evergreen tree. Wood pale grey and not used. The gum makes a good varnish.

Calophyllum inophyllum Linn. Punna.

A moderate sized ornamental tree with shining green leaves and white flowers. The fruits are collected for the extraction of an oil.

C. decipiens Wt. Cherupunna.

A tree with reddish brown useful wood, used for furniture and house building.

MYRTALES.

Myrtaceae.

Psidium guajava Linn. Pera.

Cultivated for the edible fruits. There are many varieties.

Jambosa vulgaris DC. Seema jambu.

A small pretty tree with greenish white flowers and pinkish white globose fruits.

Syzygium zeylanicum DC. Poochapazham.

A handsome large shrub with white flowers and edible white fruits. Commonly found on the banks of streams.

S. jambolanum DC. Njara.

An ever green tree with white flowers and purple fruits.

S. caryophyllaeum. Gaertn. Cherunjara.

A small tree with white flowers and black globose fruits.

Lecythidaceae.

Careya arborea Roxb. Pezhu

A large deciduous tree with yellowish white flowers and large obovate serrate leaves.

Rhizophoraceae.

Bruguiera eriopetala W & A.

A marshy evergreen tree.

Punicaceae.

Punica granatum L. Mathalam.

A shrub cultivated in gardens throughout.

Combretaceae.

Terminalia catappa Linn. Thalli.

A large deciduous tree. The nut kernels are eaten.

T. paniculata Roth. Pei-maruthu.

A large deciduous tree with characteristic 3-winged fruits.

Quisqualis indica Linn.

A large straggling shrub with showy long-tubed flowers changing colour from white to orange and red.

Melastomaceae.

Melastoma malabathricum Linn. Kalathi.

A handsome shrub with large red purple flowers. Common in wet places.

Medinella malabarica Bedd.

An epiphytic sub-scandent shrub with fleshy leaves.

Memecylon edule Roxb. Kanjavu.

A large shrub with blue flowers and black purple fleshy edible berry. Common in dry evergreen forests.

Many species of Osbeckea like O. *octandra* DC, O. *Aspera Blume* etc. are found growing on the sides of hilly roads.

CELASTRALES.

Salvadoraceae.

Azima tetracantha Lamk. Esanku.

A spiny straggling shrub with greyish green shining leaves having medicinal properties.

Celastraceae.

Glyptopetalum zeylanicum Thw.

A large shrub with white hard wood

OLACALES.

Opiliaceae.

Cansjera rheedii Gmel.

A climbing shrub with occasional curved thorns.

SANTALALES.

Loranthaceae.

Elytheranthe loniceroides. Engler.

A large parasitic shrub with variegated corolla. The tube scarlet below.

Viscum articulatum Burm.

A slender branched parasitic shrub. Branches jointed.

Loranthus longiflorus Desv. Ithil.

A large parasitic shrub with conspicuous racemes of scarlet-orange flowers and pink berries.

Santalaceae.

Santalum album L. Chanthanam.

A small evergreen tree. Cultivated for the valuable strongly scented timber.

RHAMNALES

Rhamnaceae.

Zizyphus jujuba Lamk. Elantha.

A thorny tree with edible fruits.

Z. oenoplia Mill. Mulli.

A large thorny straggling shrub. The small black fruits are pleasant to eat.

Vitaceae.

Ampelocissus arnottiana Planch.

A climbing shrub with cordate leaves.

Cissus quadrangularis Linn. Changalamparanda.

A fleshy climbing shrub.

Cayratia pedata Juss.

A large climbing shrub. The leaves pubescent and tomentose.

Leea sambucina Willd. Erattayani.

A large shrub with compound leaves.

MYRSINALES.

Myrsinaceae.

Maesa perrottitiana ADC.

A small tree with ovate lanceolate leaves and small white flowers in racemes

EBENALES

Ebenaceae.

Maba buxifolia Pers.

A large bushy shrub.

Diospyros microphylla Bedd. Kattu-thovara.

A large tree with black cylindric stem flecked with yellow.

Sapotaceae.

Bassia latifolia Roxb. Iluppa.

A large handsome deciduous tree, one of the most important of Indian trees.

B. malabarica Bedd. Kattu-iluppei.

A large tree with yellowish white flowers.

Mimusops elengi Linn. Elengi.

Common every where in cultivation.

Achras sapota Linn.

Cultivated for its fruits.

RUTALES.

Rutaceae.

Murraya exotica Linn.

A large shrub with scented flowers.

M. koenigii Spreng. Kariveppila

A small tree with aromatic leaves. Leaves used to flavour curries.

Glycosmis cochinchinesis Pierre. Panal.

A shrub in waste places with variable leaves

Aegle marmelos Corr. Koovalam.

A small deciduous thorny tree. The rind of the fruit is woody.

Different species of Citrus like *C. medica*, *C. acida*, *C. aurantium* are cultivated for the fruits.

Simaroubaceae.

Ailanthus malabarica DC. Perumaram, Mattipal

A lofty deciduous tree. The soft white wood is used in match industry.

Samadera indica Gaertn. Karinjotta.

A common hedge plant.

Averrhoaceae.

Averrhoa bilimbi L. and *A. carambola* L. are cultivated for the edible fruits.

MELIALES.

Meliaceae.

Naregamia alata W & A. Nilanaragom.

A small branching undershrub with pretty white flowers.

Melia azedarach Linn. Karin vembu

A pretty big tree with 2-3 pinnate leaves.

Adazirachta indica A. Juss. Veppu.

A very important and useful deciduous tree with imparipinnate leaves. The plant is highly medicinal.

Aglaia roxburghiana Hiern. Punyava.

A tree with 5-7 leaflets and small flowers in panicles.

SAPINDALES.

Sapindaceae.

Sapindus laurifolius Vah. Pasa Kotta.

A stout shady tree. The fruits used as a substitute for soap.

Dodonaea viscosa Linn.

A stiff shrub with shining leaves common in waste places.

Cardiospermum halicacabum Linn. Uzhinja.

A climbing tendril bearing herb with wiry stems. Capsules inflated. Medicinally important.

Anacardiaceae.

Buchanania lanceolata Wt. Kulamavu.

A medium sized tree. The kernels of the seeds are edible.

Mangifera indica Linn. Mavu.

A large spreading evergreen tree cultivated for its edible, very important fruit. The wood is grey and is largely used.

Anacardium occidentale Linn. Kasumavu.

A small spreading tree. The nuts are commercially very important. The nuts are roasted and the kernels exported.

Spondias mangifera Willd. Ambazham.

A large tree with large leaflets. Often used as a hedge plant. The fruit is edible.

Odina wodier Roxb. Uthi.

An avenue tree. The wood is fairly good but not much used.

Holigarna arnottiana Hook. f. Charu.

A large tree with black caustic juice which raises blisters. The wood white, soft and useless.

LOGANIALES.

Strychnaceae.

Strychnos nux-vomica Linn Kanjiram.

A large deciduous tree. The seeds contain strychnine and are collected and exported largely.

S. colubrina Linn. Cherukanjiravally.

A large climbing shrub.

Oleaceae.

Olea dioica Roxb.

A moderate sized tree with creamy white flowers.

Nyctanthes arbor-tristis Linn. Pavishamalli.

A bushy shrub, rough with stiff hairs. The flowers open in the evening and fade in the morning.

Species of Jasminum like *J. sambac Ait*, Mulla, J. *grandiflorum* Pichi are cultivated for the flowers.

APOCYNALES.

Apocynaceae.

Carissa carandas Linn.

A large thorny shrub with white flowers.

Cerbera manghas Linn. Othalam.

A moderate sized tree common on the banks of backwaters The fruits are large and with a fibrous pericarp.

Lochnera rosea Reichb. Smasanappoo.

A common weed in waste places with rose-coloured or white flowers.

Alstonia scholaris R. Br. Ezhilampala.

A large evergreen tree The flowers open in the evening emitting a very strong odour.

Ervatamia heyneana T. Cooke.

A shrub with orange yellow follicles.

Ichnocarpus frutescens R. Br. Palavalli.

A climbing rusty villous shrub common on hedges. Plants like *Plumeria acutifolia*, P. *rubra*, P. *alba*, *Kopsia fruticosa*, *Nerium odorum*, *Thevetia neriifolia* and *Allamanda cathartica* are cultivated.

Asclepiadaceae.

Hemidesmus indicus R. Br. Narunandi.

A much branched wiry shrub with polymorphic leaves. The tuberous roots are medicinally very important.

Calotropis gigantea R. Br. Erukku.

A large milky weed in waste places.

Pergularia extensa N. E. Br. Veliparathi.

A slender bad-smelling milky climber.

Marsdenia volubilis T. Cooke. Vattakurinji.

A large climbing shrub with green flowers in umbels.

RUBIALES.

Rubiaceae.

Mussaenda frondosa Linn. Vettila.

A shrub with dense inflorescence of red flowers and white leaf like sepals.

Plectronia didyma Kurz.

A small evergreen tree. The leaves are shining and flowers in axillary cymes.

P. parviflora Bedd.

A thorny plant with small white flowers.

Pavetta indica Linn. Pavatta.

A small tree with pretty white flowers and variable leaves.

Coffea arabica Linn.

A large shrub with white flowers and much cultivated.

Chasalia curviflora Thw.

A small shrub with membraneous leaves and pinkish white flowers.

Morinda citrifolia Linn. Manjanathi.

A small tree with large shining leaves.

M. umbellata Linn. Nunamarom.

A diffuse climbing shrub with variable membraneous leaves and flowers in Umbels.

Common weeds in this family are *Oldenlandia auricularia O. purpurascens, O. purinosa, O. corymbosa, Knoxia corymbosa, Borreria stricta* and *B. hispida* etc.

BIGNONIALES.

Bignoniaceae.

Millingtonia hortensis Linn. f.

A tall handsome tree with sweet scented flowers.

Spathodea campanulata Beauv.

A tree with orange scarlet flowers and spathaceous calyx.

Stenolobium stans. D. Don.

A large shrub with golden yellow flowers, common in gardens.

Pedaliaceae.

Sesamum indicum Linn. Ellu.

An erect annual cultivated for the valuable seeds.

Martyniaceae.

Martynia annua Linn.

A pubescent undershrub with handsome large rose coloured flowers and 2-hooked fruits.

VERBENALES.

Verbenaceae.

Tectona grandis Linn. f. Thekku.

A very large deciduous tree. The wood is very valuable and in great demand, as the principal timber tree of India.

Lantana aculeata Linn. Poochedi.

A very aromatic thorny troublesome weed.

Lippia nodiflora Mich. Kattu-thippalli.

A prostrate herb with small white flowers.

Stachytarpheta indica Vahl. Navali.

A tall herb with deep blue flowers in terminal fleshy spikes.

Clerodendron inerme Gaertn. Chinna.

A straggling shrub common in tidal areas. The leaves possess a nasty smell.

C. infortunatum Linn. Kattuperuvalam.

A large tawny villous shrub common in waste places. The flowers are white.

Vitex negundo Linn. Nochi.

A large shrub with bluish purple leaves.

Plants like *Duranta plumerii*, *Petrea volubilis* and species of *verbena* are cultivated in gardens.

DIVISION 2 — HERBACEAE

RANALES.

Nymphaeaceae.

Nelumbium speciosum Willd. Thamara.

A large erect herb growing in shallow water from a stout creeping root stock. Flowers rose white or yellow.

Nymphaea stellata Willd.

Leaves glabrous in both sides. Flowers white, rose or purple.

Menispermaceae.

Tinospora cordifolia Miers. Amruthu.

A climbing shrub with succulent stems and aerial adventious roots. Medicinally very important.

Tiliacora acuminata Miers.

A large evergreen climbing shrub with ovate to lanceolate leaves.

Cissampelos pariera Linn. Malathangi.

A tomentose climber with usually cordate leaves.

Cyclea peltata Diels.

A climbing shrub with peltate leaves.

ARISTOLOCHIALES.

Aristolochiaceae.

Aristolochia indica Linn. Garudakkodi.

A perennial twiner common on hedges.

PIPERALES.

Piperaceae.

Piper longum Linn. *Tippali.*

A slender undershrub. The red berries afford a kind of pepper, used in medicine.

Piper nigrum L. Kurumulaku.

A root climber. The sun-dried berries are the black pepper of commerce. Extensively cultivated.

Piper bettle L. Vettila.

The aromatic leaves are used in chewing and also in medicine.

Plants like *Peperomia pellucida* and *Heckeria subpeltata* are found growing in waste places.

RHOEADALES.

Papaveraceae.

Argemone mexicana Linn. Swarnasheery.

A strong branched prickly annual.

CRUCIALES.

Cruciferae.

Cardamine hirsuta Linn.

A weed in the hilly places near Chalakudi.

Brassica juncea Hood. f. & Thoms.

Cultivated and found wild.

CARYOPHYLLALES.

Molluginaceae.

Mollugo oppositifolia Linn.

A slender prostrate herb in waste places.

M. cerviana Ser.

A slender glabrous herb in sandy places.

Gisekia pharnaceoides Linn.

A diffuse prostrate herb with fleshy glaucous leaves.

Portulacaceae.

Portulaca oleracea Linn.

A prostrate succulent herb.

P. tuberosa Roxb.

A diffuse herb with fusiform fleshy root.

P. quadrifida Linn.

A common road-side weed.

CHENOPODIALES.

Amaranthaceae.

Amaranthus spinosus Linn. Mullen Cheera.

An erect spinous herb and a troublesome weed common on road sides. Sometimes used as vegetable.

A. *gangeticus* Linn. and A. *viridis* Linn. are used as vegetables.

Achyranthes aspera Linn. Kadaladi.

An erect herb with medicinal properties.

Aerva lanata Juss. Cherupula.

A many branched prostrate herb common on road sides.

Gomphrena globosa Linn. *Telanthera ficoidea* Moq *Celosia cristata* Linn are commonly cultivated in the gardens.

LYTHRALES.

Lythraceae.

Rotala rotundifolia Kochne.

A creeping herb common in rice fields.

Ammania baccifera Linn.

An erect herb common in wet places.

Lawsonia inermis Linn. Mailanchi.

A deciduous shurb. The leaves yield the "henna" dye.

UMBELLALES.

Umbelliferae.

Centella asiatica Urban. Kodangal.

A common trailing weed in wet places.

Hydrocotyle javanica Thunb.

Prostrate herb in shady places in the hilly regions.

CAMPANALES.

Campanulaceae.

Lobelia trigona Roxb.

A glabrous annual in wet places with violet flowers.

ASTERALES.

Compositae.

A large family distributed throughout the district. A majority of these are weeds and some are cultivated as ornamental plants.

Bidens pilosa Linn.

Synedrella nodiflora gaertn.

Eclipta alba Hassk.

Acanthospermum hispidum DC.

Vicoa indica DC.

Sphaeranthus indicus Linn.

Blumea sp.

Erigeron mucronatus DC.

Ageratum conyzoides Linn.

Elephantopus scaber Linn.

Vernonia cinerea Less. are some of the common weeds.

Plants like Dahlia, Zinnia, Helianthes, Chrysanthemum, Calendula are grown in gardens.

SOLANALES.

Solanaceae.

Solanum nigrum Linn.

An erect annual weed of road sides.

S. indicum Linn.

A branching prickly undershrub with variable leaves.

S. melongena Linn.

Several species of this genus are cultivated for the edible fruits.

Physalis minima Linn.

A herbaceous annual. Globular berries enclosed in an accrescent inflated calyx.

Datura fastuosa Linn. Ummom.

A large annual somewhat succulent herb with white tubular flowers.

Capsicum annum Linn. *Capsicum frutescens* are cultivated as Chillies.

Scrophlariaceae. *Moniera cuneifolia* Michx.

A succulent creeping herb.

Vandelia scabra benth and V. *hirsuta* Ham. - are diffuse herbs in waste places.

Ilysanthes Sp. *Scoparia dulcis* Linn. *Striga lutea* Lour. are weeds in waste places.

Acanthaceae.

Thunbergia erecta T. And.

An erect shrub with purple or white flowers, often grown in gardens.

Ruellia tuberosa Linn.

An American plant with deep blue flowers frequently found in gardens.

Asteracantha longifolia Nees.

A tall hispid herb, common in rice fields.

Andrographis paniculata Nees.

A. echioides. Nees.

These are weeds in waste places.

Crossandra undulaefolia Salisb.

A pretty undershrub with orange yellow flowers.

Asystasia gangetica T. And.

A straggling perennial herb. The common weeds in this family are *Ecbolium Linneanum* Kurz., *Justicia betonica* Linn., *J. diffusa* Willd.

Lentibulariaceae.

Utricularia reticulata Smith and *U. flexuosa* Vahl. are common in paddy fields.

GERANIALES.

Limnantheaceae.

Limnanthemum cristatum Greseb.

A small floating plant with orbicular deeply cordate leaves.

BORAGINALES.

Boraginaceae.

Heliotropium indicum Linn.

A weed in waste places.

LAMIALES.

Labiatae.

Ocimum sanctum Linn.

Cultivated in all Hindu houses and temple. Other common species of Ocimum are *O. basilicum*, *O. canum*, Sens. Common weeds in this family are *Leucas aspera* sprong, *L. biflora* R. Br.

Anisomeles indica Okze. *Pogostemon paniculatus* Benth. *Hyptis suaveolens* Poit etc.

Coleus amboinicus Lour.

A very aromatic herb with succulent leaves.

C. parviflorus Benth.

Cultivated for the edible tubers.

C. blumei Benth.

Cultivated for the beautiful foliage.

MONOCOTYLEDONS

CALYCIFERAE.

Butomales.

Hydrocharitaceae.

Vallisneria spiralis Linn.

A common weed at the bottom of pools.

Ottelia alismoides Pers.

A flaccid water herb.

ALISMATALES.

Alismataceae.

Alisma reniforme Don.

A water plant with white flowers.

APONOGETONALES.

Aponogetonaceae.

Aponogeton natans Engl. & Kr.

A water plant with floating leaves.

POTOMOGETONALES.

Potomogetonaceae.

Potomogeton javanicus Linn.

A water plant.

COMMELINALES.

Commelinaceae.

Members of this family are found growing as weeds and some are used as fodder for cattle. The most common ones are *Commelina bengalensis* Linn. *Aneilema paniculatum* wall. *Cyanotis cristata* Schull.

Eriocaulaceae.

Eriocaulon sexangulare Linn.

Common along the West Coast at low elevation.

BROMELIALES.

Bromeliaceae.

Ananas sativus schult. Piruthichakka.

An acaulescent plant with long narrow spiny leaves. There are different varieties under cultivation like Kolumbukka, Nattuchakka etc.

ZINGIBERALES.

Musaceae

Musa paradisiaca Linn. Vazha.

A quick growing annual reaching a height of about 10—15 ft. The fruits are very delicious when ripe. There are different varieties like Matty, Peyan, Monthan, Poovan, Palayanthodan, Ethan, Kannan, Kathaly, Njalipoovan, etc. Ethan (Musa paradisiaca var. sapientum L.) is extensively cultivated.

Heliconia braziliensis Hood and-

H. *metalica* Planch & Linden are planted in gardens.

Zingiberaceae.

Elettaria cardamomum Mdt. Elam.

A perennial herb. Extensively cultivated for the very valuable capsules. The seeds are aromatic and used as a spice.

Zingiber officinale Rose. Inchi.

The underground rhizome is the tuber of commerce. Largely used in flavouring curries. Peeled tubers dried in the Sun with lime is the "Chukku" of commerce.

Oostus speciosus Sm.

A succulent herb in moist localities.

CANNACEAE.

Oanna indica Linn.

Cultivated in the gardens. There are many horticultural varieties.

Marantaceae.

Maranta arundiacea L. Kuvakilangu.

Mostly cultivated for the starchy underground rhizomes. *Schumanianthus Vergatus* Rolf. A bamboo like shrub common in evergreen forests.

COROLLIFERAE.

Liliales.

Liliaceae.

Asphodeleae.

***Chlorophytum malabaricum* Baker.**

Perennial herbs with radical leaves. Capsules broadly obcordate.

Aloineae.

Aloe vera Linn.

Leaves thick ensiform and with horny prickles on the margins.

Uvularieae.

Gloriosa superba Linn. Maethoni.

A common climbing plant on hedges.

Asparageae

Asparagus racemosus Willd. Sathaveri.

Scandent undershurbs. Roots tuberous.

ARALES

Araceae

Pothoeae.

Pothos scandens Linn. Paruva kodi.

A common root climber with winged petioles.

Colocasieae

Colocasia antiquorum Schott. Chempu.

A tuberous plant cultivated in moist grounds. All parts of the plant are cooked and eaten.

Pistieae

Pistia stratiotes Linn. Muttapayal.

A floating water plant common in tanks.

Pythonicae

Amorphophallus campanulatus Bl. Chena.

Cultivated in moist places for the edible tubers.

Dioscoreales

Dioscoreaceae

Dioscorea alata L. Kachil.

D. Spinosa Roxb. Mukkilangu.

D. esculenta Burk. Kilangu

D. bulbifera L. Var. Sativa Pr. & B. Mattakachil.

These are some of the common cultivated species of Dioscorea.

PALMALES

Palmae

There are several useful palms in this district. The coconut palm

is extensively cultivated for coconuts and for the various economically important products.

Cocos nucifera L. Thengu.

Cultivated througout the district. A lofty palm seldom growing straight. The whole tree is of great economic value.

Corypha umbracaulifera L. Kodappana.

A magnificent monocarpic tree. The leaves are used for making fans, mats and umbrellas.

Areca catechu L. Kamuku.

A tall erect tree with slender annulate stems. Extensively cultivated in all parts for the valuable nuts.

Caryota urens Linn. Chundappana.

A tall palm with smooth cylindrical stem. Wood is very hard in the outer portion and is very durable.

Calamus sp. Chural.

A straggling thorny plant. Stem used for making rattan chairs and in other purposes.

Pandanales.

Pandanaceae

Pandanus tectorius Soland. Kaitha.

A branched shrub. The leaves are used for making mats.

ORCHIDALES.

Orchidaceae

Vanda tessellata Hook.

An epiphytic orchid common on trees.

Plants like *Calanthe masuca* Lindle *Epiglottis plicata* etc., are grown in gardens as ornamental plants.

GLUMIFLORAE.

Cyperales.

Cyperaceae.

Kyllinga monocephala Rottb. Muthanga Kilangu.

A weed in low grounds. Root stock used in medicine.

Cyperus rotundus L. Koraikilangu.

Underground stem used in medicine.

Fimbristylis junciformis Kunth.

The underground stem used as a substitute for muthanga kilangu. Some species of Cyperus are used in the manufacture of grass mats.

The common weeds in this family are *Cyperus haspan* steud, *C. iria* Linn. *C. distans* Linn. *C. aristatus Rotth. Fimbristylis miliacea* Vahl. *F. Junciformis* Kunth.

GRAMINALES.

Gramineae.

Bambuseae.

Dense growth of giant grasses (Bamboo) with several species form an important part of the scrub jungle.

Bambusa arundinacea Willd. Mula.

Most common species. The culms are used for a variety of purposes.

B. vulgaris Schrad.

Grown as an ornamental plant.

Ochlandra travancorica Gamb. Itta.

Grows luxuriantly in the hilly places. Culms used in a variety of purposes.

Eragrosteae.

Eleusine coracana Gaertn. Koovaraku.

Various varieties are cultivated. The colour as well as the size of the grain differs according to the variety. The grains of most varieties have a deep brown colour. This is also a white variety where the husk is also white. The grain is highly nutritive.

Chlorideae

Cynodon dactylon Pers. Karukapul.

A perennical creeping grass with erect culms. A grass of several medicinal properties.

Oryzeae.

Oryza sativa Linn. Nellu.

An important crop plant and is extensively cultivated.

Paniceae

Panicum miliare Lamk. Chena.

Cultivated on a reduced scale for the grains.

Panicum repens Linn. Inchipul.

A perennial grass with stout rhizomes. Much liked by cattle and said to stimulate the yield of milk.

Setaria italica Beauv.

Often cultivated in the gardens.

Andropoganeae.

Cymbopogon flexuosus Wats.

C. nardus Rendle.

C. citratus Stapf.

These are commonly cultivated and also found growing wild. Excellent sand binders. "Lemon grass oil" is extracted from them.

Vettiveria zizanoides Nash. Ramachom.

An excellent sand binder. Aromatic roots are used.

CLIMATE

The district has a tropical humid climate, with an oppressive hot season and plentiful and fairly assured seasonal rainfall. The hot season from March to May is followed by the southwest monsoon season from June to September. October and November form the post monsoon or retreating monsoon season. The period from December to February is the northeast monsoon season although the rains stop by the end of December and the rest of the period is generally dry.

Rainfall

Records of rainfall are available for six stations in the district over a long period of years extending in some cases to 70 years. Tables 1 and 2 give the details of the rainfall at these stations and for the district as a whole. The average annual rainfall is 3159·4mm (124.39"). Although the rainfall along the west coast generally increases from the coast towards the Western Ghats, the Palghat gap in the Ghats, which is to the north-east of the district, affects the distribution of rainfall in the district, the rainfall increasing from the northeast to the southwest. The southwest monsoon generally sets in during the last week of May. The rainfall in the southwest monsoon months—June to September—constitutes 71% of the annual rainfall. June is the month with the maximum rainfall, which is about a quarter of the annual total. After June and the early part of July the rainfall gradually decreases with the advance of the season. A good amount of rain mostly as thundershowers occurs in May, October and November.

The variation in the annual rainfall from year to year is not large. During the fifty year period 1901 to 1950, the highest annual rainfall amounting to 145% of the normal occurred in the district in 1924, while 1921 was the year with the lowest rainfall which was 75% of the normal. In the same fifty year period, rainfall less

than 80% of the normal occurred only in four years, out of which two were consecutive. The annual rainfall in the district was between 2600 and 3600 mm (102·36" and 141·73") in 35 years out of fifty, as will be evident from table 2.

On an average there are 124 rainy days (days with rainfall of 2·5 mm—10 cents—or more) in a year.

The heaviest rainfall in 24 hours recorded at any station in the district was 315·7 mm (12·43") at Mukundapuram on 26th May 1933.

Temperature.

There is no meteorological observatory in the District. But the weather conditions in the district are almost similar to those in the neighbouring districts where meteorological observatories exist. Temperatures begin increasing after February. The average daily maximum temperature in March and April, which are generally the hottest months, is about 31° to 32° C (88° to 90° F) in the coastal regions and about 36° to 37° C (97° to 99° F) in the interior. Days are oppressive throughout the hot season, particularly in the interior. In the coastal regions, the sea breezes in the afternoons give considerable relief from the heat. Afternoon thunder-storms which are common in April and May also bring welcome change. With the onset of the southwest monsoon towards the end of May the weather becomes cooler. After the withdrawal of the southwest monsoon by the end of September, temperature particularly in the day time, increases. The day temperatures in the northeast monsoon season continue to be as in the post-monsoon months, but the night temperatures are slightly less than in the previous two months.

Relative humidity.

The air is highly humid throughout the year, the relative humidity being generally over 70%. But in the interior regions the afternoon humidities in the period December to March are between 40 and 50%

Cloudiness.

Skies are heavily clouded to overcast in the southwest monsoon season. In May and the post-monsoon months of October and November, skies are generally moderately to heavily clouded. In the other months clear or lightly clouded skies are common.

Winds.

Winds are generally light to moderate with strengthening in the monsoon season. In the period January to May winds strengthen in the afternoons. In the southwest monsoon season the winds are mainly westerly or northwesterly. During the rest of the year winds are mainly northeasterly to easterly in the mornings and blow from directions between southwest and northwest in the afternoons.

Special weather phenomena.

Thunderstorms are frequent in the summer months and the post-monsoon and early northeast monsoon season. Occasional squalls occur in association with thunderstorms in May and December.

TABLE 1.

Normals and extremes of Rainfall.

Station	No. of years of data	Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.	Sep.	Oct.	Nov.	Dec.	Annual	Highest annual rainfall as % of normal & year[2]	Lowest annual rainfall as % of normal & year[2]	Heaviest rainfall in 24 hours[1] amount (mm)	Heaviest rainfall in 24 hours[1] date
Cranganore	44 a	7.9	11.4	35.1	100.3	313.7	816.6	712.2	446.2	264.9	306.3	171.7	38.1	3224.5	151 (1946)	74 (1928)	285.5	1936 May 21
	b	0.5	0.7	2.0	5.4	12.4	25.0	25.2	20.8	14.6	13.4	8.7	2.1	130.8				
Mukundapuram	44 a	11.4	10.4	33.0	90.4	302.0	849.4	761.0	451.1	257.3	336.8	164.6	29.0	3296.4	146 (1924)	71 (1913)	315.7	1933 May 26
	b	0.5	0.6	1.7	4.4	11.2	25.0	25.3	20.3	13.6	13.3	7.7	1.5	125.1				
Trichur	50 a	6.6	5.8	24.4	76.2	238.3	791.7	751.8	450.9	257.1	311.9	155.5	26.2	3096.4	144 (1907)	75 (1945)	274.3	1941 May 28
	b	0.4	0.5	1.4	4.4	10.0	24.5	26.4	19.9	13.6	13.1	7.1	1.4	122.7				
Talapilli	44 a	11.4	7.6	22.9	79.3	243.3	755.7	820.7	486.2	221.7	274.8	141.5	27.7	3092.8	151 (1924)	72 (1921)	311.7	1941 May 28
	b	0.5	0.4	1.3	4.2	9.0	24.6	25.8	20.6	12.4	12.5	6.7	1.1	119.1				
Chowghat	50 a	9.7	8.6	27.7	105.4	299.2	784.6	731.5	408.9	240.8	297.7	187.5	33.5	3135.1	156 (1950)	69 (1944)	307.3	1950 July 28
	b	0.4	0.6	1.4	5.2	11.3	24.9	25.1	18.9	12.3	12.5	7.4	1.4	121.4				
Triprayar	50 a	13.5	11.4	27.4	95.0	304.5	803.9	708.4	406.9	230.9	306.8	160.5	42.4	3111.6	153 (1924)	73 (1921)	259.1	1933 May 26
	b	0.6	0.6	1.6	5.4	11.5	24.6	24.9	19.6	13.2	13.0	7.4	1.9	124.3				
Trichur (Dist.)	a	10.1	9.2	28.4	91.1	283.5	800.3	747.6	441.7	245.5	307.7	163.5	32.8	3159.4	145 (1924)	75 (1921)		
	b	0.5	0.6	1.6	4.8	10.9	24.8	25.5	20.0	13.3	13.0	7.5	1.6	124.1				

(a) Normal rainfall in mm: (b) Average number of rainy days (days with rain of 2.5 mm: or more):

1. Based on all available data upto 1956:
2: Years given in brackets:

TABLE 2.

Frequency of Total Annual Rainfall in the District.

Range in mm.	No. of years	Range in mm.	No. of years
2201 — 2400	1	3401 — 3600	9
2401 — 2600	7	3601 — 3800	3
2601 — 2800	7	3801 — 4000	2
2801 — 3000	5	4001 — 4200	0
3001 — 3200	5	4201 — 4400	1
3201 — 3400	9	4401 — 4600	1

CHAPTER II

HISTORY

Introduction.

The Trichur District which is identical with the central region of Kerala is rich in history and cultural tradition. Of all the administrative divisions of Kerala State this District holds out the greatest fascination to the student of ancient history, archaeology and culture. From the prehistoric age through early and medieval periods down to modern times the Trichur District has played a significant part in the political history of South India. Its contribution to South Indian culture is also unique in every sense. In this chapter we shall briefly survey the chequered history of Trichur through the ages in our endeavour to place the District on the historical map of India.

Prehistory and Archaeology

The Trichur District is rich in prehistoric antiquities which indicate the existence of a distinct neolithic culture.[1] The region is noted particularly for its megalithic monuments. The magalithic types found in the District are the dolmens,[2] both multiple and isolated, port-hole cists,[3] menhirs,[4] *Kudakallus* or hood

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1. For a detailed study of the prehistoric sites of the District the following articles may be referred to:- (1) Megalithic Types of South India by V. D. Krishnaswami, *Ancient India*, No. 5 pp. 35-46, (2) Porkalam, 1948: Excavation of a Megalithic Urn-Burial by B. D. Thapar, *Ancient India*, No. 8, pp. 3-17 and (3) Rock-cut Caves of Cochin by Y. D. Sarma, *Ancient India*, No. 12, pp. 93-116.

2. "A single slab of stone supported by several orthostatic boulders or slabs built on the surface of of the ground in such a way as to enclose a space or chamber beneath the capstone. It may or may not be wholly or partially covered by a barrow or cairn. A dolmen may be with or without a port-hole." (*Ancient India*, No. 5, p. 43)

3. "It is an underground box-like structure made first by scooping out a rectangular chamber in the laterite and then lining the floor and the sides with granitic slabs and lastly by covering the whole with a granitic roof-slab. The trapezoidal port-hole in the eastern orthostat is externally blocked by a separate smaller slab on the outside. On the ground surface the cist is surrounded by a stone-circle, of dressed lateritic boulders" (*Ancient India*, No. 5, p. 39)

4. "Simplest of all the megalithic monuments, consisting of a single monolith set up, as a rule, at or near a burial spot. The monolith may be small or gigantic in height with its base fixed into the earth," (*Ancient India*, No. 5, p. 44)

stones,[1] *Topikallus* or umbrella stones,[2] and rock-cut caves.[3] We may describe the most important of these megalithic types found in the District.

Dolmens.

Multiple dolmens (ie. several within a single stone circle) are found in some of the mountainous regions of the District. They occur mostly on the gneissic uplands and are built on bare rock within three or four feet of each other. Each dolmen has five stones, four for the orthostats and one for the capstone. On the average they measure 5′ 0′′ x 2′ 6′′ x 2′ 3′′ in height on the inside. Such dolmens may be seen near Varandarapilli in the Palapilli Reserve Forest at Karikulam and near Kunnathupadam within a Rubber Estate at Pattikad on the hills of the Vellayanimala Reserve Forest. Isolated dolmens also occur in certain parts of the District and some of them have also a port-hole opening. Such dolmens are found near the Adirapilli falls of the Chalakudi river at Mukkathode and on both sides of the tramway at Parambikulam. They are small cellars built on 3 upright slabs of stones with a capstone measuring 2 x 2½ x 1 cubic yards where it is believed some *Munis* (sages) passed their days in prayer and meditation.[4]

Port-hole cists.

Port-hole cists are found at Porkalam and Tiruvilvamala. The port-hole cist at Porkalam is a clear one with a bench inside it. Three dilapidated cists are also found in the vicinity of Porkalam,

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1. "A dome-shaped dressed lateritic stone resting with its flat face directly on the ground. This type of burial is restricted to the Kerala region and is locally known as *Kudakallu* as it bears a resemblance to the *Kundan-Kudai* the handleless hollow umbrella. Babington calls it 'Umbrella-stone'. (*Ancient India*, No. 5, p. 43.)

2. "Known also as '*hatstone*' following Babington and restricted to the Kerala *region*. Each *topi-kal* rests upon four quadrantal clinostatic stones joining up together at the base into a square, and dressed so as to give the shape of a truncated paraboloid to the entire monument. The *topi-kal* or the hatstone rests on the truncated surface". (*Ancient India*, No. 5, p. 44)

3. The practice of placing the dead in tombs (caves) cut out of the lateritic rock in Kerala is definitely to be associated with the megalithic structures." (*Ancient India*, No. 5., p. 39)

4. *Kerala past and present*, L. A. Krishna Iyer, p. 24.

two of them surrounded by a common stone circle.[1] The port-hole cist discovered at Porkalam is allied to the one discovered at Tiruvilvamala which has yielded the red-ware, decorated with yellow wavy lines. Perhaps the dolmens found on the slopes of Pattiyattukunnu on the borders of Pazhayannur Reserve Forests also fall within this class of sepulchral monuments. Burial cists have been found also at Karalam in Mukundapuram Taluk and Puzhakkal in Trichur Taluk.

Menhirs.

Although the dolmens are a characteristic feature of the hills and jungles, menhirs are conspicuous by their rarity.[2] They are rooted mainly to the laterite and are scattered far and wide. The menhir at Anappara is locally known as *Patakallu* or *Pulachikallu*.[3] Menhirs are also found at Kuttur, Churattukara and Muttam. A group of Menhirs of different sizes may be seen also at Komalaparathala. The largest of these is 12′ 9″ high, 7′ 6″ at foot and 1′ thick at the top.

Topikallus and Kudakallus.

Topikallu (Umbrella stone) and *Kudakallu* (Hood stone) constitute a special class of sepulchral monuments found in the District. At Eyyal, a village 17 miles from Trichur, were found about 35 such monuments. There is a prehistoric site situated about two furlongs to the south-east of Ariyannur temple, which is about 12 miles to the west of Trichur. About 7 *Topikallus* were discovered from here.[4] The prehistoric site of Cheramanangad consists of several *Topikallus* and *Kudakallus* which from a distance look like a group of giant mushrooms. The site is locally known as Kudakalluparambu. *Topikallus* and *Kudakallus* are also found at Porkalam. "Numerous Kudakallus and Topikallus are found in a village adjoining the Vellarakal busti, half a mile north-east to the 9th mile stone on the road from Wadakkancheri to Kunnamkulam, some of them

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1 As its name implies it is a circle (sometimes oval or irregular in plan) built of juxtaposed stones. It is normally but may not always be an adjunct to a burial ground.

2 *Kerala past and present*, L. A. Krishna Iyer, p. 25.

3 The term "*Patakallu*" suggests a memorial stone on a battle field while the term "*Pulachikallu*" would suggest that it was erected to commemorate a Pulachi who died at the spot.

4 During the *Pallivetta Utsavam* of Ariyannur temple offerings of rice are made to these *kudakallus*. The local people believe them to be the work of *Yakshis* or supernatural beings.

being in a good state of preservation. The place is a regular Stone-henge, but on a miniature scale consisting of hat-stones and umbrella stones in place of dolmens, menhirs, and cromlechs."[1]

Rock-cut Caves.

The Trichur District is famous for its rock-cut caves. They are found at Chovannur, Kandanasseri, Kakkad, Porkalam, Eyyal and Kattakambal in the Talapilli Taluk. These caves are characterised by certain general features which may be described as follows. "The excavators of these caves first sunk a pit into the rock, usually rectangular or nearly rectangular, to a depth varying in individual caves, by scooping out the solid mass of laterite. Into the vertical face of the rock was then cut a small rectangular entrance, either a little above the floor-level of the open quadrangle or flush with it. And through this narrow opening, which hardly permitted a man to crawl through on all fours, being on an average 1 ft. 6 in. both in width and height, was the hard laterite hollowed out and the cave fashioned. Access to the floor of the outer court was gained by means of steps cut out of the rock by the authors of the caves themselves. The floor of the interior of a cave is invariably 1 ft to 2 ft. lower than the floor of its outer court. On the sides of a cave usually are rock-cut benches, varying in height from 6″ to 2′. But they are a variable feature; some of the caves have a single bench, only on one side, while others have none at all. The floor of most of the caves is circular or oblong on plan, while their vault is dome-shaped, although caves with rectangular floors and flat ceilings are by no means unknown. There is in some caves a rock-cut pillar, square, rectangular or round, rising to the centre of the vault from the middle of the floor; in others, it is absent, while in yet another type there is a circular opening in the centre of the domed ceiling."[2] In the caves at Porkalam and one of the twin caves at Eyyal a rock-cut pillar stands in the middle of the floor rising to the centre of the vault. But the central pillar is absent in the Chovannur cave. The caves at Kandanasseri and Kakkad have circular openings in the centre of the domed vaults. The cave at Kattakambal is a multi-chambered one. It is a characteristic of the multi-chambered cave that the same outer court leads to different caves in front and on sides. At Eyyal the common court leads to the main chamber and

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1 K. K. Sen Gupta quoted by L. A. Krishna Iyer in *Kerala Past and Present*, pp. 22-23

2 *Ancient India*, No. 12, pp. 94-97.

on the right hand side to a smaller chamber. At Kattakambal two chambers are situated laterally in front, while two others, one on each side, face each other across the open court. Pottery and iron implements have been recovered from these underground caves testifying to their sepulchral character. They help us to establish a close and definite relationship of the caves of the District, first with those of the adjoining Malabar Districts, particularly Kozhikode, secondly with the megalithic tombs in the District represented by *Kudakallus* and *Topikallus*, and thirdly with the megalithic monuments of South India as a whole.

The origin of the rock-cut caves of South India is a much discussed question. Scholars like Jouveau Dubreuil ascribe a Vedic origin to the rock-cut caves of Kerala. Local tradition on the other hand ascribes to them a Buddhist origin and they are regarded as abodes of hermits who flourished in these parts in the palmy days of Buddhism and Jainism. Neither the theory of Vedic origin nor the theory of Buddhistic origin has, however, been accepted by scholars. At the same time the kinship of the Kerala caves with the megalithic monuments in point of structure, orientation, and contents confirms their sepulchral character, although it is quite possible that in later times some of them might have occasionally given shelter to Buddhist or other monks or even to ordinary people.

The antiquity of the megalithic monuments.

Scholars have tried to determine the antiquity of the megalithic monuments on the basis of available evidence. Gordon assigns the megalithic monuments of South India to a date some time between 700 and 400 B. C. while Prof. K. A. Nilakanta Sastri is of opinion that it may go still further back.[1] On the other hand, Sir Mortimer Wheeler has accepted the period ranging from the 3rd century B. C. to the 1st century A. D. as the provisional time bracket for the South Indian megaliths.[2] In view of the close identity of the megalithic monuments of the District with those of South India as a whole it may be safely assumed that they would fall within any one of these time brackets.

The historical archaeology of the District may be studied under

1. *History of South India*, K. A. Nilakanta Sastri, p. 54.
2. *Early India and Pakistan to Asoka*, Sir Mortimer Wheeler, p. 163.

the following heads:- (1) Temples, churches and mosques, (2) Inscriptions, (3) Coins, and (4) Historical sites, forts and monuments.

Temples, Churches and Mosques.

The District is famous for its ancient temples which are among the worthy specimens of the Kerala style of architecture. One of the earliest temples is the Siva Temple at Tiruvanchikulam in Cranganore Taluk, which is said to have been founded by the Saivite saint Sundara Murthi Nayanar and his royal friend Cheraman Perumal Nayanar. There are old frescoes on the walls of this temple covering about 100 square feet. The temple contains not merely the usual images which one finds in Siva temples but also metallic representations of Sundara Murthi and Cheraman Perumal. The structure of this temple is typically Dravidian in character. The Kizhtali Siva temple, one of the 18 Tali temples of Kerala, is situated very near to the Tiruvanchikulam temple.[1] Moreover, in Cranganore, there is also the famous Kurumba Bhagavati temple supposed to have been built in the Sangam age to commemorate the martyrdom of Kannaki.[2] Very near this temple is a large statue of *Kshetrapala*.

One of the early medieval temples of the District is the Koodalmanikam temple at Irinjalakuda, the headquarters of the Mukundapuram Taluk. It is dedicated to Bharata. The large circular *Sreekoil* (*Sanctum Sanctorum*) enclosed by wooden walls is a special feature of this temple. The Iranikulam temple situated on the western boundary of the Mukundapuram Taluk is also of some archaeological interest. The deity installed here is Uma Maheswara. Bronze images of Siva, Parvathi and Subramonia are seated on a granite pedestal. It may also be noted that the two bronze *Dwarapalas* kept in the Trichur Museum originally belonged to this temple.

The Vadakkunnathan temple, Trichur, is one of the most ancient temples of the District. It is surrounded by thick and lofty walls with massive *Gopurams* on four sides. There are three main shrines in the

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1. In ancient Kerala there existed the temples known as "*Patinettara Talikal*". According to the traditional view the expression means "eighteen and a half temples". But according to Prof. Elamkulam P. N. Kunjan Pillai the expression means only eighteen temples attached to the residences of Kings. The Tali temples are now all Siva Temples. (*Charitrathinte Paschathalathil*, Prof. Elamkulam P. N. Kunjan Pillai, p. 141).

2. Kannaki is depicted as the ideal wife in the celebrated legend of Kovalan and Kannaki presented in the Tamil epic *Silappathikaram*. Senguttuvan enshrines her as the Goddess of Chastity.

temple of which the central shrine contains old mural paintings which depict the battle scenes from the *Mahabharata*, a few decorative designs and two paintings of Siva including the *Tandava* dance.

Another interesting specimen of temple architecture in the District is the rock-cut temple of Irunilankode in Talapilli Taluk. It is situated about a mile to the east of Mullurkara railway station. It is one of the two rock-cut temples in the District, the other one being at Trikkur. There are more than half a dozen gods and semi-gods engraved in relief on the rock. The central figure representing Sankara Narayana is seen in a sitting posture with his left leg placed over the other, with serpents coiling round the body and with an *Akshamala* and a conch held in the two upper hands. A devotee is seen seated below with hands folded in prayer. In the Siva temple at Chemmantatta in the same Taluk may be seen mural paintings covering about 150 square feet. The temple of Ariyannur is another important temple noted for its architecture. It is built on a lofty ground protected by masonry walls with two *Gopurams* on the south and the north which give entrance to the temple. The central shrine which faces the north is built in two storeys. Its walls were once decorated with beautiful mural paintings, but only fragments of them are seen today. The figures of the *Dwarapalikas* kept on either side of the entrance, each holding a sword in one hand and a shield in the other, present an imposing sight. They are built in granite and appear to be as old as the temple itself. The *namaskara mandapam* in front of the main shrine has its ceiling decorated with images of the eight *Digpalas* with Brahma in the centre, all carved in wood. On the four sides of the ceiling supporting the latter and between the pillars, are 20 wooden bracket images, each about 8'' in height. They depict the Dasavatara or ten incarnations of Vishnu and other scenes. The wooden carvings and the two stone images of *Dwarapalikas* are objects of artistic interest. Situated about a mile to the north of the Ariyannur temple is the Thayan Kavu temple. Though this has very little of archaeological interest, it contains beautiful pieces of wooden architecture representing the figures of a dancing girl and a bow-man kept on the roof of the *Velikkalpura* of the temple. These figures are most attractive. The dancing girl standing in a peculiarly delicate posture is depicted as preparing her toilet holding a mirror in her left hand and putting a *tilak* on her forehead with her right finger.

Two other famous temples of the District noted for their architectural and artistic peculiarities are the Guruvayur and Triprayar Temples situated in Chowghat Taluk. These temples are dedicated to Sri Krishna and Sri Ramachandra respectively. The Guruvayur temple is square in shape and is encircled by strong and lofty walls. On the eastern and western sides there are imposing *Gopurams*. The porch and its pillars are elaborately carved with the heads of elephants and bulls and other sculptures in bold relief, and its walls are covered with fresco paintings depicting the adventures of Arjuna. On the outer walls of the *Sreekoil (Sanctum Sanctorum)* of the temple there is an abundance of mural paintings, unparalleled in their beauty and artistic splendour. The *Kreedas* (sports) of Krishna are depicted on the walls in charming colours. As for the temple at Triprayar situated about 14 miles south-west of Trichur, the main point of interest is its large circular *Sreekoil* which has about 175 square feet of old frescoes.

In addition to the temples mentioned above there are also some churches in the District which are of historical and archaeological interest. The Church at Kottapuram situated close to the Cranganore backwaters at the southern extremity of the Cranganore Taluk, is said to be one of the oldest churches in the district. According to tradition this church is one of the seven institutions founded by St. Thomas, the Apostle, who is said to have landed here in 52 A. D. Another of the churches alleged to have been founded by St. Thomas on the west coast is also situated in this District. This is the St. Thomas Church at Palayur in Chowghat Taluk. At Arthat in the Talapilli Taluk is one of the oldest Jacobite Syrian Churches in the District. In Cranganore and Chowghat there are a few mosques noted for their antiquity.

Inscriptions.

The Trichur District is supposed to be not very rich in lithic records or copper plates. Nevertheless, it has some epigraphical wealth. The two most important epigraphical records associated with the District are the Copper Plate Grants of Bhaskara Ravi Varman and Veera Raghava Chakravarti conferring certain privileges on the Jews and Syrian Christians respectively. These records are now preserved in the Jewish Synagogue at Mattancheri and the Syrian Christian Church at Kottayam. Both were issued from

Mahodayapuram (modern Cranganore) which was the capital of the second Chera Empire, and are considered unique in the annals of Kerala epigraphy.

A few lithic records may be found in the temples and churches which lay scattered in various parts of the District. The vast majority of these have no real historical value or interest, but a few have historical importance as they furnish the key to our understanding of some of the problems in Kerala history. An analysis of the contents and the main points of interest connected with some of these inscriptions is given below.

There are two Malayalam inscriptions which are engraved on the basement wall of the Siva temple at Tiruvanchikulam. Both these inscriptions are assigned to Rama Varma, a king of Cochin, and are dated Kollam Era 976 and 1006 (1801 and 1831 A. D.) respectively. The inscription dated 976 Kollam Era (1801 A. D.) refers to the renovation of the temple of Vanchulesa which had been desecrated by a heretic (*Sastrabahya*) who has been identified with Tipu Sultan who had invaded Cochin during this period.[1] The inscription dated 1006 Kollam Era (1831 A. D.) states that King Rama Varma had a lamp-pavilion (*Vilakku-madam*) built by his ministers for the God Vanchulesa and that he also built another after completion of certain repairs which were undertaken in the temple.[2]

Another important *Vattezhuthu* inscription is found engraved on a stone built into the floor of the first *Prakara* of the Vishnu temple at Trikulasekharapuram near Tiruvanchikulam.[3] This inscription mentions that the *nalu-talis*, who may be identified with the *Taliatiries* of the *Keralolpathi*, met on the Tiruvonam day in the month of Alpasi (Thulam) of a particular year in which Jupiter stood in Edavam.[4] The record is incomplete as the stone on which it is inscribed has been broken. Hence it has not been possible to

1. *Travancore Archaeological Series*, Vol. 6, p. 192.

2. *Travancore Archaeological Series*, vol. 6, p. 191.

3. *Travancore Archaeological Series*, Vol 6, p. 192.

4. The *Taliatiries* were the representatives of the *Taliar* (*Uralar*) who were in charge of the *Talis* (stone temples).

fix the date of the inscription with any degree of accuracy. However, on the basis of palaeographical and linguistic evidence it has been approximately assigned to the end of the 12th century A. D. Another *Vattezhuthu* inscription is found engraved on the step in front of the central shrine of the same temple. This may also roughly be assigned to the 12th century A. D.

In the Koodalmanikam temple at Irinjalakuda there are several inscriptions in *Vattezhuthu* and Malayalam. Some of these records are of historical importance. One of them is assigned to the 11th regnal year of Emperor Sthanu Ravi. It consists of 13 lines and is engraved on a granite slab approximately 3' by 5' lying in the inner *prakara* of the temple to the north of the *Sreekoil.* The inscription records a transaction which took place in the 11th regnal year of king Sthanu Ravi, when the *Parataiyars* and *Elaiyar* came to an agreement regarding temple affairs in the presence of the Emperor himself.[1] The agreement sought to restrict the powers of the *Uraler* by prohibiting them from leasing out lands according to their will and pleasure.[2]

The Siva temple at Avittathur contains *Vattezhuthu* Inscriptions on 4 dressed slabs on either side of the entrance of the *Sreekoil.*[3] One of these inscriptions which appears to be the oldest from the palaeographical standpoint, is worn out and cannot be deciphered. The other records are supposed to have been issued in the 20th year of the reign of King Goda Ravi (Ko Kotai Iravi) one of the Chera Emperors of the 10th century A. D. Of these one of the inscriptions has been deciphered. It consists of 26 lines of *Vattezhuthu* script. It may be noted that the script of the Avittathur epigraph is almost identical with that of the Tripunithura inscription which was executed in the 30th regnal year of the same ruler. The Avittathur Epigraph is important in so far as it mentions the Kadamkattu *Kacham* (agreement) according to which the *Uraler* and the *Potuval* (Secretary) came to be strictly controlled as in the case of the historic Muzhikkulam *Kacham.*[4]

1. The term *Parataiyars* means trustees or *Uraler.* The term "*Elaiyar*", according to Prof. Elamkulam P. N. Kunjan Pillai, means 'followers' in Sangam literature,
2. *Rama Varma Research Institute Bulletin,* Vol. 9, part I, p. 44.
3. *Rama Varma Research Institute Bulletin,* Vol. 9, Part I, pp. 127–130.
4. *Jaini Sambradayam Keralathil,* Prof. Elamkulam P. N. Kunjan Pillai, pp. 28–36.

Another important inscription of King Goda Ravi Varma has been discovered from the Siva Temple at Nedumpura Tali in the Talapilli Taluk.[1] The record is dated the 17th regnal year of King Kotai Iravi, and on the evidence of this A. G. Warrier has assigned the date of Goda Ravi's accession to 911 A. D.[2] The record deals with a transaction entered into by the *Taliar* (*Uraler*) and the *Tali Adhikarikals* or officers of *Nityavichareswaram* (the old name of the Village) who met in the temple under the presidentship of the then *Naduvazhi* of Nedumpurayurnadu, named Kotai Iravi who was also the ruler of Vempolinadu. This inscription together with those of Avittathur and Tripunithura helps us to determine the period of the reign of Goda Ravi Varma and the extent of his Empire.

Three inscriptions are found in the Vadakkunnathan temple at Trichur. They are in *Vettezhuthu* script and have been roughly assigned to the 12th century A. D.[3] The historical value of these inscriptions lies in the fact that they mention the Kottuvayiraveli *Kacham* which shows the ascendancy of the Namboothiri Brahmins who framed certain regulations in regard to the rights of the tenants, menials etc., who were subordinate to the Vadakkunnathan temple. This is the only *Kacham* which contains provisions for controlling the rights of the tenants in Kerala.

In the Iranikulam temple situated on the western border of Mukundapuram Taluk are found two *Vattezhuthu* inscriptions. Both of them are undated and contain no reference either to any ruler or important historical incident. They relate only to lands dedicated to the temple and their management.[4]

Another inscription of some interest is found in two slabs on the base to the southern side of the entrance of the *Sreekoil* in the

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1. *Rama Varma Research Institute Bulletin*, Vol I, p. 39. The Village of Nedumpura derived its name from Nedumpurayurnadu, the country around it. It included the whole of the Talapilli Taluk and extended up to the eastern borders of Palghat.

2. Vide the Article on the Tali Inscriptions in Cochin State by A. G. Warrier in the *Indian Historical Quarterly*, Vol. XV, (p. 155). It may be noted in this connection that Prof. Elamkulam P. N. Kunjan Pillai assigns the date of Goda Ravi's accession to 917 A. D. *Chila Kerala Charitra Prasnangal*, Part II, Prof. Elamkulam P. N. Kunjan Pillai, p. 57

3. *Travancore Archaeological Series*, Vol. 6, p. 194.

4. *Rama Varma Research Institute Bulletin*, Vol. 9, p. 134.

Tiruppuraiyar (Triprayar) Sree Ramaswami Temple. The inscription records the meetings of the *Ur* (local assembly) and *Potuval* of Tiruppuraiyar in connection with the endowment for food offering and burning a perpetual lamp in the temple. The script of the inscription is *Vattezhuthu.*

A Malayalam lithic record of the 15th century A. D., perhaps the earliest dated lithic record mentioning "*Perumpadappu*", "*Elaya Tavazhi*" and "Cochin Era", has been discovered from the Urakam temple near Trichur and it is now one of the exhibits in the Trichur Museum.

Inscriptions have been discovered not only from temples but also from churches. In the Tazhakat church situated about 2 miles to the south of the Irinjalakuda Railway station, there is a granite slab with *Vattezhuthu* inscriptions on it preserved in the premises of the church. One of the inscriptions has been assigned to the reign of Rajasimha, the Chera Emperor who was the contemporary of Rajendra Chola, and it refers to the confeiment of certain rights on Chathan Vadukan and Iravi Chathan, two Christian merchants. The inscription also refers to these Christian merchants as being members of the *Manigramam* or Merchant Guild.[1] At Chowghat there is a granite slab bearing a long inscription in worn-out *Vattezhuthu* which was found on the Jews-Hill and is now preserved in the Taluk office. In addition to the inscriptions enumerated above, there are many others at Perumanam (Trichur Taluk), Trikkur (Trichur Taluk), Kadavallur (Talapilli Taluk), Pallimana (Trichur Taluk), and Guruvayur (Chowghat Taluk). There are a few inscriptions which are also kept as exhibits in the Trichur Museum.

Coins.

A large number of coins, both European and Indian, seem to have been current in the District in early days. Some of these coins have recently been unearthed from different parts of the District and the State thanks to the labours of archaeologists. Indian, or perhaps local punch-marked silver coins with dated gold and silver Roman coins were discovered in 1946 from Eyyal, a village on

1. *Travancore Archaeological Series*, Vol. VIII, p. 39.

the highway between the ancient emporiums of Tyndis[1] and Muziris[2] indicating perhaps the earliest impact of the Roman civilization on Kerala. The coins unearthed from Eyyal are kept as exhibits in the Trichur Museum.[3]

As far as local coins are concerned, it may be stated that in the earliest days the gold coins or *Rasi Panams*[4] and later on *Veerarayan panams*[5] on almost the same model, the Dutch copper coins, several species of *Varahans*, the Elephant cash[6], the Sultan cash[7] etc., the English Surat Rupee, the Company Rupee and all small silver and copper coins belonging to them, were at one time or other in circulation in the Trichur District as in other parts of erstwhile Cochin State[8]. According to a Treaty concluded between the Dutch East India Company and the Raja of Cochin in March 1663 it was agreed that "the coinage of money shall be done by the King's own mint" under the supervision of two Dutch captains[9]. One of the familiar coins issued by Cochin rulers was the '*puthen*', which in Malayalam literally means something new. We have evidence to know that in 1780, 1820—21, 1856—57 and 1896 *puthens* were issued by the rulers of Cochin. These coins continued to be current till 14th June 1900 (1st Mithunam 1075) when the British Indian coins were declared to be the sole currency of Cochin State.

Historical sites, forts and monuments.

There are a number of sites forts and monuments of historical

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1 The "Tondi" of the poems which is identified with Ponnani by some scholars and with Kadalundi by some others.

2. Musiri or Cranganore.

3. The Roman coins discovered from Kerala belong to the period ranging from 30 B. C. to 547 A. D. *Travancore State Manual* Vol. I. V. Nagam Aiya. p. 174.

4. They are so called from the dots on them which are supposed to represent the 12 signs of the Zodiac. They are also said to have been coined by Parasurama, the legendary founder of Kerala.

5. These coins are supposed by some to have been so named after one of the rulers of Vijayanagar and by others after one of the Zamorins of Calicut.

6. These were Mysorean coins of the pre-Muhammadan era of Mysore.

7. Coins of the Muhammadan era of Mysore.

8 *History of Kerala*, K. P. Padmanabha Menon, Vol II, p. 412

9 It may be noted in this connection that Cochin was in the beginning a very small principality dependent on Calicut and had no right of independent coinage. Earlier than the Dutch the Portuguese also had helped the Cochin Raja to act independently and coin money.

interest in the Trichur District. The most important historical site is the *Cheraman Parambu* which is situated very near the ancient temple of Tiruvanchikulam. Sankaranarayana in his astronomical work written in 869 A. D. calls the place Gotramalleswaram. The site was also known as Allal Perinkovilakam in ancient Tamil literature. It is supposed to have been the place from where the Cheraman Perumals (Kulasekharas) ruled over Kerala. Today the *Cheraman Parambu* presents the picture of a deserted place, but it is a site which has a special importance of its own in the history of ancient Kerala. The Archaeological Department of the erstwhile Cochin State conducted certain trial excavations here in 1945—46. More than thousand relics were discovered from the place. These included pottery and shreds of different shapes and sizes, copper and iron objects, painted China pieces and lead balls. However, no significant relics containing any definite traces or signs of human occupation were discovered. Nevertheless, as the Kulasekharas of the second Chera Empire had their residential houses here, it may be safely assumed that if carefully planned excavations are undertaken in this area, it might lead to the discovery of some important vestiges which would throw welcome light on some of the vexed questions in Kerala history.

In addition to Cheraman Parambu there is another place of historical importance called Trikkana Mathilakam, situated a few miles from Tiruvanchikulam. This place is the Kunavayil Kottam where according to the *Silappathikaram*, the great scholar Ilango Adikal, the younger brother of Senguttuvan, is alleged to have resided. Adiyarkkunallar, the commentator of *Silappathikaram*, explains Kunavayil Kottam as the temple in Tirukkunavayil in one of the many buildings of which resided Ilango Adikal. Dr. S. Krishnaswami Aiyangar says, "We may take it that this Kunavayil Kottam was just outside the capital of Vanji and adjacent to the eastern gate of the city, very probably in the locality now marked by what is called Trikkana Mathilakam, although the place is now comparatively little occupied, the inhabitants being a handfull of Muhammadans. It is to Ilango Adikal in this particular place, not far out of Vanji that the hill Kuravars in a group came and recounted the story of what they saw under the "Vengai tree."[1] Trikkana Mathilakam was also famous at a later

1 "*Seran Vanji*", Dr. S. Krishnaswami Aiyangar, p. 24. The incident under the Vengai tree relates to the story of the martyrdom of Kannaki. It may be noted here that Dr. S. Krishnaswami Aiyangar has committed a mistake in regard to the geography of the area when he speaks of Kunavayil as being situated on the eastern gate of the Chera Capital Vanchi which he is inclined to identify with Tiruvanchikulam. Kunavayil is actually to the north of Tiruvanchikulam and on the eastern shore of the Arabian Sea.

stage as the site of a famous Siva temple, to which many other temples of Kerala such as the Guruvayur and Koodalmanikam temples are alleged to have been once subordinate. It was also a great centre of learning and culture. Mathilakam now cantains practically no traces of its ancient historical greatness.

Another historical site in the District is Karupadanna. It is believed by many scholars that this place must have been the Karur which has been referred to in the accounts of Ptolemy and Tamil poets as an alternative name for Vanji, the capital of the first Chera Empire. Early in the 19th century there was a village by name Chengunnur, about a mile and a half from Trikkana Mathilakam. Dr. S. Krishnaswami Aiyangar has expressed the view that this Chengunnur would suit admirably for the Sengunru to which the hill Kuravars came and told Ilango Adikal the tale of Kannaki's apotheosis. He further points out in support of his contention that there is in Karupadanna even today a small temple with a comparatively small hill behind it of the red laterite of the locality.[1]

In addition to the historical sites mentioned above there are also a number of forts and monuments of historical importance situated in various parts of the District. One of the historical forts of the District is the Portuguese fort situated a furlong to the east of the Kottapuram landing place. This was built by the Portuguese in 1523 when they thought first of making Cranganore the seat of their chief power in Malabar. The fort is now in ruins but the remnants of a portion of the old wall and a few barracks are still seen there. Moreover, situated about a mile to the interior to the east of the Chalakudi-Anjal Road there may be seen a portion of the *Nedumkotta* or "the Travancore Lines" where Tipu had made the final breach to advance towards Travancore. This is popularly known as the "*Kottamuri*". Mention may also be made of an old fort built by the Dutch at Chettuvai or Manappuram in Chowghat Taluk, though very little of it remains today. A tombstone erected in memory of Heer Wilhelm Blasser, the first commandant of this fort who died on February 2, 1729 is preserved even today in the Taluk office at Chowghat. In Trichur town may be found the remnants of the old mud walls

1 *Seran Vanji*, Dr. S. Krishnaswami Aiyangar, p. 166.

and trenches with which the town and the palace within it were fortified in 1774 during the period of the Mysore invasions. The ruins of forts have been discovered also at such places as Kunnamkulam, Nedumpuram Tali, Nelluvai, Mundur, Mullurkara and Enamakkal (Manalur). Thus historical sites, forts and monuments add colour to the archaeology of the Trichur District.

EARLY POLITICAL HISTORY.

The Sangam Age.

The early political history of the District is interlinked with that of the Cheras of the Sangam age,[1] who ruled over vast portions of Kerala with their capital at Vanchi. The whole of the present Trichur District was included in the early Chera Empire. It is difficult to get a continuous political history of the early Cheras because of the paucity of regular historical sources. Nevertheless, ancient Tamil literature gives us some glimpses into early Chera history. The Tamil works which are important in this connection are *Patittupattu*, *Purananuuru* and *Silappathikaram*. The *Patittupattu* which celebrates the achievements in war and peace of ten Chera monarchs helps us to reconstruct the political history of ancient Kerala much more than any other literary work. The *Purananuru* which deals with the external relations of princes is also of some value in reconstructing early Chera history. In addition to the *Patittupattu* and *Purananuru*, the Tamil epic *Silappathikaram* also throws some light on the early history of the Cheras.[2]

1 The first four or five centuries of the Christian Era are usually referred to as the Sangam age in South Indian History.

2 The *Silappathikaram* is one of the gems of Tamil literature. It has been the practice till now to assign the age of the *Silappathikaram* to the 2nd century A. D. and its authorship to one Ilango Adikal supposed to have been the brother of Senguttuvan Chera. However, both the authorship and the date of the *Silappathikaram* are now subjects of controversy among scholars. The authenticity of the tradition attributing the authorship of the work to Ilango Adikal is questioned on the ground that the Sangam works make no mention of such a person. On the basis of the internal evidence furnished by the *Silappathikaram* L. D. Swamikannu Pillai assigned it to the 8th century A. D. while Prof Vaiyyapuri Pillai assigned it to the 9th century A. D. On similar grounds Prof. Elamkulam P. N. Kunjan Pillai has expressed the view that the work cannot be assigned to a period earlier than 600 A. D. Prof. K A Nilakanta Sastri is also inclined to reject the view assigning the *Silappathikaram* to the Sangam age

Udayan Cheral Adan.

The first great Chera monarch we hear of is Udayan Cheral Adan. He is regarded "as the founder of the Chera dynasty of the Sangam period". He is praised by Muranchhiyur Mudinagarayar in *Puram* II. Udayan Cheral seems to have been a great warrior. He is called *Vanavaramban* — an epithet which means "one whose kingdom is bounded by the sky".[1] He is said to have fed sumptuously both the armies of Kurukshetra and earned for himself the title of "Udayan Cheral of the Big Feed". Udayan Cheral was also a generous patron of letters. Trade and commerce flourished in his days and foreign ships called at his ports. Udayan Cheral is sometimes identified with the Chera ruler who was wounded on the back while fighting at the head of his army against Karikala Chola at Vennil and subsequently committed suicide by starvation being unable to bear the disgrace of having received the wound.

Nedum Cheralatan.

Udayan Cheral was succeeded by his son Nedum Cheralatan also called Imayavaramban. This Chera was also a great warrior king who extended his kingdom northwards by wars and conquests. He is called *Kudakko* (King of Kudanad) which suggests that the Trichur District and the southern portion of Malabar had already become part of the Chera Empire at this time. His greatest achievement was his successful war against the Kadambas of Banavasi. In the *Patittupattu* the poet compares Imayavaramban's victory over the Kadambas to that of the War-God Subramonia over Sura-Padma. As Kadambas rose to eminence only in the 5th century A. D. and Nedum Cheralatan is credited with having won a decisive victory over them, it is suggested by the author of "*The History of the Tamils*" that the Chera ruler must have flourished in the 5th century A. D.[2] Anyhow, it is certain that this ruler cannot be assigned to a period earlier than the 4th century A. D. Nedum Cheralatan is also said to have won a victory over the

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1 *Vanavaramban* also means "beloved of the Gods"

2 *History of the Tamils*, P. T. Sreenivasa Aiyangar, p. 501

Yavanas.[1] The punishment meted out to the Yavanas by the Chera ruler was exceptionally severe. Their arms were pinioned behind their back and ghee was poured on their heads. In *Agam* 127 Mamulanar tells us also of the conquest of Mantai by Nedum Cheralatan, but we do not know the exact location of Mantai.

Nedum Cheralatan was famous for hospitality. In the words of the poet "Rains may fail but never the munificence of Cheralatan." The Chera made handsome donations, and presents of jewels to temples. He is said to have reigned for fifty-eight years.

Pal-yanai Sel-Kelu-Kuttuvan.

Nedum Cheralatan was succeeded by his brother Pal-Yanai Sel-Kelu-Kuttuvan who is said to have ruled for 25 years. *Patittupattu* describes his capital as being situated on the banks of the broad Periyar and near the sounding ocean. Like Nedum Cheralatan, Pal-Yanai Sel-Kelu-Kuttuvan was also a fierce warrior who enlarged his kingdom by conquests. He is called "*Poozhiyarkon*" which suggests that Northern Kerala had come under Chera rule. His conquest of the Kongu country comes in for special mention in the *Patittupattu.* The greatness of this ruler lay not only in his military conquests but also in his achievements in peace. His early imperialism underwent a profound change in later years and "like Asoka after his war with Kalinga, Pal-Yani Sel-Kelu-Kuttuvan turned away from war and carnage and came under the influence of the spirit."[2] He was also a generous patron of letters and learning. He is said to have helped the Brahmin Poet Palai Gouthamanar to perform ten *Yagas.*

Narmudicheral.

Narmudicheral, the son of Nedum Cheralatan, succeeded Pal-Yanai Sel-Kelu-Kuttuvan. He is the hero of the 4th decad of *Patittupattu* of which Kappiyattu Kappiyanar is the author. A great warrior, he won a series of victories over his enemies. He led a successful expedition against the contemporary Adigaiman Chief Anchi of Thakadur.[3] During his reign Nannan, a warrior chief who ruled

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1 As the term Yavanas was applied to all foreigners like the Romans, Persians, Arabs, etc, Nedum Cheralatan's alleged victory over the Yavanas need be interpreted to mean only a victory over some foreigners who had settled on the west coast

2 *Chera Kings of the Sangam Age*, K. G. Sesha Aiyar, pp. 15–16

3 Thakadur has been identified with Dharmapuri in Salem District

over Konkanam captured the kingdom of the Kadambas and attacked Poozhinadu in the northern part of Kerala. The attack on Poozhinadu by Nannan provoked Narmudicheral to take vigorous action. Nannan was defeated and killed at Vagaipperumturai.

Narmudicheral was an ideal ruler who took active interest in the welfare of his people. He is said to have given away elephants as presents. A generous patron of letters, he is said to have given 40 lakhs of gold coins and half the revenue of the State to Kappiyattu Kappiyanar in appreciation of his poetic genius. Narmudicheral reigned for 25 years.

Kadalottiya Vel Kelu-Kuttuvan.

Kadalottiya Vel Kelu-Kuttuvan is the next outstanding Chera ruler. He is the hero of the 5th decad of *Patittupattu* of which the author is Paranar. one of the greatest poets of the Sangam age. Vel Kelu-Kuttuvan was a great warrior. He is described by Paranar as "Kuttuvan of the gold garland, whose armies destroyed the beauty of many lands, till the noise rose loud of the drums used in numerous battles with the monarchs of the country between Comorin on the south and the Himalayas the mountain that rises high as the northern boundary." One of his great achievements was that he subjugated Mogur–Mannan, a fierce warrior well known to ancient Tamil literature. He also waged a successful war against the Kongar. Vel Kelu-Kuttuvan assumed the title *Kadalottiya.* It is suggested by some writers that he did this to proclaim a naval victory which he won. The poet calls Vel Kelu-Kuttuvan "the *Paradava* (sailor) on the cold sea who established undying fame by going on the sea and fighting with it." It may also be noted that Kuttuvan is credited with having beaten back the sea by throwing a spear at it. Paranar describes the fact as follows. "Kuttuvan not finding an enemy worthy to fight with became angry, with martial might besieged the sea and with his magnificent spear drove back the sea whose waves rose high." Many scholars have, however, expressed doubt whether these references by the poet can be taken as proof of any great feat on the part of Vel Kelu-Kuttuvan. Perhaps, they indicate only the performance of a simple sea festival. It is also possible that some geographical change took place during this period as a result of which vast portions of the sea became land and the court poet of the king attributed this change to the prowess of the ruling king.

Vel Kelu-Kuttuvan has been identified by some scholars with Senguttuvan, the hero of *Silappathikaram*, who is said to have led an expedition to the Gangetic plain to fetch the stone for the consecration of Kannaki and performed the ceremony in the presence of a distinguished gathering composed of a few contemporary princes also. As neither the name Senguttuvan nor the story of his expedition to the North finds a place in the text of *Patittupattu*, some scholars are disinclined to accept the truth of this identification. P. T. Sreenivasa Aiyangar considers Vel Kelu-Kuttuvan and Senguttuvan as two different personalities. He says "The exploits of Senguttuvan described in the third Canto of *Silappathikaram* are as incredible as those of the hero of Paranar's ode are credible."[1] If, however, it can be established that Vel Kelu-Kuttuvan and Senguttuvan are one and the same person, we have every reason to regard Vel Kelu-Kuttuvan as the most important of the early Chera rulers, for then he must not only have been a great warrior but also a great patron of arts and letters, trade and commerce, religion and literature.

Adu Kottu Pattu Cheralatan.

The next important Chera ruler is Adu Kottu Pattu Cheralatan, the hero of the 6th decad of *Patittupattu*. The prefix *Adu Kottu Pattu* to his name is supposed to have been derived from the fact that he used to dance with sword in hand in the field of battle in the flush of victory. According to another version the prefix is derived from the fact that he recovered a herd of cattle from some hostile chieftain who had lifted it. In the days of this ruler trade and commerce flourished on a large scale in the Chera kingdom. The king encouraged music and dancing and awarded costly presents to artists and men of letters. Adu Kottu Pattu Cheralatan is stated to have reigned for 38 years.

Selvakkadumko Valiatan.

The next important Chera ruler we know of is Selvakkadumko Valiatan, the hero of the 7th decad of *Patittupattu* which was composed by Kapilar, the greatest poet of the Sangam age. He is said to have won a victory over the combined forces of the Cholas and

1 *History of the Tamils*, P. T. Sreenivasa Aiyangar, p. 600.

the Pandyas. Selvakkadumko Valiatan was a liberal patron of literature and art. He is said to have rewarded Kapilar with one lakh of gold pieces or coins and all the land that one could see from the top of the hill. Selvakkadumko Valiatan reigned for 25 years.

Perum-Cheral Irumporai.

Selvakkadumko Valiatan was succeeded by his son Perum-Cheral Irumporai, the hero of the 8th decad of *Patittupattu* composed by Arisil Kizhar. He is famous as the Chera ruler who defeated and killed the powerful chieftain Ezhni and captured Thakadur. He also defeated the Cholas and the Pandyas and even took possession of the Chola capital Puhar. Arisil Kizhar praises the munificence and liberality of Perum-Cheral Irumporai in the *Patittupattu*.

Ilam-Cheral Irumporai.

Ilam-Cheral Irumporai, the son of Perum-Cheral Irumporai, is eulogized in the 9th decad of *Patittupattu* of which the author was Perum-Kunrurkizhar. Like his father he is also stated to have defeated the Chola and Pandya rulers and returned to his capital Vanchi in triumph carrying with him enormous booty.

Rule of Succession.

In the preceding paragraphs we have given brief accounts of the Chera rulers who figure in the *Patittupattu*. The Sangam works also reveal the names of other oustanding Chera rulers like Yanaikkat-Sey Manataran-Cheral, Palai Padiya-Perum-Kadumko, Antuvan Cheral etc. It may be noted in this connection that some scholars hold the view that there were three distinct and independent branches of the Chera Imperial line ruling at Vanchi, Mantai and Tondi respectively. This view has not been accepted by all writers. According to K. G. Sesha Aiyar there were only two lines of Cheras, one ruling in Vanchi and the other at Tondi. Prof. Elamkulam P. N. Kunjan Pillai rejects both these views. According to him there was only one Chera Imperial line, but its members might have lived in different places in the empire such as Vanchi, Tondi, Mantai, Karuvur etc. He suggests that according to the collateral system of succession prevailing among the early Cheras the eldest member of

the imperial family wherever he lived, ascended the throne.[1] But it may be noted that they followed the *makkathavam* and not the *marumakkathayam* law of inheritance.[2]

The Post-Sangam Age.

The Sangam age is followed by "a long historical night." Very little is known about the history of Kerala till about 800 A. D. Literary and epigraphical records of the later periods show that during the 5th and 6th centuries A. D. the Kalabhras had ravaged the South and disturbed the established political order. It may be assumed that the political revolution which the Kalabhras effected in the South affected the fortunes of Kerala as well. It is perhaps not without significance that till we come to the beginning of the 9th century A. D. we have only very little information about the history of Kerala. The history of the District during this period is also a blank. Epigraphical records obtained from regions outside Kerala however contain a few general references to the wars between the Cheras and other imperial powers of the South and the defeats sustained by the former at the hands of the latter. In spite of this political turmoil and uncertainty this dark period was characterised by great religious and intellectual activity. It was during this period that Buddhism and Jainism steadily declined and Hinduism registered a powerful revival in Kerala.

Identification of Vanchimutur, the first Chera Capital.

Before dealing with the social and cultural life of the Sangam and post-Sangam periods we may discuss one of the most interesting problems in the history of ancient Kerala, viz., the identification of Vanchimutur, the original capital of the first Chera Empire. Tamil literature and inscriptions refer to the ancient Chera capital alternatively as Karuvur (Karur) and Vanchi. There have been differences of opinion among scholars regarding the identification of Vanchi with modern towns. The alternative name, Karuvur, which was used for Vanchi has tended to make the question more complex. Influenced by the similarity of names, many scholars have tried to locate Vanchi in places bearing the name Karuvur. V. Kanakasabhai identified Vanchi with the deserted village known as Tiru-Karur,

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1 *Anantha Keralam*, Prof. Elamkulam P. N. Kunjan Pillai, pp: 68-69.

2 *Kerala Charithrathile Iruladanja Edukal*, Elamkulam P. N. Kunjan Pillai, pp: 216-219.

3 miles from Kothamangalam. V. R. Ramachandra Dikshitar, K. A. Nilakanta Sastri and many Tamil scholars have sought to locate Vanchi at Karur on the banks of the Amaravati in the Tiruchirapalli District. Dr. S. Krishnaswami Aiyangar, K. G. Sesha Aiyar and others have however located Vanchi at Tiruvanchikulam in modern Cranganore. The view of Kanakasabhai has not been taken seriously.[1] The whole controversy regarding the identification of Vanchi, in fact, hinges round the fundamental question whether Vanchi was a west coast town or whether it was situated in the interior of the Tamil Country.

We may analyse the evidence adduced by scholars in support of both these conflicting views. It may be stated at the outset that the Tamil scholars who located Vanchi at Karuvur or Karur in the Tiruchirapalli District in the interior of the Tamil country have inscriptional evidence in their favour.[2] It may be noted in this connection that wherever the Cheras established their capital in the course of their imperial career spread over centuries, they called their capital Vanchi. The modern town of Dharapuram which was the capital of the Kongu Cheras of the later period is called Vanchi in literature and inscriptions. The town of Kaveripuram in Kongunadu is also referred to as Vanchinadu. Moreover, inscriptions of the Kongu area refer to *Kuru-vanchinadu* and *Ila-vanchinadu* (meaning miniature or small Vanchinadu). In ancient inscriptions Karuvur in the Kongu area is known as Vanchi. The Sinnamanur Plates assigned to the beginning of the 10th century A. D. refer to the town of Vanchi situated on the northern shore of river Ponni. This river has been identified with Amaravati, the tributary of the Kaveri, and the Vanchi referred to as being situated on its northern shore with the town of Karur.[3] An inscription of the 13th regnal year of Kulottunga Chola discovered from a temple at Neruvur near Karur contains the words "*Vanchimanakaramanakaruvur*".[4] Thus there is inscriptional evidence to show that Karur in the Tiruchirapalli

1 An attempt has also been made to identify Vanchi with Parur in the Ernakulam District (Vide "*The Commerce between the Roman Empire and India*", E. H. Warmington, pp. 45–51). This attempt, like that of Kanakasabhai, has also not been taken seriously.

2 *Some Aspects of Kerala and Tamil literature*, Part II, M. Raghava Aiyangar, pp. 67–68.

3 *Annathe Keralam*, Prof. Elamkulam P. N. Kunjan Pillai, p. 76.

4 *Annathe Keralam*, Prof. Elamkulam P. N. Kunjan Pillai, p. 76.

District was known as Vanchi. However, the essential point for consideration is whether *Vanchimutur* or the original capital of the first Chera Empire could have ever been located at this place.

In studying the problem of the identification of Vanchimutur, it has to be borne in mind that the Chera Empire expanded northwards to Kudanad (erstwhile Cochin and South Malabar area) from the Southern region of Kuttanad (Alleppey District) and from there further northwards towards Poozhinad (North Malabar area) and then eastwards towards Kongunadu (Salem—Coimbatore region).[1] The expansion of the Empire did not take place from Kongunadu in the eastern region to Kudanad and to Kuttanad which lay in the western region. Such being the case, it would be difficult to locate the capital of the first Chera empire at Karur in the Tiruchirapalli District. Karur on the banks of the Amaravati in the Tiruchirapalli District came to be called Vanchi in literature and inscriptions after the Cheras conquered the Kongu country about the end of the 5th century A. D. and some of the Chera rulers set up their headquarters here. But the Cheras must certainly have had a capital of their own even before they commenced their conquest of the Kongu country and came to be in possession of Karur. Hence it may be safely assumed that the Cheras, beginning their expansion from Kuttanad, proceeded northwards and brought the major part of the present Trichur District under their sway and located their first capital somewhere in the region.

Apart from this historical fact there is also literary and geographical evidence in favour of the identification of Vanchimutur with a west coast town. We may briefly analyse this geographical and literary evidence also. The classical geographers used Muziris and Karuvur as almost interchangeable terms while referring to the capital of the Chera Kingdom. Pliny speaks of Muziris as the capital city of the Chera country. A few years after Pliny, the author of the *Periplus*, refers to Muziris as a "city at the height of prosperity" and "seat of the Government of the Kingdom under the sway of Kerabothras" and located it "two miles distant from the mouth of the river from which it is situated." Ptolemy, writing in the second century A. D., mentions Karoura as the royal seat of

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1 The original home of the Cheras was Kuttanad. The Chera Kings came to be called Kuttuvans after this original home of theirs. *Anatha Keralam*, Prof. Elamkulam P. N. Kunjan Pillai, P. 46.

Kerabothras and locates at 119° and 16° 20'' minutes, thereby suggesting that it was much more inland than Muziris, which is 117° and 14°. Even though the longitude and latitude for Karoura and Muziris as given by Ptolemy cannot be relied upon as exact, they do not help us in any way to locate Karuvur in the Tiruchirapalli District. It can be located only somewhere near the port of Muziris on the west coast. Ptolemy's reference leaves no doubt that the Chera capital was "in the interior" of the country close to the sea port of Muziris. Indeed Pliny and classical writers regarded Karoura as so close to Muziris that sometimes they did not even make a distinction between the two places and called both the capital of the Chera Kingdom.

Coming to the literary evidence in favour of the location of Vanchimutur on the west coast, it may be noted that the Tamil writers of the post-Sangam age refer to the Chera capital of Vanchi as situated on the west coast near the flourishing port of Muziris. Dr. S. Krishnaswamy Aiyangar analyses the course of the journey undertaken by Kannaki from Madurai to Vanchi as given in the *Silappathikaram* and concludes that the Chera country has to be looked for on the other side of the Western Ghats and along the shores of the western sea.[1] It may be mentioned that *Silappathikaram* does not refer to Karur as such by name, but in two places the commentator equates Vanchi with Karur, thus suggesting that the two terms were convertible in Tamil.

The facts of history, geography and literature as set forth above lend considerable support to the view that the original Chera capital *Vanchimutur* might not have been anywhere in the interior of Madras State, but on the west coast itself, somewhere in the vicinity of Muziris or modern Cranganore. It is significant that there is a place called Karupadanna about 5 or 6 miles north of Cranganore. Many historians are inclined to locate *Vanchimutur* or the Karoura of Ptolemy at Karupadanna. Prof. Elamkulam P. N. Kunjan Pillai suggests such a distinct possibility.[2] It has been pointed out that in the *Kokasandesam*, a Malayalam work composed about 1400 A. D.,

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1 *Seran Vanchi*, Dr. S. Krishnaswami Aiyangar, p. 15.

2 Article on Vanchi Pattanam in *Annathe Keralam*, Prof. Elamkulam P. N. Kunjan Pillai, pp. 85–88.

the author refers to the swan as crossing Kunaka (Trikkanà Mathilakam) and Vanchi (Karupadanna) before it reaches Tiruvanchakalam (Tirvanchikulam).[1] It is clear from this piece of literary evidence that even about 1400 A. D. there was near Trikkana *Mathilakam* (Kunavayil Kottam) a Vanchi which was a few miles north of Tiruvanchikulam and distinct from it. In fact on the basis of the existing evidence one may not be wrong in assuming that the original capital of the first Chera Empire was located at Karupadanna and that it was from here that the early Cheras expanded the frontiers of their kingdom northwards into Poozhinad and eastwards into the Kongu country. It may also be noted in this connection that with the eclipse of the Chera power after the Sangam period Vanchimutur fell on evil days. But with the resurgence of the Chera power in the 8th century A. D. under the great Kulasekharas the Chera Capital seems to have been set up at Makotai or Mahodayapuram or Mahodayapatanam. The term Karuvur receded into the background, though Vanchi lingered on. It is probable that during this period the Cheras shifted their capital from Karuvur (Karupadanna) in the "interior" to Makotai or Mahodayapuram which was nearer to the coast. Ottakoothan, a Tamil poet of the 12th century, refers in his "*Thakkayakaparani*" to the transfer of the capital of the Cheras from Vanchi to Makotai. Of course Ottakoothan does not specify whether the Vanchi which he refers to is Karupadanna near Cranganore or Karur, in the Tiruchirapalli District. Assuming that Karur was identical with Karupadanna, Ottakoothan's statement may be taken as a reference to the change of the Chera capital from Karupadanna to a place nearer towards the coast. The royal palace of the Kulasekharas of the Chera empire might have been situated at the modern *Cheramanparambu* near Tiruvanchikulam which was part of a bigger fortified capital city called Makotai or Mahodayapuram. As it was the custom to call the place where the palace of the Chera rulers was situated by the term Vanchi, Mahodayapuram also eventually came to be called Vanchi. It may also be noted that when the last of the Chera Emperors Rama Varma Kulasekhara left Mahodayapuram early in the 12th century A. D. and came down to Quilon, the latter came to be called '*Ten Vanchi*' (Vanchi of the South)[2] because of its associ-

1 *Kokasandesam*, Prof. Elamkulam P. N. Kunjan Pillai, Verse 54, p. 62.

2 Article on Vanchipattanam in "*Annathe Keralam*", Prof. Elamkulam P. N. Kunjan Pillai, p. 88.

ation with the Kulasekharas. The fact that Quilon was called the Vanchi of the South also suggests that there must have been a Vanchi in the North of Kerala, which was the capital of the Cheras. This Vanchi could not have been Karuvur in Tiruchirapalli District.

Social Life in the Sangam Age.

Several songs included in Tamil works like *Patittupattu*, *Agananuru*, *Purananuru*, *Kuruntokai*, *Nattinai*, *and Tolkappiam* give us a true and complete picture of the social life of the people of Kerala in the Sangam Age.[1] The most distinguishing feature of Karala society during this period was its freedom from rigid caste and communal barriers. Society in the Sangam age was organised on the basis of the principles of social freedom and equality. All occupations were considered respectable and no person was regarded as inferior in the social scale on the ground of his having had to follow a particular occupation. Dignity of labour received universal recognition. Those who toiled most were respected most. The Panas, the Kuravas, the Parayas, the Vetas and other toiling classes who constituted the inferior castes of later days occupied a high status in society. They enjoyed the right to full education. According to Prof. Elamkulam P. N. Kunjan Pillai, some of the greatest poets of the Sangam age like Kapilar and Paranar belonged originally to the Pana community. The protection of the Panas was considered to be one of the duties of the Chera kings. In the *Patittupattu*, Kapilar even praises Selva-Kadumko Valiatan as "the Protector of the Panas." The Panas and others had free access to the courts of kings and princes. The Sangam works refer to the fact that the rulers used to entertain guests from among the members of these castes with the food prepared in the royal kitchen and consisting of such items as meat and intoxicating liquor. Though the staple food of the people in the Sangam age was rice, even Brahmins ate meat and drank liquor without any fear of social stigma. The evils of untouchability and unapproachability were unknown. Though Aryan culture had entered Kerala three or four centuries before the dawn of the Christian Era, the four canonical castes with their emphasis on social exclusiveness had not taken shape.

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1 A broad picture of the social and cultural life of the people of the Sangam age can be had from *Keralam Anchum Arum Noottandukalil*, by Prof. Elamkulam P. N. Kunjan Pillai. The short account given here is based on this work.

As for the religion of the people in the Sangam age, it may be noted that till about 500 A. D. the vast majority of the people of Kerala had no particular religion. They followed the Dravidian practices of worship which were not based on any particular religious philosophy. The people were indeed so catholic in their outlook that they had no objection to worshipping in Jain or Buddhist shrines and performing Vedic sacrifices at the same time. Worship of departed heroes was a common practice. The most favourite deity was the War Goddess, *Kottavai* (Dravidian Durga), who was worshipped with elaborate sacrifices. In the Sangam literature we find several references to rulers like Pal-Yanai-Sel-Kelu-Kuttuvan, offering meat and toddy to please this Goddess. *Kottavai* was also the family deity of the Kuravas, Vetas, etc. Even those who indulged in cattle lifting used to make offerings to the Goddess *Kottavai* in order to win her favour. No Chera ruler used to embark himself on war or cattle lifting without first making offerings to *Kottavai*. While the bulk of the population thus followed Dravidian practices, a small percentage of the people also followed Hinduism, Jainism and Buddhism. This was the position till about 400 A. D.

A striking feature of the social and cultural life of the Sangam age was the high position occupied by women. Women enjoyed the maximum freedom in society and their status was in no way inferior to that of men. Female education was given special attention and thanks to the high standard of education that prevailed among women, the Sangam age produced many a poetess of distinction from among the ranks of the Panas, Vetas, etc. In the *Purananuru* alone more than 15 poetesses are met with. Auvaiyar who lived about 500 A. D. was the greatest poetess of the age. Her place among the Tamil poets was equal to that of Kapilar and Paranar and her poems have taken their lasting place in Sangam literature.[1] Moreover, such social evils as child marriage and seclusion of women were unknown in the Sangam age. Adult marriage was the normal rule. Widow re-marriage was allowed. Marriage was by mutual consent (*Gandharva*) and women had perfect freedom to choose their husbands. Mixed dances in which men

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1 Auvaiyar belonged to the Pana community, and according to Prof. Elamkulam P. N. Kunjan Pillai she is the greatest poetess of India, occupying a higher place than Andal and Meerabai, *Charithrathinte Paschathalathil*, p. 156.

and women participated were also known. Women also followed many miscellaneous occupations. Weaving was the most important of such occupations. A considerable number of women engaged themselves in the sale of fish. The Sangam literature is replete with references to women attired in the best of clothes and wearing pearl ornaments and gold necklaces attending festivals and public functions after the day's work was over. Women used not only cotton fabrics but also silk and woollen clothes. The fabric of finer texture used by women in Kerala came from the Kalinga country and was called "*Kalingam*".

The picture of social life given above is that of the early Sangam age. But in the later Sangam and post-Sangam periods significant changes took place in almost all spheres of life. By the beginning of the 5th century A. D. the Aryan culture spread over large parts of Kerala and began to exercise a dominant influence in society, especially among the upper classes. With the spread of the Aryan culture the caste system began to take deep roots in the soil. A fresh stream of Aryan immigrants had come to Kerala from the north, with the mission of spreading the Aryan ideology of the caste system. These new immigrants were different from the indigenous Brahmins in that they believed in the necessity of the fourfold division of society based on the caste system. There were also great scholars and men of letters among them who considered it a matter of duty to spread the message of caste. One of their earliest activities in Kerala was to persuade the local rulers to conduct *yagas* or sacrifices after the Vedic fashion for their own long life and prosperity. Having thus won the moral support of the rulers, these Aryan missionaries devoted all their attention to propaganda against Buddhism and Jainism, as these religions with their emphasis on castelessness and cosmopolitanism had considerable influence among the people and stood in the way of the steady spread of Aryan ideas. In the successful conduct of their activities they also sought the help of the influential local chieftains and rich merchants to whom they opened the trade routes and centres of the Gupta Empire. Both these classes were made to believe that they constituted two separate castes, the former the ruling caste and the latter the trading caste. They were also taught to look upon all others as inferior to them. In the early stages the Brahmins did not claim for themselves any superior social status, but as their influence grew they began to impress upon the other castes their sense of social superiority. The

Panas, the Vetas, the Kuravas, and others who were till then considered as respectable classes in society were gradually relegated to the lowest rungs of the social ladder. The position of the Panas was most miserable. The Panas who were superior to the Brahmins till about 400 A. D. came to have a status equal to that of the latter by about 500 A. D.[1] With the increasing hold of the caste system an attempt was made to bring within the Brahmin fold those Panas who distinguished themselves by their deep learning and erudition. Perhaps it was under such circumstances that poets like Kapilar came to be reckoned as Brahmins. Nevertheless the bulk of the Pana community in course of time came to be regarded as belonging to the lowest strata of society. As the Panas were not included either among the ruling caste or among the trading caste they constituted a fourth caste called the "*Keezhor*" (low caste). In course of time when the *Keezhor* came to be divided into several sub-castes, the Panas came to be included among the Harijans. It may be mentioned here that the use of beef was perhaps one of the factors which brought about the steady decline of the Panas in the social scale. It seems that when the caste system got itself interwoven into the social fabric of Kerala the dietary habits of the people became one of the standards by which the caste and status of persons were determined.

The introduction of the caste system almost brought about a social revolution in the land. Universal education was the glory of the early Sangam age. None was denied the right to education on grounds of caste or sex in those days. However, when the rigours of the caste system began to manifest themselves in the later Sangam and post-Sangam periods, the members of the fourth caste, viz., the Sudras came to be prohibited from undergoing any kind of education. In course of time the Vaisyas also came to share the fate of the Sudras in this respect. Moreover, with the increasing hold of the caste system, the Panas, the Kuravas and other toiling classes came to be looked upon as low castes and subjected to social disabilities of all kinds. Human labour came to be regarded as lacking in dignity. Just as the dietary habits of the people determined

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1 In support of such views regarding the social structure of the Sangam age Prof. Elamkulam P. N. Kunjan Pillai gives in his *Keralam Ancham Arum Noottandukalil*, an analysis of the *Poruladhikaram* of *Tolkappiam* and quotes the evidence of the relevant poems in the *Angananuru, Purananuru, Nattinai*, and *Kuruntokai*. He places Paranar and Kapilar in the 5th century A. D.

their status and caste to a certain extent, the nature of their occupation also came to be regarded as a decisive factor in the determination of caste and status. The more a person worked the less was now his status in society. The Pulayas and the Panas who toiled most thus came to occupy the lowest social status in the post-Sangam age. Along with the members of the toiling castes women also came to be excluded from the privilege of education and increasingly subjected to social disabilities. From the 8th century onwards, we find no references to Pana or Paraya poets in Tamil works. The number of literate women also steadily declined. Child marriage which was unknown in the early Sangam age came into vogue with the increasing ascendency of the upper castes. The spread of child marriage under the impact of the caste system compelled women to take to family life at a very early age, and this proved itself to be one of the factors which led to the decline in the standard of female education. Seclusion of women and ban on widow marriage also came in the wake of the spread of the caste system. Women no longer enjoyd the old freedom in society and they came to be regarded as subordinate to men. With the introduction of these social restrictions based on caste, occupation and sex, the free and open society of the early Sangam age transformed itself into a closed society where only a minority enjoyed rights and privileges.

Economic Condition.

Agriculture was the chief occupation of the people in the Sangam age and the mainstay of the national economy. The land was fertile and there was plentiful supply of grain, meat and fish. The Chera country was particularly noted for its jack-fruits, pepper, turmeric and baffaloes. Agricultural operations like harvesting and drying of grains are vividly described in Sangam literature. There was also great industrial activity in the kingdom. Textile manufacture was highly developed and there were different varieties of clothes. Spinning and weaving of silk had attained a very high level of perfection. There was also an extensive net-work of roads connecting different towns and villages and centres of production.

Trade.

Trade, both inland and foreign, was briskly carried on during the Sangam age. Muziris was the most important of the sea ports

of ancient Kerala.[1] It was a great emporium of trade from early times. Pliny has described it as *'Primum emporium Indiae'*, the first commercial station of India, and all available evidence points to the correctness of this description. The Phoenicians, the Egyptians, the Greeks and the Romans, each in turn, carried on lucrative trade with Kerala through the port of Muziris. The Phoenicians were the first to make their way to this port and according to Dr. Burnell the *Vattezhuthu* alphabet is their legacy to South India. The example of the Phoenicians was followed by the Jews in the reign of Solomon. Their ships often called at the port of Muziris and sailed back with such articles as sandalwood, ivory, apes, and peacocks. The similarity between Hebrew and Tamil words for apes and peacocks is supposed to indicate that these animals were from the Kerala coast. After the Jews came the Syrians under the Seleucids and Egyptians under the Ptolemies, and both of them maintained direct trade with Kerala. Philological evidence has been adduced in support of Greek commercial contacts with Kerala. The Greeks seem to have procured from here almost exclusively all the ginger that they required. Dr. Burnell consideres the Greek word *'zingiber'* as having been derived from the Malayalam word *Inchi*. Similarly the Greek word *Oryzi* (rice) is said to remind one of the Tamil word *'Arisi'* and its earlier form *'Ari'*.[2] None of these nations, however, ventured to take the direct route across the open sea. They carried the merchandise slowly along the coast to Aden, from where it was distributed in the neighbouring countries. But when the Romans with the beginning of their rule in Egypt in 30 B. C. succeeded to the eastern trade, they revolutionised it by discovering in the words of Pliny "a compendious route whereby India was brought so near

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1 Muziris is none other than modern Cranganore. From the description of Muziris in *Agam* 149 and other passages in Tamil Literature, it is clear that it was located at the mouth of the Periyar river. Scholars like C. N. Banerji identify it with Mangalore. (Vide *India as known to the Ancient World*, p. 13). The view is however untenable.

2 Prof. S. Vaiyapuri Pillai has, however, stated on the authority of Dr. W. Graefe that *Oryzi* may be quite indigenous in the Greek language since rice is growing wild in the Southern Balkans (Macedonia and other places) and the Greeks must have had a word for this plant growing in their own regions. He says further that even if the Greek word *'Oryzi'* is ultimately proved to be of Tamil origin, the date of its borrowing is not ascertainable. (Vide *History of Tamil Language and Literature*, Prof. S. Vaiyapuri Pillai, p. 10).

that a trade thither became very lucrative".[1] Consequently foreign ships came direct to Muziris and a new era in the commercial activity of the Chera Kingdom began.

The works of classical writers and Tamil poets are replete with references to the unrivalled commercial prosperity enjoyed by Muziris in the days of Roman trade. From all accounts Muziris appears to have been a busy place with a harbour crowded with ships of all kinds, with large warehouses and extensive bazaars adjoining it, and with royal mansions and places of worship in the interior. It had become the gate of India and the foremost port for foreign trade. It is described by a Tamil poet as "the thriving town of Muchiri where the beautiful large ships of the Yavanas bringing gold come, splashing the white foam in the waters of the Periyar which belongs to the Chera and return laden with pepper."[2] "Fish is bartered for paddy, which is brought in baskets to the houses," says another poet. "Sacks of pepper are brought from the houses to the market; the gold received from ships, in exchange for articles sold, is brought on shore in barges at Muchiri, where the music of the surging sea never ceases and where Kuttuvan (the Chera King) presents to visitors, the rare products of the seas and mountain."[3]

The anonymous author of the *Periplus of the Erythrean Sea* and Pliny both of whom wrote in the 1st century A. D. describe in detail the brisk trade that was being carried on between Kerala and the west through the port of Muziris. The imports into Muziris are given "as a great quantity of coin; topaz, thin clothing, not much; figured linens, antimony, coral, crude glass copper, tin, lead; wine not much but as much as Barigaza;[4] realgar and orpiment; and wheat only for the sailors, for this is not dealt in by the merchants there."[5] The exports from the

1 The reference here is to the epoch-making discovery by Hippalus about 45 A. D. of the existing monsoon winds blowing regularly across the Indian Ocean. With this discovery voyage along the coast line gave place to Oceanic voyage, and the trip from Orclis near Aden to Muziris took 40 days. Attention is invited to the clear exposition of the subject by E. H. Warmington in "*The Commerce between the Roman Empire and India*" (pp. 45–51) and the map at the end of the book.

2 *Agam* 149

3 Paranar, *Puram* 343

4 *Brugukaccha* of Sanskrit literature or modern Broach.

5 *Beginnings of South Indian History*, Dr. S. Krishnaswami Aiyangar, p. 120

place are the "pepper coming from 'Kottanora' (Kuttu Nadu in the interior) "great qualities of fine pearls" ivory, silk cloth, spikenard from the Ganges, Malabathrum from the interior, transparent stones of all kinds, diamonds and sapphires and tortoise-shell".[1] Pepper was, however, the staple product exported from Muziris. It was bought by the Romans in such large quantities that the name '*Yavanapriya*' 'dear to the Romans' was given to it.[2] The costliest articles which the Romans imported from India were pearls and gems. Roman trade with India grew to enormous proportions in the time of Claudius and Nero. The balance of trade was very unfavourable to Rome and resulted in a serious drain of gold. Pliny writing in 70 A. D. lamented that India drained the Roman Empire of gold to the value of nearly a million pounds a year "giving back her own wares, which are sold amongst us at fully a hundred times their first cost". That Pliny's complaint was justified is proved by the abundance of Roman gold coins unearthed from the different parts of the state as well as by the testimony of early Tamil writers.[3] One of the ancient classics of Tamil literature *Purananuru* speaks of 'Musiri to which come the rigged ships of the Yavanas, bringing gold and taking away spices in exchange." Referring to the port of Muziris Pliny says, "The station of shipping is far from the land and cargoes have to be loaded and unloaded in barges. The ruler of the country at the time of which I speak was Coelobothras".

Ptolemy who wrote about the middle of the 2nd century A. D. also speaks of Muziris as a great emporium. It has been stated by some scholars on the basis of the doubtful evidence of the *Peutingerian Tables*,[4] that there was a temple of Augustus near Muziris on the west coast. On the evidence of the same Tables it is also

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1 *Beginnings of South Indian History*, Dr. S. Krishnaswami Aiyangar, p. 120

2 Though 'Yavanas' literally means Greeks, the term was applied to the Romans as well both in Sanskrit and Tamil. It has also been used with reference to the Persians and Arabs.

3 Till the time of Nero (54–68 A. D.) Roman trade was confined to South India and was conducted with metallic currency; but after the death of Nero it spread more evenly along the Indian coasts and was conducted mostly by barter. This explains the abundance of Roman coins in South India in contrast with the position in Gujarat and other coastal regions which had trade contacts with Rome. This also explains why the bulk of the Roman coins discovered from the South belongs to the period before 68 A. D.

4 The *Peutingerian Tables* are maps supposed to have been copied from the fresco paintings in Rome about 226 A. D.

stated that a force of two Roman cohorts (840–1200 men) was maintained in the town for the protection of Roman commerce. Whatever be the authenticity of the evidence of the *Peutingerian Tables* one may not be wrong in assuming that the Roman traders had stationed soldiers at strategic points in the town to protect their trade from the inroads of pirates. It is suggested on the basis of the evidence furnished by contemporary Tamil literature that Yavana soldiers and mercenaries were employed in the service of the Chera Kings and that they struck terror into the hearts of the beholders by their stern looks. Pliny, writing in 70 A. D., refers to pirates in Muziris: "It is not a desirable place of call, pirates being in the neighbourhood, who occupy a place called Nitrias, and besides it is not well supplied with wares for traffic."[1] From the death of Nero Roman trade in luxuries like precious stones and superfine muslins declined, but trade in pepper and ordinary cotton fabrics continued. This is proved by the fact that when Alaric spared Rome in A. D. 408, he demanded and obtained as part of the ransom three thousand pounds of pepper and four thousand silk robes. But even when Roman trade came to an end, Muziris continued to attract the attention of other nationalities, particularly the Chinese.

The Coming of Christianity.

If the Trichur District can claim to have played a significant part in fostering the trade relations between Kerala and the outside world in the ancient and medieval periods, it can also claim to have played no less significant a part in fostering cultural relations and in laying the foundations of a cosmopolitan and composite culture in this part of the country. To Cranganore which had the unique distinction of being '*the Primum emporium Indiae*', also belongs the signal honour "of having first given shelter to all the three communities which have in no small degree contributed towards the prosperity of Malabar".[2] These three communities are the Christians, the Jews and the Muslims.

Local tradition ascribes the origin of Christianity in Kerala to the Apostle St. Thomas who is believed to have landed at Maliankara, a place adjoining Muziris in 52 A. D., converted several Brahmins and others, and founded seven churches on the Malabar coast. An

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1 Several early writers speak of pirates on the Kerala Coast. The author of the *Periplus* speaks of pirates just to the north of Tyndis. Ptolemy calls Malabar the land of pirates. Marco Polo also testifies to the prevalence of piracy at the port of Muziris in the 13th century.

2 *History of Kerala*, Vol: II, K. P. Padmanabha Menon, p. 311.

interesting folk lore regarding the *en masse* conversion of a Brahmin settlement at Palayur is told in connection with the mission of St. Thomas. The story is as follows.[1] When the Apostle St. Thomas approached the village of Palayur in Guruvayur Amsom of Chowghat Taluk he founded the Brahmin priests throwing up handfuls of water from a tank, while performing their morning ablutions. St. Thomas approached the Brahmins and asked them if they could suspend the water thus thrown up in the air. The Brahmins answered this question in the negative. The saint thereupon undertook to perform the miracle, with the help of his Divine Master, if only they promised to accept the Faith of the Messiah. The Brahmins having agreed St. Thomas threw up the water in the air, and as if by a miracle it lay suspended in the air, in the shape of beautifully sparkling flowers! Most of the Brahmins, who were completely overpowered by the miracle embraced the religion of Jesus Christ, while the rest fled from the village, saying "From next day onwards our ablutions shall be at Vammenad."[2] This is a legend, shared by the Hindus and Christians alike of the locality, and even to this day, no orthodox Brahmin takes a bath or a meal in the village of Palayur.[3]

The belief in the St. Thomas tradition is implicit and universal among the Christians of Kerala, though many a modern historian is inclined to reject the evidence on which the tradition rests and regard the coming of the Apostle to Kerala as nothing more than a myth. K. P. Padmanabha Menon and Prof. Elamkulam P. N. Kunjan Pillai who have done extensive research in Kerala history are, however, inclined to respect the tradition as being worthy of acceptance.. K. M. Panikkar also finds it difficult to deny the truth in the St. Thomas tradition, for as he says, "We have the recorded statements of Pantaenus, the head of the Alexandrian school who visited India in the 2nd century that he found a flourishing Christian Community here."[4] In view of the extensive trade relations that existed between Kerala and Mediterranean countries before the Christian Era there seems to be nothing inherently improbable in the

1 *The Syrian Church of Malabar*, K. E. Job. pp. 3-4

2 Vammenad is a village near Palayur

3 *The Syrian Church of Malabar*, K. E. Job, p. 4

4 *A History of Kerala*, K. M. Panikkar, p. 5. It may be mentioned here that according to several other writers the first indubitable evidence of Christian activity in Kerala is furnished by Cosmos Indecopleustus who says that he saw Christians in Malabar in A. D. 522, (Vide *The Wonder that was India*, A. L. Basham, p. 342).

tradition which ascribes an apostolic origin to the Malabar Church. It is perhaps not without significance that the traditional accounts of the coming of the Jews to Kerala also contain a reference to the existence of a colony of Christians at Cranganore at the time of the Jewish immigration in 69 A. D.

Whatever be the truth regarding the origin of the Malabar Church, it was, when it emerged into history, a Nestorian branch of the Asiatic Church and was presided over by Bishops usually ordained in Persia. In the 8th century an Armenian merchant by name Thomas Cana is said to have visited Kerala.[1] According to the traditional account he brought to Cranganore a colony of 400 Christians from Baghdad, Nineveh and Jerusalem among whom were a Bishop Joseph and several priests. It is said that Thomas Cana married two native wives, one of higher and the other of lower caste and that the descendants of their offspring are respectively represented by the Northerners (*Vadakkumbhagakar*) and the Southerners (*Thekkumbhagakar*) of the present day. Another theory regarding the division into two sections is that the Southerners were the immigrants who were brought in by Thomas Cana and who settled in the south street in Cranganore while the Northerners were the old indigenous Christians who had the north street for their domicile.[2] By the time of the emergence of the Second Chera Empire early in the 9th century A D., the Christian community had attained a position of pre-eminence in Cranganore and adjoining areas. This fact is testified to by the privileges granted to the Christian merchants in later years by the Chera Emperors and other *Naduvazhis*.

The Coming of the Jews.

The Jews according to their own version made their way to the Kerala coast soon after the destruction of the second Temple in the 3828th year of the creation and the 68th year of the Christian Era. Some ten thousand Jews and Jewesses are believed to have come to Malabar and settled at Cranganore, Palayur, Mala and Pulloot of whom three-fourth remained at Cranganore. It may be noted that there is no direct evidence in support of this tradition

1 Mention may be made in this connection of the view that is held by certain scholars that Thomas Cana was confused with St. Thomas and that the whole legend connected with the latter developed. *The Classical Age*, R. C. Majumdar, p. 459.

2 Whatever be the origin of the *Vadakkumbhagakar* and the *Thekkumbhagakar* the social cleavage between the two sections is still kept up as custom does not permit inter-marriage between them. *Cochin State Manual*, C. Achyutha Menon, pp. 218-219.

and its authenticity is therefore questioned by several competent writers. Considering, however, the fact that Solomon's fleet used to visit Kerala for purposes of trade, it is clear that this country had been familiar to the ancient Jews by centuries of commercial intercourse. Hence there seems to be nothing inherently improbable in the tradition that the Jews came to Kerala in search of an asylum from the persecution to which they were subjected in their homeland.

They might have come and set up their first settlement here in the first century of the Christian Era itself and their numbers might have been reinforced by fresh arrivals during the subsequent centuries when with the spread of Christianity the Jews had to face a persecution which was much more severe than that of the days of imperial Rome. The Jews who settled in Cranganore and the neighbouring places gradually achieved, like the Christians who came earlier, a large measure of material prosperity and secured also several valuable privileges from the native rulers, as is testified to by the famous Copper Plate Grants of Bhaskara Ravi Varman dated 1000 A. D.[1] The Jews continued to enjoy a high standing in society till the arrival of the Portuguese who persecuted them and compelled them to leave their ancient settlement at Cranganore for Cochin in 1565.

The Coming of Islam.

Like Christianity, Islam also found its way to Kerala at an early period of its history, but its exact origin, like that of Christianity again, is involved in obscurity. Commercial relations seem to have laid the foundation for the spread of Islam in Kerala. There had been considerable trade between Arabia and Kerala even before the days of Muhammad, the Prophet. Like the Christians and Jews, the Arabs had also settled down at Muziris, and had a colony of their own in a separate quarter of the town. The religion of the Prophet must have been introduced by Arab traders. It has been suggested that there is evidence of small Muslim communities in many coastal towns of the Peninsula from the 8th century onwards.[2] It is possible that Islam might have been introduced here in the 8th century A. D. itself. Nevertheless, in the face of the categorical statement of the Arab merchant Sulaiman (851 A. D.) "that in Malabar he did not know of any one of either nation (Chinese or Indian) that had embraced

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1 The charter of 1000 A. D. is said to contain the earliest certain reference to the Jewish community in India.

2 *The Wonder that was India*, A. L. Basham, p. 344.

"Muhammadanism or spoken Arabic",[1] it is doubtful whether it had become a popular religion in Kerala by the middle of the 9th century A. D. Mention may also be made in this connection of the tradition recorded in the *Keralolpathi* about the conversion of the last of the Cheraman Perumals to Islam. Some writers have attributed the origin and spread of Islam in Kerala to this alleged conversion. But the story of the Perumal's conversion to Islam based on the unacceptable evidence of the *Keralolpathi* which was written only as recently as the 17th or 18th century A. D. has to be rejected as unhistorical.[2] Nevertheless, like Christianity and Judaism, Islam too gained a foothold in Cranganore under the patronage of the enlightened and tolerant Chera monarchs. Most probably, the first mosque in Kerala was established in the Trichur District at Cranganore.[3]

The Story of the Foreign Perumals.

Before proceeding to sketch the authentic political history of the period commencing from the 9th century A. D., we may attempt a critical examination of the story given in the *Keralolpathi* of the government of Kerala by a Brahmanical oligarchy till A. D. 216, and thereafter till 428 A. D. by a succession of Perumals chosen by them from the Chola, Pandya and other neighbouring countries. The details of the story are as follows. Parasurama after having founded Kerala prescribed for the land an oligarchical form of government in which all the 64 *gramams* created by him were represented. This system worked well for some time. But the *Gramakkar* eventually failed to meet together and conduct the affairs of the country satisfactorily as ordained by the Rishi. Consequently representative authority was conferred on four villages Payannur, Peruchellur, Parappur and Chengannur to act on behalf of the whole community. While the Brahmins were ruling the land disputes arose which marred the happiness of the people. *Rakshapurushas* or Protectors were then appointed to hold office for periods of three years. Four *Kazhakams* or Advisory Boards were established each under an officer called *Taliatiri* to assist the *Rakshapurusha* in the task of administration. Four caste assemblies or *Varna Kazhakams* were formed to protect the different interests. It was also resolved that each of the *Kazhakams* should have a house at Tiruvanchikulam

1 *Malabar Manual*, Vol. I, Logan, p. 192.

2 The Cheraman legend is examined critically in a later section of this Chapter.

3 *Prachina Malabar*, V. Abdul Qayum, pp. 25–26.

the evidence furnished by the available epigraphical records belonging to the period from the 9th to the 12th centuries A. D. According to him the Kulasekharas, thirteen in number, ruled from 800 to 1102 A. D. Their genealogy and chronology as worked out by Professor Elamkulam are given below:[1]

1.	Kulasekhara Varman	800—820	A. D.
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Kulasekhara Alwar.

The Second Chera Empire was set up by Kulasekhara Varman (800—820 A. D.) who has been identified with Kulasekhara Alwar, the celebrated author of '*Perumal Thirumozhi*' and '*Mukundamala*'. Kulasekhara Alwar is the most outstanding figure among the Kulasekharas of Mahodayapuram and is noted particularly for his contribution to Hindu religious revival in the South. He is one of the greatest religious teachers of South India and he occupies an honoured place in the history of Vaishnavaism. There have been differences of opinion among scholars regarding the age of Kulasekhara Alwar. Dr. S. Krishnaswamy Aiyangar assigned him to the 6th century A. D. L. D. Swami Kannu Pillai calculated the date of birth of the Alwar as 767 A. D. and K. G. Sesha Aiyar as 527 A. D. Dr. Bhandarkar assigned him to the 12th century A. D. T. A. Gopinatha Rao and A. S. Ramanatha Aiyar would seek for him in

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Kulasekhara Alwar has made memorable contributions to Sanskrit literature and Vaishnava religion. He wrote the "*Perumal Thirumozhi*". In this he calls himself the ruler of Kolli,[2] the master of Kudal,[3] the ruler of Kozhi,[4] and the overlord of Kongu.[5] *Mukundamala*, a short devotional lyric in Sanskrit, is also assigned to Kulasekhara Alwar. According to some writers the Kulasekhara who patronised the Yamaka poet Vasudeva was none other than Kulasekhara Alwar. But this view is not accepted by all scholars. Professor Elamkulam P. N. Kunjan Pillai, is of opinion that it was Ramavarma Kulasekhara (885 to 917 A. D.), the successor of Sthanu Ravi, who patronised the Yamaka poet Vasudeva.[6] He would, however, identify the royal dramatist Kulasekhara who styles himself in his works as the lord of Mahodayapuram and the crest-jewel of the Kerala dynasty with Kulasekhara Alwar himself.[7] If this identification is correct, Kulasekhara Alwar must be regarded as the author of the three dramas, *Tapatisamvaranam*, *Subhadradhananjaya*, and *Vichchinnabhisheka* and of the prose work *Ascharya Manjari*[8] The dramas of Kulasekhara deserve a high place among the classical dramas in Sanskrit literature. They are very popular in Kerala and are staged by professional actors even today. However, the identification of Kulasekhara Alwar with the dramatist Kulasekhara has not been accepted by all scholars. It has

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2 Kolli is a mountain in Namakkal and Attoor Taluks in Salem District. It is not a synonym for Tiruvanchikulam as is stated by Dr. K. Kunjunni Raja in his "*The Contribution of Kerala to Sanskrit Literature*."

3 Kudal means Madurai

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5 Salem–Coimbatore region

6 *Kerala Charithrathile Iruladanja Edukal*, Professor Elamkulam P. N. Kunjan Pillai, p. 124

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8 The North Indian poet Rajasekhara who lived about 900 A. D. praises the *Ascharya Manjari* written by Kulasekhara Varman.

in order to guard and control the administration. This system also having failed in its purpose, the Brahmins in a meeting assembled at Tirunavai resolved to bring down an alien king to govern the country. The choice fell on Keya Perumal of Keyapuram in the country beyond the Ghats. The newly appointed Perumal was bound by certain terms. Ordinarily each Perumal ruled for a period of 12 years and on the termination of the period he had to retire from public life. According to the *Keralolpathi* there were 25 foreign Perumals who thus ruled over the country and the last of them was Cheraman Perumal who has become a legendary figure in the history of Kerala.

The above traditional version of Perumal rule over Kerala was for long accepted by scholars without critical examination of its details. Even Logan who has rejected the *Keralolpathi* as "a farrago of legendary nonsense having for definite aim the securing to the Brahmin Caste of unbounded power and influence in the country" gives considerable prominence to this story in his *Manual of the Malabar District*. A historian of the eminence of K. A. Nilakanta Sastri also gives credence to it and suggests that possibly the Vaishnava saint Kulasekhara Alwar was one of the Perumals imported into Kerala from neighbouring countries.[1] On critical examination we have every reason to reject the whole story as unhistorical.[2] The very suggestion that rulers had to be brought from outside 25 times to rule over Kerala and each of them was allowed to rule for a fixed period of 12 years is *prima facie* absurd. It has to be borne in mind that the *Keralolpathi* is not a reliable source of history. It was composed some time during the British period and the accounts given in it of the political conditions and events of the earlier epochs of Kerala history can by no means be relied upon as authentic.[3] The author of the *Cochin State Manual* who rejects the account of the Perumals given in the *Keralolpathi* as "apocryphal" suggests the following explanation for the genesis of

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1 *History of South India*, K. A. Nilakanta Sastri p. 139.

2 The theory of the foreign origin of the Perumals has been critically examined by Prof. Elamkulam P. N. Kunjan pillai in *Charithrathinte Pascnathalathil*, pp. 9–38.

3 The *Keralolpathi* is full of historical improbabilities and anachronisms. According to it Keya Perumal was brought to Kerala in 216 A. D., the Kulasekhara Perumal died in 333 A. D., and Cheraman Perumal who came to the throne in 428 A. D. went to Mecca in 345 A D. It speaks of the invasion of Kerala by Krishna Deva Rayar during the period of Perumal rule, thus making the King of Vijayanagar who lived in the 16th cenury A. D. the contemporary of a Perumal who is said to have lived in the 5th century A. D. The *Keralolpathi* also refers to the Portuguese, the Dutch, and the English.

the *Keralolpathi* narrative. "The later kings of Kerala were probably known popularly by the generic name of Perumal or Cheraman Perumal (the big man of Chera or Kerala), and epigraphic research has revealed the fact that Kerala or divisions thereof were invaded and temporarily subjugated several times in the tenth and the subsequent centuries by the Cholas, the Pandyas and others. The confusion of the tradition relating to the rule of the Perumals in the early centuries of the Christian era and of that relating to the rule of the Chola, Pandya and other Kings or their Viceroys in the subsequent centuries seems to be the genesis of the *Keralolpathi* narrative. That there is nothing far-fetched or improbable in this conjecture will be admitted when it is remembered that the *Keralolpathi* makes the Perumal who came to Kerala in A. D 428 the nominee of Anagundi Krishna Rayar, the well known king of Vijayanagar, who flourished in the early part of the sixteenth century."[1] The author of the *Cochin State Manual* wrote at a time when there was paucity of historical sources and hence he could not adduce more tangible evidence in support of his contention that the *Keralolpathi* account was apocryphal. Today we have abundant material to reconstruct the history of Kerala from the 8th century onwards. Thanks to the progress of historical research we are now in a position to know that the period from 800 to 1102 A. D. was the period of the Kulasekhara empire and that the Kulasekharas were not foreigners who were brought from outside to rule over Kerala. All the Kulasekharas from Kulasekhara Alwar onwards were born at Mahodayapuram and they ruled over the land as indigenous rulers claiming the allegiance of all classes of people. In the light of this knowledge the theory of the foreign origin of the Perumals given in the *Keralolpathi* has to be rejected *in toto*. Moreover, literary and linguistic evidence also militates against the authenticity of the Perumal story. The terms "*Perumal*", "*Taliatiri*" etc. occur in the *Keralolpathi*. But these terms gained currency in Kerala only from the 9th or the 10th century onwards.[2] Further, the Brahmins organised themselves in 64 *Gramams* and began to exercise dominant influence only since the 11th century A. D. when the power of the Perumals became

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1 *Cochin State Manual*, C Achyutha Menon, pp. 36–37

2 It is only the Kulasekharas of Mahodayapuram who assumed the title Perumal. The *Talis* or stone temples came into existence only about 700 A. D. in Kerala. *Taliatiris* themselves were appointed only in the 10th century A. D. (Vide *Charithrathinte Paschathalathil*. Prof. Elamkulam P. N. Kunjan Pillai, p. 38).

weak after Rajendra Chola's second invasion of Kerala in 1028 A. D.[1]

Cheraman Legend.

It would be appropriate in this connection to consider the Cheraman legend which looms large in the traditional early history of Kerala. The core of the legend which has been preserved in the *Keralolpathi* is that Cheraman Perumal, the last of the Perumals, became a convert to Islam after renouncing Hinduism, partitioned his kingdom among his companions and relatives, and left on a pilgrimage to Mecca in 345 A. D. The legend is not corroborated by any contemporary record, but the tradition relating to the Perumal's conversion to Islam and the partitioning of the kingdom was so strong and implicitly believed in by the people of Kerala that it found a place in the accounts of foreign travellers who visited the land after the arrival of the Portuguese.[2] Sheik Zinuddin, the author of the *Tohfut-Ul-Mujahideen*, writing in the 16th century also recorded the legend as "the common and earliest tradition that exists", though he was not inclined to belive it. Logan accepted the tradition as authentic, but he modified the date of the Perumal's conversion to Islam to 825 A. D., linking it with the alleged discovery of a tomb-stone (826 A. D.) at Zafhar on the Arabian coast reputed to be that of the convert Perumal.[3] The author of the *Cochin State Manual* who rejects the story, however, feels that "it has some foundation of fact for it." He says, "Without pledging ourselves to this exact date, we may assume these events to have happened about the fifth or sixth century A. D., in which case the faith to which the last of the Perumals became a convert could not have been Muhammadanism. Buddhism had made great progress in Southern India in the early centuries of the Christian era ....

1 The Brahmins became a major force in the political and social life of Kerala only from the 11th century onwards. They played a leading role in the Chola-Chera war of the 11th century A: D. and also secured the ownership of enormous landed properties during the war. Perhaps the *Taliathiris* appeared on the scene as advisers of the Perumals during this period

2 Duarte Barbosa, Barros, and Canter Visscher have recorded the Cheraman Legend, but before their time it rested wholly on oral tradition. Significantly enough none of early travellers or geographers, whether Muslim, Christian or Jew who visited Kerala before Barbosa, has recorded this tradition.

3 The truth about the existence and purport of the Arabian epitaph has since been discredited for want of definite testimony

If, therefore, the Perumal did become a convert, it must have been to Buddhism."[1] There is also a third version according to which the last of the Perumals received baptism and then went on a pilgrimage to Mylapore, where he lived for some years, died and was buried by the side of the tomb of St. Thomas. In the light of recent historical research there seems to be every reason to reject the whole story of the Perumal's renunciation of Hinduism and partitioning of the kingdom as unhistorical. It is now definitely known that the 9th, 10th and 11th centuries were the period when the Kulasekharas of the Second Chera Empire exercised their sway over the whole of Kerala with their capital at Mahodayapuram. This would have been impossible in the event of a partition of the kingdom. Again, 'Cheraman Perumal' was not the name of a ruler but the dynastic title of the Kulasekharas of the Second Chera Empire. The last Cheraman Perumal was Rama Varma Kulasekhara (1090—1102) who figures in the Rameswarathu Koil inscription of Quilon, and we have no evidence to show that he renounced Hinduism.

The Rise of the Second Chera Empire.

By about 800 A. D. the period of the "long historical night" came to an end and historical light redawned in Kerala when the Cheras under Kulasekhara Varman re-established their political ascendency. The Second Chera Empire which they established had its capital at Tiruvanchikulam, which is also called Makotai; Muyirikodu, Mahodayapuram, Mahodayapattanam and Vanchi in literature and inscriptions. It is more popularly known to history as the Empire of the Kulasekharas because many of the Emperors of this line used the title '*Kulasekhara*'. It flourished till the beginning of the 12th century A. D., and its rulers exercised authority over the whole of Kerala.[2]

Chronology and Genealogy of the Kulasekharas.

The chronology and genealogy of the Kulasekharas have been worked out by Professor Elamkulam Kunjan Pillai, on the basis of

1 *Cochin State Manual*, C. Achyutha Menon, p. 37

2 However, in the 9th century A. D. and early in the 10th century A. D. the extreme South where the Ay Kings ruled with their capital at Vizhinjam was a separate Kingdom acting as a buffer state between the Pandyas and the Cheras. The history of the Ay Kingdom has been dealt with in detail in the *Trivandrum District Gazetteer*. (vide pp. 102–114)

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been pointed out that there is considerable difference in the literary styles of the dramatist and the Vaishnava devotee.[1]

Rajasekhara Varman.

Kulasekhara Alwar was succeeded by Rajasekhara Varman (820 to 844 A. D.). This Kulasekhara is most probably the Rajasekhara mentioned by Madhavacharya in his *Sankaravijaya* as the royal contemporary of Sankaracharya. Sankaracharya's '*Sivanandalahari*' also contains a verse in which there is a reference to one Rajasekhara and it may not be wrong in identifying this Rajasekhara with Rajasekhara Varman Kulasekhara. The first epigraphical record of a Chera King discovered so far from Kerala is the Vazhapalli Inscription of Rajasekhara.[2] The inscription is dated the 12th regnal year of this ruler. In the Vazhapalli inscription Rajasekhara Varman is described as "Parameswara Bhattaraka" and this may be taken as evidence of the fact that Rajasekhara Varman was a devout Saivite.[3] Rajasekhara Varman has been identified with the famous Saivite saint Cheraman Perumal Nayanar.[4] The Tamil work '*Periyapuranam*' narrates the story of Cheraman Perumal Nayanar. He is described as having spent his boyhood at Tiruvanchikulam and assumed sovereignty when his father renounced the throne and became an ascetic.[5] He is also stated to have proceeded to Tiruvarur to meet his great contemporary Sundaramurthi Nayanar and later visited all important Saivite shrines in South India in the company of Sundaramurthi. After this joint pilgrimage Cheraman Perumal Nayanar and Sundaramurthi Nayanar came to Tiruvanchikulam. Sundaramurthi is said to have visited Tiruvarur once again, but returned to Tiruvanchikulam where he breathed his last. The death of his friend Sundaramurthi Nayanar was a severe blow to the Chera ruler and the latter also met with his death soon after. The images of Cheraman Perumal Nayanar and Sundaramurthi Nayanar may be seen even today in the Siva temple at Tiruvanchikulam.

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1 "*The Contribution of Kerala to Sanskrit Literature*". Dr. K. Kunjunni Raja. p. 12

2 *Travancore Archaeological Series*, Vol. II, pp. 8–14

3 While all the other contemporary inscriptions begin with the words '*Swasti Sree*' those of Rajasekhara begin with the words '*Nama Sivaya*'

4 Vide "Cheraman Perumal", *Travancore Archaeological Series* Vol, V, Part II, pp. 96–105.

5 In the *Periyapuranam* no details are given regarding the father of Cheraman Perumal Nayanar. This is perhaps significant in the sense that Cheraman Perumal Nayanar's father was a Vaishnava saint, and the Saivite author of the *Periyapuranam* deemed it proper to ignore Kulasekhara Alwar.

It is worth mentioning that it was during the reign of Rajasekhara Varman Kulasekhara that the Kollam Era commencing in 825 A. D. came into vogue in Kerala.[1]

Sthanu Ravi Varman.

The next Chera Emperor was Sthanu Ravi Varman, (844 to 885), one of the most illustrious rulers of the Chera line. The Tarisapalli Copper Plates of 849 A. D. which deal with the grant of certain privileges to the Teresa Church at Quilon were issued in the 5th regnal year of this ruler. A stone inscription of Sthanu Ravi may be seen in the temple at Irinjalakuda.[2] The Tillaisthanam record shows that Sthanu Ravi was a contemporary of Aditya Chola (871 to 907) and that he helped the latter with an army to fight against the Pallavas.[3] Vijayaragadeva who figures in the Tarisapalli Plates was the son-in-law of Sthanu Ravi.[4] The

1 The different theories regarding the origin of the Kollam Era will be examined in the *Quilon District Gazetteer*

2 The details of this record have been given in the section dealing with Inscriptions.

3 The statement made by K. A. Nilakanta Sastri that Sthanu Ravi's daughter was married to Parantaka the son of Aditya Chola (Vide *History of South India*, p. 168) does not seem to be correct. The Chera princess involved in the matrimonial alliance was most probably the daughter of Rama Varma Kulasekhara. The following table of synchronism between the Chola rulers of the Vijayalaya line and their Chera contemporaries will be helpful to the reader for a proper understanding of Chola-Chera relations in the 9th, 10th and 11th centuries. It may be noted that the weak Chola rulers who ruled during the period 955-985 are not included in the table.

Cholas		Cheras	
Vijayalaya	846-871 A D	Sthanu Ravi Varman	844-885 A D
Aditya I	871-907 A D	Rama Varma	885-917 A D
Parantaka	907-955 A D	Goda Ravi Varma	917-944 A D
		Indu Kota Varma	944-962 A D
		Bhaskara Ravi Varman I	962-1019 A D
Raja Raja the Great	985-1014 A D	Bhaskara Ravi Varman II	979-1021 A D
		Veera Kerala	1021-1028 A D
Rajendra I	1014-1044 A D	Rajasimha	1028-1043 A D
Rajadhiraja	1044-1054 A D	Bhaskara Ravi Varman III	1043-1082 A D
Rajendra Deva II	1054-1064 A D		
Veera Rajendra	1064-1069 A D		
Adhi Rajendra	1070 A D		
		Ravi Rama Varma	1082-1090 A D
Kulottunga	1070-1118 A D	Rama Varma Kulasekhara	1090-1102 A D

4 The statement of some scholars that Vijayaragadeva was the successor of Sthanu Ravi is wrong. The Cheras were still following the patrilineal system of inheritance, and Sthanu Ravi was succeeded by his own son Rama Varma. Vijayaragadeva was however a *Koviladhikarikal* during the reign of Sthanu Ravi.

reign of Ravi Varma Kulasekhara was an epoch of religious and cultural progress and economic prosperity. Like his predecessor, Sthanu Ravi was a devout Saivite. This was perhaps due to the influence of the great Sankara. One of the shining lights of the Chera court under Sthanu Ravi was the famous astronomer, Sankara Narayana, who wrote a commentary on the astronomical work "*Laghubhaskariya*"[1] We get from this commentary some interesting information about the splendour of the Chera Capital and the striking progress achieved by Kerala during the reign of Sthanu Ravi. Mahodayapuram, the capital, was at this time a well-fortified city. It was also famous all over the South as a great centre of learning and culture. The science of astronomy made notable progress during this period. Himself proficient in Astronomy, Sthanu Ravi extended his liberal patronage to the science. Sankara Narayana's commentary reveals the existence of a well-equipped Observatory at Mahodayapuram. It is seen that arrangements had been made in the capital city for recording correct time and announcing it to the public from different stations by the tolling of bells at regular intervals of a *ghatika* (24 minutes).[2] The inscriptions of the reign of Sthanu Ravi also testify to his power and prestige, and the prosperity of his kingdom.[3] The accounts of Sulaiman, the Arab merchant, contain some observations about contemporary Kerala. He says that the Chinese were the most important of the foreigners who traded with the Kerala coast during this period, and that the Arab Muslims had not started trading with this country.

Rama Varma.

Sthanu Ravi Varman was succeeded by his son Rama Varma Kulasekhara (885-917 A. D.) who was also a great patron of literature and art. He is the Ramadeva mentioned as the heir-apparent in the *Sankaranarayaneeyam*. Rama Varma Kulasekhara has been identified as the Chera ruler who patronised the Yamaka poet Vasudeva Bhattathiri.[4]

1 *Laghubhaskariya* is the work of Bhaskara I who lived 5 centuries earlier than the famous Bhaskaracharya and whose work is widely current in Kerala. The commentary written by Sankara Narayana on the *Laghubhaskariya* is known as *Sankaranarayaneeyam*,

2 *Some Problems in Kerala History*, Elamkulam P N. Kunjan Pillai, p. 4.

3 *Travancore Archaeological Series*, Vol II, pp 60–86

4 "According to the popular tradition in Kerala, Vasudeva author of the *Yudhishthiravijaya*, was a Bhattathiri of the Pattathu family of Nambutiri Brahmins in the village of Perumanam, a few miles to the south of Trichur. The development of his alliterative genius is attributed to the divine blessing of the Deity of the Sasta temple at Tiruvellakkavu in Perumanam. The story goes that one stormy night he was forced to take shelter in that temple. The Deity took pity on him, and gave him some fuel and fire to warm himself, and a plantain fruit to feed on. By eating that fruit he became an inspired poet The sweeper woman belonging to the Variyar Community, who came early in the morning noticed the metamorphosis of Vasudeva from a stupid boy to an inspired poet, and hearing his story, she took the rind of the fruit that had been thrown away and ate it herself to become a poetess". *The Contribution of Kerala to Sanskrit Literature*, Dr. K. Kunjunni Raja, pp. 20–21.

The '*Yudhishtira Vijaya*' written by this poet describes the story of the *Mahabharata* in eight cantos and is one of the best *Yamaka Kavyas* in Sanskrit literature. The two alliterative poems '*Tripuradahana*' and "*Saurikathodaya*" are also attributed to Vasudeva. Perhaps the *Nalodaya* was also written by him. The contributions of Vasudeva Bhattathiri make the reign of Rama Varma Kulasekhara a landmark in the history of Sanskrit literature. Perhaps, it was during the reign of this Kulasekhara that the foreign traveller Masudi visited Kerala and wrote his account of the country and its people.

Goda Ravi Varma.

The next Chera ruler was Goda Ravi Varma (917-947 A. D.) He is one of the three early kings of Cochin referred to by the author of the *Cochin State Manual* [1] The representation of Goda Ravi merely as a king of Cochin is obviously incorrect in the light of our knowledge of the Kulasekharas obtained in recent years from literary and epigraphical records.[2] It is now clear that Goda Ravi was one of the Kulasekharas of the Second Chera Empire. On the evidence of his inscriptions in the Siva Temple at Nedumpuram. Tali in the Talapilli Taluk, A. G. Warrier assigned the date of his succession to 911 to 912 A. D.[3] Professor Elamkulam P. N. Kunjan Pillai does not however agree with this view. On a closer study of Goda Ravi's inscriptions at Nedumpuram Tali and Avittathur, Prof. Elamkulam has assigned his accession to 917 A. D. Goda Ravi has also been identified with the Kotai Ravi of the Chokkur and Tripunithura inscriptions. On the evidence of the latter record it is assumed that he must have ruled at least for 30 years. The inscriptions of Goda Ravi discovered from Trichur and the neighbouring districts enable us to fix approximately the limits of the Chera Empire during this period. It may be gathered that the Empire embraced during this period the whole of Kerala and that the Cheras were an important military power in the South.

The reign of Goda Ravi is an important epoch in the history of South India. During this period Parantaka Chola (907-955 A. D.) who had embarked on a career of expansion, conquered Nanjanad

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1 *Cochin State Manual*, C. Achyutha Menon, p. 39.

2 It may be mentioned in this connection that there was no State called Cochin during the period under review.

3 "King Goda Ravi Varma in Cochin History" A. G Warrier *Rama Varma Research Institute Bulletin*, Vol. I, No. I, p. 44.

from the Pandyas and absorbed within the Chola Empire portions of the neighbouring Ay kingdom. The friendly relations which had till now subsisted between the Cholas and the Cheras were strained by Chola aggression in the south. It may be noted that the bulk of the dismembered Ay kingdom had been absorbed into the Chera Empire. The Cholas who did not welcome this development entertained aggressive designs on the Chera territories in the south and consequently Goda Ravi had to take steps to strengthen the defences on the southern borders of his Empire. Kandalur, Vizhinjam and other places in South Kerala which had been great centres of learning were transformed into military strongholds. The Cheras also gave asylum to the Pandyan ruler Maravarman Rajasimha (900-920 A. D.) who had been defeated by the Cholas, but Parantaka did not venture to risk an immediate invasion of the Chera dominion on this pretext because he was fully conscious of the military might of the Cheras.

Goda Ravi Varma has some times been identified with the Goda Varma Raja of the palm-leaf ultimatum read on the occasion of the *Konganpada* at Chittur (Palghat District).[1] Prof Elamkulam P. N. Kunjan Pillai disputes the authenticity of this view, because, as he points out, the incident associated with the *Konganpada* took place several centuries later.[2] It may, however, be pointed out in this connection that Kerala was subjected to repeated invasions and conquests by the Cholas, the Pandyas, the Western Chalukyas, the Pallavas, the Rashtrakutas and other South Indian powers from the 7th to the 13th centuries. Central Kerala must have had her own share of troubles several times. It is possible that an invasion of Kerala from the neighbouring Tamil region might have taken place during the reign of Goda Ravi Varma. It has been stated in the *Cochin State Manual* that in 917 A. D. (i. e., the year of the accession of Goda Ravi) a large Ganga army consisting chiefly of cavalry invaded the territory of the Palghat Raja who was driven back with great slaughter by Cochin, assisted by the Zamorin and the Rajas

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1 "King Goda Ravi Varma in Cochin History" by A. G. Warrier in the '*Rama Varma Research Institute Bulletin*, Vol. I, No. I, p. 44. The *Konganpada* is an important festival celebrated by the people of Chittur and neighbouring areas every year in March in commemoration of a victory alleged to have been gained by Cochin over invaders from the Kongu country. All the incidents of the battle together with the circumstances that led to it are enacted on the night of the festival. One of the most important incidents of this sham fight is the reading of an '*Ola*' (Palm-leaf) containing an ultimatum in which one Goda Varma Raja described as a ruler of Cochin is mentioned.

2 '*Chila Kerala Charithra Prasnangal*', Part II, Prof. Elamkulam P. N. Kunjan Pillai, p. 38.

of Palghat and Valluvanad.[1] The author of the '*Cochin State Manual*' considers Goda Ravi as a ruler of Cochin, and hence he naturally attributes the alleged victory over the Ganga army to the valiant efforts of Cochin. We have already seen that Goda Ravi Varma was not a king of Cochin but one of the Kulasekharas who ruled over Kerala with Mahodayapuram as capital. It may however be assumed that in 917A.D. immediately after Goda Ravi's accession a Ganga army invaded central Kerala, and that it was driven back by Goda Ravi Varma with the assistance of the neighbouring rulers and chieftains. Considering the political conditions in South India during this period, the possibility of such an invasion need not be ruled out.

Indukotha Varma.

Goda Ravi Varma was succeeded by his son Indukotha Varma (944-962). Indukotha has been identified with the Veera Kotha mentioned in the Paliyam Copper Plates of the Ay king Vikramaditya Varaguna.[2] Inscriptions which record the regnal years of Indukotha Varma have been discovered from such places as Tali, Trikkakara and Tiruvanvandur. It was during the reign of Indukotha that Parantaka Chola invaded and conquered that part of Kongu Nadu which was ruled by the Kongu Cheras.[3] The Kongu Cheras were close relatives of the Cheras of Mahodayapuram. Hence Parantaka's action against them was an indirect blow aimed at the Cheras of Mahodayapuram and the latter reacted strongly. As a measure of retaliation against the Cholas, the Chera army helped the vanquished Pandyas in their fight against the Cholas to regain the lost territories in the Nanjanad-Tirunelveli region and the Chera-Chola relations reached the point of open rupture. In the meantime Parantaka Chola died in 955 A. D. and was succeeded by weak rulers. The Cholas did not give much trouble to the Chera rulers of Mahodayapuram for a period of 30 years from 955 A. D.

Bhaskara Ravi Varman I & II.

The immediate successors of Indukotha Varma were Bhaskara

1 *Cochin State Manual*, C. Achyutha Menon, pp. 42–43.

2 *Cidla Kerala Charithra Pramangal*, Part I, Prof. Elamkulam P. N. Kunjan Pillai, pp. 125–186.

3 *Chera Samrajyam Ompathum Pathum Noottandukalil*, Prof. Elamkulam P. N. Kunjan Pillai, p. 69. Northwestern portions of the Kongu Country constituted the Kingdom of the Kongu Cheras during this period.

Ravi Varman I (962—1019) and Bhaskara Ravi Varman II (979—1021). For long it was assumed that there was only one Bhaskara Ravi Varman on the Chera throne as the immediate successor of Indukotha and that he had a long and eventful reign of 58 years. But the variations in the position of Jupiter in the several records bearing the name of Bhaskara Ravi Varman created doubts in the minds of scholars that there might have been more than one King of the same name. A. S. Ramanatha Aiyer who edited several inscriptions of Bhaskara Ravi Varman in the *Travancore Archaeological Series* was aware of the possibility of there being two kings of the name of Bhaskara Ravi. He wrote in 1924, "As regards the possibility of there being two Kings of the same name Bhaskara Ravi, which is indicated by the variations in the position of Jupiter in the several records, that question requires special examination."[1] This question has been recently examined in all its aspects by Prof. Elamkulam P. N. Kunjan Pillai and it has been established by him on the basis of the astronomical evidence of the inscriptions that there were two Kings of the name of Bhaskara Ravi Varman who ruled the Chera Empire as the immediate successors of Indukotha Varma and also that there was a third king of the same name who ruled from 1043 to 1082 as the successor of Rajasimha (1028—1043).[2] Bhaskara Ravi Varman I reigned from 962 to 1019 and Bhaskara Ravi Varman II from 979 to 1021. The overlapping of their reigns is to be understood in the light of the fact that sometimes among the South Indian dynasties the heir-apparents used the regnal years in their inscriptions with effect from the date of their consecration as Yuvaraja.

An inscription of Bhaskara Ravi Varman engraved in the temple of Trikkodithanam establishes the interesting triple synchronism between Bhaskara Ravi Varman I, Sree Vallabhan Kotai and Govardhana Marthanda.[3] The inscriptions of this ruler have been discovered from several parts of Kerala such as Perunnai, Trikkodithanam,

1 *Travancore Archaeological Series*, Vol. V, p. 189.

2 More than 20 inscriptions bearing the name of Bhaskara Ravi have been discovered from different parts of Kerala. In three separate inscriptions which belong to the 13th regnal year of the king by name Bhaskara Ravi Varman, Jupiter is seen in three different positions, and this helped to establish the thesis that there were three Bhaskara Ravis. In the Chapter "*Jootha Sasanam*" in *Chila Kerala Charithra Prasnangal*, Part II, Prof. Elamkulam P. N. Kunjan Pillai distinguishes between the inscriptions of the three rulers.

3 *Travancore Archaeological Series*, Vol. V, pp. 188—189.

Trikkakara and Tirunelli. These inscriptions are of great historical value as they throw welcome light on Chera chronology as well as on the political and social conditions of the period. The most epoch-making of the inscriptions of Bhaskara Ravi Varman I is the Jewish Copper Plate Grant issued by him to the Jews in 1000 A. D. (175 Kollam Era) from the Capital city of Mahodayapuram. It records the royal gift to the Jewish Chief Joseph Rabban of the rights of the *Anjuvannam* along with 72 proprietory rights which included the collection of tolls and other revenue and the perpetual right to use a palanquin for himself and his successors. The Jewish deed is historically interesting as it bears evidence to the bestowal of important rights and privileges by a tolerant king of Kerala on a foreign community like the Jews several centuries ago. The timing of the grant of the charter is also significant. In 1000 A. D. the Chera Empire was being threatened by the armies of Raja Raja Chola and by granting a charter of rights to the Jews, the Chera ruler was perhaps making a bold bid to win the support and loyalty of a commercially important community within the Empire.

The reign of Bhaskara Ravi Varman saw the beginnings of the great Chola-Chera war of the 11th century A. D.[1] The Chola army under Raja Raja I (985—1014) and Rajendra I (1012—1044) invaded Kerala several times. Having brought the regions to the South of Vizhinjam in South Kerala under their domination, the Cholas thrust into the heart of the Chera Empire from the South and the North, and advanced towards the Capital city of Mahodayapuram. Mahodayapuram was eventually sacked and according to Chola inscriptions several kings and chieftains of Kerala were killed in the battle that was waged in its defence. It is believed that Bhaskara Ravi Varman I was also killed during the Chola-Chera war of 1018—1019.

Bhaskara Ravi Varman II now ascended the throne. On the basis of the astronomical evidence furnished by his Inscriptions Professor Elamkulam P. N. Kunjan Pillai assigns the date of his consecration as Yuvaraja to 979 A. D. As was common among

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1 The period from 999 or 1000 to 1100 A. D. was the period of the Chola-Chera war. Prof. Elamkulam P. N. Kunjan Pillai calls this "the Hundred Years' war between the Imperial Cholas and the Kulasekharas of Mahodai."

the South Indian dynasties of the day, Bhaskara Ravi Varman II used in his records his regnal years with effect from the year of his consecration as Yuvaraja. The inscriptions of this ruler have also been discovered from such places as Trikkakara, Tirunelli etc. On the evidence of these inscriptions, it has been calculated that Bhaskara Ravi Varman II's reign ended in 1021, i. e., two or three years after the end of the reign of Bhaskara Ravi Varman I.

Veera Kerala.

The Chera ruler who succeeded Bhaskara Ravi Varman II was Veera Kerala (1021—1028 A. D.). During his reign the war with the Cholas continued. According to the Manimangalam inscription[1] Rajendra Chola (1014—1044) defeated the rulers of Kerala in several battles. He is also said to have seized Veera Kerala and caused him to be trampled to death by an elephant. The power of the Cheras suffered temporary eclipse for more than half a century following the death of Veera Kerala.

Rajasimha.

During the reign of Rajasimha (1028—1043 A. D.) the Cholas established their ascendancy over vast portions of Kerala at least for a short period. It has been proved by the testimony of the inscription of Rajasimha at Mannarkoil near Ambasamudram that he did acknowledge the supremacy of the Cholas. The Tazhakad Inscription of this ruler shows him as conferring certain benefits and privileges on two Christian merchants of *Manigramam* by name Chathan Vadukan and Iravi Chathan.[2]

Bhaskara Ravi III and Ravi Rama Varma.

The immediate successors of Rajasimha were Bhaskara Ravi III (1043—1082) and Ravi Rama Varma (1082—1090). It is difficult to give a full and connected account of the reigns of these two rulers due to the paucity of historical material. It seems however probable that during this period the Cheras made an organised effort to recover their lost freedom and re-establish their ascendancy in Kerala. Prof. Elamkulam P. N. Kunjan Pillai ascribes the origin of the *Kalari* system and the *Ohaver* army in Kerala to this period.

1. *The Historical Inscriptions of South India,* Sewell, p. 71.
2 See Page 76.

In the course of their efforts to drive the Cholas out of the country and regain their freedom the Chera rulers imparted compulsory military training to the youth of the land and several centres of learning like Kandalur in the south became converted into military centres, where the youth of the land especially the Brahmin youth, was trained in the art of war. It may be assumed that as a result of the combined efforts of the rulers and the people, Kerala became completely free of Chola control by the time of the accession of Kulottunga to the Chola throne, because it is seen that in 1070 when Kulottunga ascended the Chola throne, the Cholas did not have any part of Kerala under their control. Hence Kulottunga had to make another bold bid to bring Kerala back under Chola hegemony. He soon overran Nanjanad and launched a successful attack on the Chera military strongholds in the south, such as Kandalur, Vizhinjam, etc. The Chera dominion south of Trivandrum came under Chola domination. The Kulasekhara Empire was again in the throes of a major crisis.

Rama Varma Kulasekhara (1090--1102 A. D.)

Rama Varma Kulasekhara, the last of the Kulasekharas of Mahodayapuram, ascended the throne at this critical juncture in the history of Kerala. Immediately after his accession he rallied all patriotic forces in the land under his banner in a heroic fight against the Cholas. He is particularly credited with having organised a huge army of *Chavers* (suicide-squads) who eventually succeeded in saving Kerala from Chola aggression. Rama Varma Kulasekhara also moved his headquarters from Mahodayapuram to Quilon in the South. He then marched against the Cholas at the head of a large army and defeated them in battle. Kulottunga Chola was forced to withdraw towards Kottar. It may be noted that long before Rama Varma Kulasekhara moved his headquarters to the South Mahodayapuram had become a city in ruins, and it had lost its political and strategic importance. In fact, after 1102 the Kulasekharas are not seen at Mahodayapuram. An inscription dated Kollam Era 278 found at Rameswarathukoil in Quilon shows one Ramar Thiruvadi as staying in the palace at Panamkavil during the year.[1] The Perunnai Inscription shows one *Kulasekhara Koviladhikarikal* as staying at Nediatali in Kodungallur for some time.[2] The Ramar

1 *Travancore Archaeological, Series*, Vol. V, p. 44.
2 *Travancore Archaeological Series*, Vol. V, p. 38.

Thiruvadi of the Rameswarathukoil Inscription and *Kulasekhara Kovila-dhikarikal* of the Perunnai Inscription have been identified with Rama Varma Kulasekhara. It seems that Rama Varma Kulasekhara left Mahodayapuram and came down to Quilon, which was the headquarters of the Venad chieftains. It was from this time onwards that Quilon came to be called "*Ten Vanchi.*" Rama Varma Kulasekhara, the last of the Kulasekharas, was undoubtedly a great ruler. He is remembered by posterity as the founder of the Venad royal house and also as the Chera ruler who gave the first blow to Chola Imperialism and finally turned the tide of the Chola-Chera war in favour of the Cheras.

GOVERNMENT AND SOCIETY UNDER THE KULASEKHARAS.

The period of the Kulasekhara Empire constitutes an important epoch in the political and cultural history of Kerala. The Kulasekharas were enlightened and cultured monarchs and under their patronage the empire made striking progress in all spheres of life. While the period commencing with the rise of the empire under Kulasekhara Alwar (800-820 A. D.) and ending with the reign of Bhaskara Ravi Varman II (979-1021 A. D.) was "a Golden Age in the history of Kerala",[1] the period of the later Kulasekharas (1021-1102 A. D) which synchronised with the most momentous phase of the Chola-Chera war was an epoch of transition. In order to understand clearly the significance of the great changes that took place in the latter period in their proper historical perspective, it is necessary that we should have a clear picture of the social and cultural life in the palmy days of the Empire namely, the 9th and 10th centuries.

The Capital City.

From the literary works of this period we get interesting information about the splendour of the Chera Capital. Mahodayapuram was a magnificent city provided with all the amenities of civilised life. It was protected on all sides by high fortresses. Kottakkakam, Senamughom, Balakrideswaram, Gotramalleswaram, Kodungalloor etc. were parts of this big city. There were extensive pathways and imposing palaces in the city and its suburbs. We know from the *Sankaranarayaneeyam* that the imposing palace of Sthanu Ravi was situated at Gotramalleswaram within the city of Mahodayapuram. A well-equipped Observatory, perhaps the earliest in South India, was also located at Mahodayapuram.[2] Sankaranarayana, the great

1 *Chera Samrajyam Ompathum Pathum Nuottandukalil*, Prof. Elamkulam P. N. Kunjan Pillai, p. 80,

2. The Observatory at Mahodayapuram was in existence even before the time of Sthanu Ravi. According to the *Sankaranarayaneeyam* Sthanu Ravi equipped a section of the Observatory with some special types of *Yantras* (scientific equipments) and hence it was called "*Ravi Varma Yantravalayam*". There is also reference to a special *Yantra* called "*Rasi Chakra*" which was set up in the *Ravi Varma Yantravalayam*. There are also references to such *Yantras* as '*Jassa Sutra*', "*Golayantra*" etc. We do not know the exact purpose of each of these *Yantras* or equipments. It may however be stated that the system of Aryabhata was generally being followed by the astronomers of the day.

astronomer, who lived in the court of Sthanu Ravi was in charge of the Observatory. Mahodayapuram was also a rendezvous of scholars and religious controversialists.

The Chera Administration.

The Chera Empire was divided for administrative purposes into a number of *nadus*. We know from inscriptions that Venad, Odanad, Nantuzhainadu, Munjunad, Kizhumalainadu, Venpolinadu, Kalkarainadu, Nedumpurayurnadu, Valluvanadu, Eralnadu, Polanadu, Puraikizhanadu etc. were some of the administrative divisions of the Second Chera Empire. Each of these *nadus* was ruled by feudatory governors who were appointed by the Emperor. These governors recognised the Chera Emperor as their suzerain and used his regnal years in their records. The provincial governors were controlled by the royal representative called *Koviladhikarikal*. They were also controlled within their domains by popular assemblies called *Munnoottuvar*, *Arunnoottuvar* etc. Thus Venad, Odanad and Nantuzhainadu had their popular assembly called *Munnoottuvar*, and Kizhumalainadu its *Arunnoottuvar*. The provincial governors carried on the administration only in accordance with the wishes of the popular assemblies.

Each *nadu* was in its turn sub-divided into *desams*, each of which was under a *Desavazhi (Vazhkai Vazhi)*. The *Desavazhis* were completely controlled by the *Kuttams*. The *Kuttams* were fully representative bodies. Big towns like Mahodayapuram had their own special *Kuttams*.

The *Desam* was in its turn sub-divided into *Karas* and the administration of the *Kara* was carried on through the Panchayats.

The Kulasekhara Empire had a well-organised administrative system. Special attention was bestowed on the maintenance of law and order. There was a penal code which prescribed specific punishments to the guilty. The severity of punishment depended upon the seriousness of the crime. Imposition of fine and imprisonment were the common punishments, but death penalty was not uncommon. Those who were sentenced to imprisonment were treated as out-castes and later on sold as slaves. Those who wanted to have the privilege of keeping slaves had to pay the Government a tax called '*Alkasu*'.

Religious Revival.

In the age of the Kulasekharas, Aryan culture came to exercise a dominant influence in all fields of life. Kulasekhara Alwar, Sankaracharya, Cheraman Perumal Nayanar and several other religious leaders lived at the beginning of this age and made their valuable

contributions to the cause of Hindu religious revival in South India.

It will be relevant in this context to consider the origin and progress of the Hindu revivalist movement in Kerala of which Trichur and the surrounding regions formed the focal point. It may be stated at the outset that the Trichur District was the meeting place of all the Indian religions and philosophical systems as well as of the most important world religions. Besides the native religions viz., *Hinduism, Jainism* and *Buddhism*, foreign religions like *Judaism, Christianity* and *Islam* had also found here a congenial soil. The earliest religion prevalent in the district, as in other parts of Kerala, was the Dravidian religion with its own gods and rituals; but the Vedic religion was gradually brought and superimposed over the Dravidian religion. In course of time the Vedic religion itself underwent modification under the impact of the Saivite and Vaishnavite cults. In the early centuries of the Christian Era it existed side by side with Jainism and Buddhism which had considerable following among the masses in Kerala. There were several temples in the Trichur District which were either Jaina or Buddhist strongholds. Thus according to tradition the temples at Irinjalakuda and Mathilakam were originally Jaina strongholds while those at Trichur and Cranganore were prominent Buddhist strongholds.[1] After the 6th century A. D., while Jainism and Buddhism were steadily losing ground in other parts of the country and Hinduism was fast reviving, Kerala lagged behind the rest of South India in the matter of Hindu religious revival. Therefore, a vigorous effort had to be made here by Hindu religious reformers and rulers to recover the ground lost by Hinduism and strike a blow at the rival creeds which challenged the existence of Hindu religion and society. It was under such circumstances that the Hindu revivalist movement originated and gradually gathered momentum in Kerala in the 8th century A. D. According to the *Keralolpathi* six eminent Hindu scholars from outside came here, met the Buddhists in argument, completely defeated them and re-established the hold of Hinduism among the people. It is believed that these scholars were Bhattacharya, Bhattabana, Bhattavijaya, Bhattamayukha, Bhattagopala and Bhattanarayana.[2] The first of these two scholars, it seems, stayed on in Kerala to continue their work of popularising the Hindu religion. They founded a school for the propagation of Sastric studies in the land and won a number of

1 In 1400, according to the '*Kokasandesam*' (verse 48) Brahmins never used to enter the temple at Mathilakam, the reason for which is perhaps that it was once a Jain temple.

2 "Religion and Philosophy in Kerala", K. R. Pisharoti, "*Indian Historical Quarterly*", Vol. IV, p. 712.

disciples of whom the most illustrious was Prabhakara. Prabhakara is said to have eventually become the head of the school founded by the Bhattas. He came to be regarded as a *Guru* and his system of philosophy "*Gurumata*". It is believed that the Vedic recitals and proficiency tests conducted in the Kadavallur temple are associated with the revival of Hinduism under Prabhakara.[1]

The greatest of the religious teachers in Kerala was *Jagatguru* Sankaracharya. He was born in 788 A. D., at Kaladi, near Alwaye in the Ernakulam District. Sankara was a great philosopher and reformer of Hindu society. He wrote several commentaries and treatises expounding the Advaita Vedanta and set up a monastic system with branches in all parts of the country. He toured the whole of India holding religious disputations with the Buddhists, Jains and other rival sects and scoring intellectual victories over them and winning a number of disciples. Though Sankara's activities lay mainly outside Kerala, he is said to have visited every important temple here and propagated his school of philosophy. A notable achievement of Sankara which is of special interest from the point of view of the history of the Trichur District is his foundation of four *Mutts* at Trichur viz., *Vadakke Madhom, Naduvil Madhom, Edayil Madhom* and *Tekke Madhom*. The first presidents of these *Mutts* were his principal disciples Trotaka, Sureswara, Hastamalaka and Padmapada respectively. Since the days of Sankara these *Mutts* which were richly endowed by successive generations of disciples made valuable contri-

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1 Three proficiency tests in the Rig Veda were conducted in public in the Kadavallur temple in order to ensure the highest standards in the field of orthodox Vedic studies. Prof. K. R. Pisharoti describes the Kadavallur tests as follows in his article on "Religion and Philosophy in Kerala" (*Indian Historical Quarterly*, Vol. IV, p. 707). "The three proficiency tests in public are conducted for the Rig Veda and are conducted in the Kadavallur temple. Of these the first and most important is the *Kadannirikkal*, *Valiyathu* (Big), and *Cheriyathu* (small), lit., cross and sit, and these are considered the final tests of proficiency in the Vedic recital and constitute the highest honour, the most coveted distinction that the Vedic students ever aspire to get. The Vedic preceptors with their batch of students from various parts come to this temple, and the students are subjected to a severe and merciless test of memory, skill and quickness. Only the most successful is allowed, then, to cross and sit in the place of honour. It is not, however, all who can get this honour, but only a very selected few. The clever Vedic student is content with *Nambilirikkal* which is second only to 'crossing and sitting'. Those who have obtained this honour are treated as the very respectable of Vedic scholars. Still one step below is '*Randam Varanirikkal*' The average students are content with this honour, while the rest are content with mere *Varanirikkal*, ie., associating themselves with Vedic ricitals. To associate themselves at least once with the Vedic ricital in the Kadavallur temple is treated as a seal of scholarship, and such are generally accorded respect and consideration in Vedic conclaves elsewhere."

butions to the cause of Hindu religious revival and made Trichur particularly famous as a centre of Vedic and Vedantic studies.

The work of Prabhakara and Sankaracharya in the cause of Hindu revival had its limitations. Intellectual giants as they were, their teachings appealed mainly to the intelligentsia of the land. They did not wield any appreciable influence on the vast masses of the population. What Prabhakara and Sankara failed to achieve was accomplished by other saints and seers who belonged to the school of *Bhakti*. Kulasekhara Alwar, Cheraman Perumal Nayanar and Viranminda Nayanar evolved a new type of *Bhakti*, an intense emotional surrender to God in the form of Vishnu or Siva. This new *Bhakti* cult found its supreme literary expression in the *Perumal Thirumozhi*. The saints and savants of the *Bhakti* cult generated a wave of religious enthusiasm among the masses which paved the way for the rapid revival of Hinduism and decline of Buddhism and Jainism in Kerala.

Temples.

An important feature of the Hindu religious revival was the rise of the temple to an important place in the religious and social life of the people. The age of the Kulasekharas saw the construction of structural temples in almost every town and village in Kerala. Two important factors contributed to the great popularity of temple building during this period. It may be noted that as a result of the phenomenal progress in Kerala's international trade there was considerable inflow of wealth into the country and this created a new class of rich traders and merchants. Generous donations were made by the members of this class for the construction of temples and shrines. Moreover, the age saw a large scale migration of Brahmins to Kerala from various parts of northern and western India This influx of Brahmins with their faith in Vedic religion and rituals naturally gave an impetus to temple building. The Kandiyur temple was established in 823 A. D., Parthivapuram temple in 866. A. D., and Ayirur temple in 974 A. D. The vast majority of the ancient temples that we find in Kerala today had their origin during this period. These temples were richly endowed both by the rulers and the common people. Elaborate rules and regulations had been laid down for the proper management of these temples. A committee called the '*Sabha*' looked after the affairs of each temple. The temple committee or *sabha* was constituted for a fixed period. As the members of the committee were mostly Brahmins they were respectfully called "*Aryar*" or "*Sabha Aryar*". Even though the members of the committee were in charge of temple administration, the day-to-day affairs were attended to by the *Potuval* or

secretary appointed by the Committee. In the case of certain temples there were executive committees of two members to be in charge of temple management. The *Sabhas* which managed the temples were controlled by the *Kuttams*. The *Desavazhis* and *Naduvazhis* had also some rights over the temples. However, the supreme authority in regard to the management of temples was vested in the hands of the *Koviladhikarikal*. The *Koviladhikarikal* was appointed by the Emperor from among the members of the royal family. As a general rule it was the heir-apparent who held this office, though in the time of Sthanu Ravi his son-in-law Vijayaragadeva was also appointed as a *Koviladhikarikal*.

In the 9th century A. D. the *Naduvazhis* and representatives of the temple committees or *Sabhas* met at Muzhikkulam and adopted a set of rules and regulations to govern their conduct in regard to temple affairs. This is known as the Muzhikkulam *Kacham*.[1] It is not possible to know in detail the rules and regulations accepted at Muzhikkulam. However, it can be gathered from inscriptions that if the *Uraler* misappropriated temple properties or wilfully neglected their duties such as the performance of prayers, *Vazhipadus*, etc., they were given due punishments according to the severity of their crimes. Similarly if the tenants (*karaler*) failed to pay their dues to the temple in time, they were also punished according to rules.

It is difficult to exaggerate the importance of the part played by temples in the cultural life of Kerala. The temple was not merely a place of worship. On the other hand it was also a temple of learning, a place of refuge, and the centre for resistance in times of war. The major towns of Kerala have arisen around its important temples. The temples were also centres of art. In order to propagate the teachings of the Hindu religion and to attract the common people to its temples, several new art forms were developed during this period. The most important of these were *Koothu* and *Koodiyattam*.[2] It was from the 9th century onwards that *Koothu* developed as an important art associated

1 *Jenmi Sambradayam Keralathil*. Prof. Elamkulam P. N. Kunjan Pillai, pp. 28-30.

2 *Koothu* and *Koodiyattam* are religio-dramatic performances usually held in temples. *Koothu* is a sort of a monodrama in which the Chakiyar acts the part of all the characters impressing the audience with suitable gestures. *Koodiyattam* is a performance in which the Chakiyar acts the part of the male characters and the Nangiyar that of the female characters. The performance of *Koothu* and *Koodiyattam* had been extremely popular in early days, and the *Koothambalam* was specially constructed in the temples for holding the performance.

with the Kerala temples. The famous poet Tolan[1] whose name is associated with *Koodiyattam* was the contemporary and court poet of one of the Kulasekharas. Tolan is believed to have written the *Attaprakaram*, a guide book on histrionic art, in which is described in every detail the manner of acting a dramatic piece. *Kramadeepika*, another work of the same author, is a sort of supplement or sequel to the *Attaprakaram* and it contains detailed directions for the actors. In addition to *Koothu* and *Koodiyattam* the institution of *Devadasis* in Kerala temples also seems to have had its origin in the 9th century A. D.[2]

During this period the temples served as great centres of learning and education. A number of Vedic schools and colleges sprang up in different parts of Kerala. In the 9th and 10th centuries, *Kandalur Salai, Parthivapuram Salai, Sri Vallabha Perumchalai, Tiruvalla Salai* and *Muzhikkulam Salai* rose into prominence. Enlightened philanthropists made handsome donations for the maintenance of these *Salais*. The *Salais* were residential institutions and all pupils were given free food, free clothing and free tuition.

The period is also remarkable for the striking progress made in the fields of sculpture, architecture and painting. The large number of structural temples decorated with all the resources of sculpture and painting established in different parts of the Kulasekhara Empire bear ample testimony to the artistic and the architectural genius of the people of the age.

Growth of the Trade and the rise of Merchant Guilds.

The Empire of the Kulasekharas had extensive trade relations with the outside world. The most important ports of the Empire were Vizhinjam, Kandalur, Quilon and Cranganore. Sulaiman, the Arab merchant, who visited South India in 851 A. D., has recorded that the Chinese were the most important foreigners who traded with Kerala. The trade between China and Kerala was kept up for a few centuries. The trial excavations conducted at *Cheraman Parambu* in Cranganore revealed the existence of a large number of Chinese shreds mixed with local pottery under the earth.[3] Some

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1 According to tradition Tolan was a Namboothiri Brahmin who belonged to the village of Iranikulam in Mukundapuram Taluk.

2 According to Dr. K. K. Pillai, the *Devadasi* system arose in South India at some date in or before the 8th century A D (vide *Sucindram Temple*. Dr K. K. Pillai, p. 279). However, the earliest evidence of the existence of the institution of *Devadasis* in Kerala is to be had from the Chokkur Inscription of Goda Ravi dated 107 Kollam Era (932 A D) (*Kerala Charithrathile Iruladanja Edukal*. Prof. Elamkulam P. N. Kunjan Pillai, p. 82)

3 *Annual Report of the Archaeological Department*, Cochin State, 1946-47, p. 7

of the China-wares were plain while others were decorated. The shreds picked up from here have been assigned roughly to the 12th and 13th centuries. It may be mentioned in this connection that the discovery of a hoard of Chinese coins from the Tanjore District forming an unbroken series of the entire Soong period (1008—1253 A. D.) serves to confirm our impression of continued Chinese trade contact with South India in the medieval period. We have also the additional testimony of Marco Polo who writing towards the end of the 13th century refers to the brisk trade in pepper between Kerala and China in the middle ages.[1] The most important commodities which were exported from Kerala were pepper, cinnamon, teak wood, ivory, sandalwood, pearls, peacocks, monkeys and cotton fabrics. At the same time China exported to this country such articles as silk and sugar.

The enormous increase in the volume of international trade brought in its wake increasing prosperity to the people. A number of important merchant guilds or trade corporations functioned in all major towns. The most notable of these merchant guilds were *Manigramam* and *Anjuvannam*. *Manigrmam* seems to have been an organisation of merchants who traded in diamonds and pearls. It is not known what exactly was the trade in which *Anjuvannam* engaged itself in. Perhaps it traded itself in five different commodities. In addition to *Manigramam* and *Anjuvannam* there were the *Valanjiar* who traded exclusively with foreign countries. These merchant guilds which functioned vigorously in Kerala gave an impetus to her international trade and contributed a great deal to the increasing prosperity of the country. The state got enormous revenue from customsduties. Sales tax and vehicle tax were also important sources of income for the State. The Tarisappalli Copper Plates testify to the fact that *Anjuvannam*, *Manigramam* and such other merchant guilds played a decisive role even in administrative matters. The responsibility for the defence and security of Quilon was vested in the *Arunoottuvar* of the town as well as in its merchant guilds like *Anjuvannam* and *Manigramam*. The task of protecting the

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1 It may be mentioned in this connection that some scholars have drawn attention to evidences of Chinese trade contact with South India from very ancient days. K. G. Sesha Iyer has suggested that Chinese trade relations with Kerala began long before the ships of Greece and Rome called at Chera ports and that a Chinese colony had been established here. He also finds in the architecture of the buildings and temples on the Malabar coast "strong evidence of Chinese influence which must have sprung from Chinese trade relationship with the Chera country". (vide *Chera Kings of the Sangam Period*, p. 142). On the basis of the evidence furnished by a Chinese coin of the 1st century B. C. discovered from Chandravalli in 1947 Prof. Elamkulam P. N. Kunjan Pillai also suggests that Chinese trade contacts with South India would have commenced before the Christian Era itself. (Vide *Annathe Keralam*, p. 95).

properties of Tharisa church was also entrusted to them. The emperors and the *Naduvazhis* respected the merchant guilds and conferred on them important rights and privileges. Towards the end of the 10th century A. D., when the established political order in Kerala was upset by the invasion of Raja Raja Chola, Bhaskara Ravi Varman I, the great Chera emperor, conferred significant rights and privileges on the Jewish commercial chieftain Joseph Rabban and his community, though they were foreigners. The Jewish Copper Plates bear testimony to the tolerance and broad mindedness of the Chera rulers of Mahodayapuram.

The Kulasekharas maintained a powerful navy. The people of Kerala who were famous for their knowledge of the science of navigation from ancient days retained their reputation even during this period.

Religious Amity.

The phenomenal economic prosperity and political prestige enjoyed by Kerala during this period must be attributed largely to the remarkable spirit of co-operation and tolerance of outlook which characterised its people. It is true that slavery was in existence during this period. But compared to the treatment meted out to their counterparts in the West, the slaves in Kerala may be said to have received very generous treatment during this period. The country was free from religious rancour of any kind. Buddhism and Jainism were fast declining. Nevertheless, both these religions had still considerable hold on certain sections of the community. The one salient fact which stands out in the religious history of this period is the remarkable spirit of toleration with which the Hindus looked upon the followers of other religions like Buddhism, Jainism and Christianity. In spite of the predominant position occupied by Hinduism, the other religions which existed side by side were not looked upon as inferior in any respect. The religious institutions of the Buddhists, the Jains, the Christians and the Muslims were all called "*Pallies*". There was no religious cleavage. Communal amity reigned supreme. The Hindu, the Jain, the Buddhist and the Christian lived in the same society as good neighbours. The Hindus even used to make donations to the temples of other religionists.

Language and Literature.

The period from 800 to 1000 A. D. was an important epoch in the history of language and literature. It was in the beginning of the 9th century that Malayalam began to take shape as a language distinct from Tamil. In course of time it was to free itself of

all Tamil influences. A new language, literature and script gradually took shape. The poets of the day wrote both in Sanskrit and in Tamil. Kulasekhara Alwar wrote the *Perumal Thirumozhi* in Tamil and *Mukundamala* in Sanskrit. Sanskrit literature made spectacular progress under the Kulasekharas. Sankaracharya wrote his monumental works and treatises in Sanskrit during this period. Sthanu Ravi, the great Kulasekhara, was himself a great scholar. Sankaranarayana, the great astronomer, adorned his court. The great Yamaka poet, Vasudeva, was a contemporary of Rama Varma Kulasekhara. The celebrated poet Tolan and Saktibhadra, the author of the *Ascharyachoodamani*, also lived in the period of the Kulasekharas and made their contributions to the literature and learning.

Thus in many respects the 9th and 10th centuries A. D., which correspond roughly to the first and second centuries of the Kollam Era, represent an important landmark in the history of Kerala. There were no major foreign invasions or internal upheavals to disturb the peace and tranquility of the kingdom and hinder its onward march to progress. However, with the beginning of the 11th century A. D., there was a revolutionary change in the political scene. In 999 A. D. (175 Kollam Era) there began the Hundred Years war between the Imperial Cholas and the Kulasekharas of Mahodai, and this marked the beginning of a new epoch of transition in Kerala History.

The results of the Chola-Chera War.

The Chola-Chera war of the 11th century A. D. produced far-reaching effects on the political, social and economic life of the country. We may briefly note the most important of these effects. The war led to an enormous increase in the influence of the Namboothiri Brahmins in the public life of the country and marked the beginning of what has been called "the Namboothiri age" in Kerala History. It was also during the Chola-Chera war that landlordism or the *Jenmi* system had its origin in Kerala. Enormous landed properties had been made over to the temples in the past by rich individuals for meeting the expenses connected with their maintenance. During the period of the war Namboothiri Brahmins who were the *Uraler* of the temples came to look upon these temple lands as their own private property and they also began to appropriate for themselves all the revenues from these lands. Moreover, in the exigencies of war a large number of tenants made over their

landed properties to the Namboothiri Brahmins and the temples, as lands thus made over became *Devaswoms* and *Brahmaswoms* and enjoyed comparative immunity from the ravages of war as well as exemption from the payment of land tax to the State. The war also led to the disintegration of the old *Makkathayam* system (patrilineal system) of inheritance and ushered in the new epoch of *Marumakkathayam* (matrilineal system) in Kerala. The change from the patrilineal to the matrilineal system was the after-effect of the introduction of compulsory military service and the constitution of the *Ohaver* system during the period of the Chola-Chera war.[1] Again the war also resulted in the decline of trade and commerce and consequently there was economic stagnation. Many of those who had till then engaged themselves in trade and commerce took to the sword in defence of the country with the result that income from foreign trade decreased. This adversely affected the economic prosperity of the country. The Chola-Chera war also led to the break-up of the political unity of Kerala. In the 9th and 10th centuries there was a strong central government under the Kulasekharas which exercised effective control over the feudatories in the different parts of the Empire. But in the chaotic conditions created by the war in the 11th century the authority of the central government became weak and the *naduvazhis* gradually asserted their independence. The war also led to stagnation in the field of culture. Temples came to receive much less attention during the war than in the previous epoch and many a centre of learning and culture disappeared from the scene. Moreover, before the end of the 11th century Jainism and Buddhism practically disappeared from Kerala and the division of Hindu society based on the system of castes and sub-castes began to take shape. Thus the Chola-Chera war of the 11th century A. D. marked an epoch of great transition in the history of Kerala.

MEDIEVAL PERIOD

Origin of Perumpadappu Swarupam.

We have devoted considerable space in this Gazetteer to the history of the Kulasekharas of Mahodayapuram (800–1102) because this period of Kerala history has so far not received due attention at the hands of historians. The Kulasekharas disappeared from the scene early in the 12th century and with their exit Mahodayapuram ceased to be the imperial capital of Kerala. Nevertheless, Mahodayapuram was the seat of the Perumpadappu Swarupam (Cochin State) till the beginning of the 15th century A. D. If the history of the Trichur District from the 9th to the 12th centuries is essentially the

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1 *Some problems in Kerala History*, Prof. Elamkulam P. N. Kunjan Pillai, p: 15,

history of the Kulasekharas of Mahodayapuram, its history since the 12th is the history of the rise and growth of Perumpadappu Swarupam.

The Perumpadappu Swarupam is the oldest and the most respected of the *Swarupams* of ancient Kerala with a tradition of its own.[1] But its origin and early history are shrouded in mystery. The conventional view is that the Perumpadappu Moopil or the ruler of Cochin was the son of a sister of the last Kulasekhara and thus his direct heir under the Marumakkathayam law of succession. The *Census Report of Cochin State* for 1901 says "The oldest name of the the State is Perumpadappu, for Cochin is that part of Kerala which came under the eldest son of the Cheraman Perumal's sister by the Perumpadappu Namboothiri. The ruling house of Cochin is locally known as Perumpadappu Swarupam and the Rajas of Cochin hold the territory by right of descent from Cheraman Perumal".

Some writers have ascribed a foreign origin to the Perumpadappu Swarupam. In his Malayalam work "*Saktan Tampuran*" Puthezhathu Raman Menon gives the following story to substantiate this view.[2] A Kshatriya dynasty moved into Kerala from outside with a view to escaping from some internal strife in its original home. This foreign dynasty of Kshatriyas moved first into Pazhayannur in the Talapilli Taluk and from there later into Vanneri in Ponnani Taluk. In course of time this immigrant family acquired the power, prestige and wealth of the Perumpadappu Namboothiri who was the "Lord of Vanneri" and thereafter the eldest member of that family came to be looked upon as the ruler of Vanneri *(Vanneri Mannan)*. The influence and power of the Vanneri family (Perumpadappu Swarupam) increased still further in later years because of its close association with the Kulasekharas of Mahodayapuram. K. V. Krishna Aiyar gives the following explanation of the origin of Perumpadappu Swarupam. The Perumpadappu Namboothiri married a Kshatriya lady and as the Namboothiri had no heirs he conferred all his property and possessions on this Kshatriya lady and her descendants. Thus came into existence the Perumpadappu Swarupam.[3] There seems to be some

1 *Swarupam* means an independent kingdom whose ruler had the power of life and death. Perumpadappu is a small village in the Ponnani Taluk of Palghat District and formed part of the ancient Vannerinadu. It belonged to a Namboothiri.

2 *Saktan Tampuran*, Puthezhathu Raman Menon, p. 11.

3 *The Zamorins of Calicut*, K. V. Krishna Aiyar, p. 126.

similarity in the views of Krishna Aiyar and Raman Menon. It may be inferred that there was a matrimonial alliance between the Perumpadappu Namboothiri and a female member of the immigrant Kshatriya family and that this alliance paved the way for the origin of Perumpadappu Swarupam. In later years a member of this *Swarupam* seems to have married the sister of Rama Varma Kulasekhara, the last Chera Emperor. With the end of the rule of the Kulasekharas at Mahodayapuram, the son of Rama Varma Kulasekhara seems to have inherited the political authority of the Kulasekharas and his nephew (viz., the son of his sister by a member of the Perumpadappu Swarupam) their religious authority. In other words, when the son became *Kulasekhara Perumal*, the nephew became *Koviladhikarikal*. The former and his descendants figure in future history as the rulers of Venad while the latter and his descendants figure as the rulers of Cochin State.[1]

Capital of Perumpadappu Swarupam.

In the course of its long and chequered history the Perumpadappu Swarupam had its capital at different places Its earliest capital seems to have been Pazhayannur. This is evident from the precedence given to the Pazhayannur Bhagavati over the deity of Tripunithura temple by the rulers of Cochin at the time of their investiture. Perhaps it was from Pazhayannur that the Perumpadappu Moopil moved his headquarters to Vanneri. The Perumpadappu Moopil had his palace called Chitrakutam in the Perumpadappu village in Vanneri till the close of the 13th century. He also seems to have resided at times in another palace of his own at Tiruvanchikulan or Mahodayapuram. It is not known when exactly the Perumpadappu Moopil gave up permanent residence at Vanneri and set up permanent headquarters at Tiruvanchikulam or Mahodayapuram. But it seems that with the invasion of Valluvanadu by the Zamorin of Calicut in the latter half of the 13th century the Perumpadappu Moopil had to abandon the Vanneri palace and set up permanent residence at Mahodayapuram. Perhaps it was also at this time that internal strife raised its head among the members of the Perumpadappu Swarupam and the Swarupam split itself up into five *Tavazhies* or branches, viz., *Mootha*, *Elaya*, Palluruthi, Madattumkil or Muringur and Chazhur *Tavazhies*.[2]

1 The full official designation of the rulers of Cochin was Perumpadappu Gangadhara Vira Kerala Trikkovil Adhikarikal.

2 It may also be noted in this connection that in later periods of Kerala history such places as Mattancheri, Narakkal, Udayamperur, Palluruthi, Irinjalakuda, Vellarippilli and Tripunithura also served as headquarters of the chiefs of Perumpadappu Swarupam. The reasons for these frequent changes of capital and the exact periods for which each of these places served as capital are not known.

The Status of Perumpadappu Swarupam.

It is not possible to get a full and connected history of the Perumpadappu Swarupam till we come to about 1500 A. D. Neither the names of all the rulers nor all the major political events associated with the Perumpadappu Swarupam are known to us in their proper chronological order. In fact, the sources of information for the history of this period are extremely meagre. But there are incidental references in the literary works of the period which help us to get an idea of the unique position enjoyed by the Perumpadappu Moopil among the *Naduvazhies* of Kerala and the great influence and prestige wielded by him in the public life of the country during the period following the fall of the Kulasekhara Empire. Such literary works as *Sukasandesam* composed in the first half of the 14th century, and *Unniati Charitam*, *Sivavilasam* and *Vitanidrabhanam* composed towards the end of the same century throw some welcome light on the early history of Perumpadappu Swarupam. The *Sivavilasam* written by one Damodara has for its theme the choice of Yuvaraja Rama Varma of Perumpadappu Swarupam as her husband by Unniati, the daughter of Kerala Varma of Kayamkulam. The prince is said to have come to the *swayamvaram* of Unniati accompanied by his uncle and king Rama Varma, the Perumpadappu Moopil. The poem describes both the Rama Varmas as great warriors endowed with all the regal qualities which endeared them to their subjects.

We know from the literary works mentioned above that the Perumpadappu Swarupam had its headquarters at Mahodayapuram and that a number of *Naduvazhies* in Southern and Central Kerala recognised the supremacy of the Perumpadappu Moopil. The Perumpadappu Moopil is even referred to as "*Kerala Chakravarti*" in the *Sivavilasam* and some other works. But this pompous title of *Kerala Chakravarti* should not mislead us into the belief that the chief of Perumpadappu was the imperial overlord of all Kerala as some writers seem to suggest.[1] In fact the Perumpadappu Swarupam, unlike Venad and Calicut, was not a major political power in Kerala till the coming of the Portuguese. But this lack of political power or stature did not stand in the way of the Perumpadappu Swarupam winning the respect and allegiance of the chieftains and people of Kerala. The reasons for this are mainly two. Firstly, after the exit of the Kulasekharas from Mahodayapuram the Perumpadappu Moopil came to hold the office of *Koviladhikarikal* and thus

1 In their Article on "*Cochin About 1300 A. D.*" K. R. Pisharoti and A. G. Warrier suggest that "since the very inception of the Royal family, the Perumpadappu Moopil has been functioning as the Imperial overlord of all Kerala." *Maharaja's College Magazine* Vol. XXII, No. II.

acquire the overlordship of many temples in Kerala. Secondly the people of the land also looked upon the Perumpadappu Moopil as the lineal descendant of the Kulasekharas of Mahodayapuram, and as such the direct inheritors of their proud traditions.[1]

The Copper Plate Grant of Veera Raghava Chakravarti.

Though the authentic history of the Perumpadappu Swarupam up to 1500 A. D. is not available to us in full, the Copper Plate Grant of Veera Raghava Chakravarti throws some light on the history of the period. The famous Syrian Christian Copper Plate was issued by Veera Raghava Chakravarti conferring on the Christians of Mahodayapuram privileges and rights similar to those conferred on the Jews in 1000 A. D. by Bhaskara Ravi Varman I. The royal donor is described in the deed as one "upon whom the blessed rule devolved through regular succession from King of Kings, Veera Kerala Chakravarti." The Christian chief who figures as the donee in the deed is one Iravi Korthanan.[2] The inscription of Veera Raghava Chakravarti is one of the most controversial records in Kerala History, and it has attracted the attention of many historians, linguists and palaeographists. The date of the record and the identification of both the donor and the donee are subjects of dispute among scholars. As regards the date of this deed, scholars have assigned it to periods ranging from the 3rd century A. D. to 14th century A. D. K. N. Daniel thought that 230 A. D. would be the most suitable date for the inscription. Dr. Burnell assigned it to 774 A. D. as "the only possible year". On palaeographic and linguistic evidence Venkayya assigned it to the 13th or 14th century A. D. Dr. Kielhorn on the astronomical evidence of the record assigned it to 1320 A. D. The views of Dr. Kielhorn have been substantially endorsed by scholars like Dr. Goda Varma, Prof. K. R. Pisharoti and Sooranad P. N. Kunjan Pillai. Prof. Elamkulam P. N. Kunjan Pillai, on the basis of the linguistic, astronomical and historical evidence furnished by the record has assigned it to 1225 A. D. (400 K. E.).[3]

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1 It may be noted that during this period the system of inheritance in Kerala changed from *Makkathayam* to *Marumakkathayam*. The Kulasekharas originally followed the *Makkathayam* system of inheritance, but in the 12th century when all royal families in Kerala accepted the *Marumakkathayam* system, the Perumpadappu Moopil came to be looked upon with special favour and consideration by the *Naduvazhies* and people of Kerala by virtue of the special position enjoyed by him as the direct descendant of the last of the Kulasekharas in the maternal line. The crown, the *sankhu*, the necklace, the sceptre and other royal paraphernalia of the Kulasekharas came to be inherited by the Perumpadappu Moopil.

2 He is also called Iravi Korthan in one place in the record.

3 *Chila Kerala Charitra Prasnamgal Part II*, Prof. Elamkulam P. N. Kunjan Pillai, pp. 93—95.

• According to some scholars Veera Raghava Chakravarti who issued the inscription was one of the Chera emperors of Mahodayapuram. But this view is untenable in the light of recent historical research. The Kulasekharas ruled at Mahodayapuram only till 1102 A. D. Veera Raghava Chakravarti who is sued the grant from "*Perumkovilakam*" in Makotair Pattanam[1] must certainly have been a Perumpadappu Moopil and not a Chera emperor. The purport of the grant is as follows:- Iravi Korthanan is given the office of *Manigramam*, most probably the headship of the merchants of Mahodayapuram. He is called 'Lord of the City' and given the grandiose title "the Chera King's Great Merchant Supreme in the whole world". Iravi Korthanan is also granted several privileges and rights similar to those granted to the Jews by Bhaskara Ravi Varman. These include remission of certain dues as well as collection of certain others, the privilege of assessing customs duty on dutiable goods and the right of co-operating with government officials in fixing the prices of goods and in all other businesses of the king. Iravi Korthanan is also given the monopoly of the over-land and seaborne trade. All other merchants and the five artisan classes (Carpenter, Goldsmith, etc) are made subordinate to him. He is also allowed brokerage on all sorts of goods and also customs duty or toll. These rights and privileges are granted to Iravi Korthanan and his descendants in perpetuity as a hereditary possession.

Some scholars have expressed doubt whether Iravi Korthanan who is the donee in this record could after all have been a Christian. Dr. Gundert and Venkayya expressed the view that the name Iravi Korthanan is non-Christian in spirit. Sooranad P. N. Kunjan Pillai is of the view that Iravi Korthanan could not have been a Christian. He would regard the name Iravi Korthanan as a corruption of the name Ravi Guptan.[2] K. N. Daniel would regard 'Iravi Korthan' as a mistake and he would suggest that Korthanan is probably derived from *Karttan* i. e., Lord.[3] Dr. Goda Varma who disagrees with the views of Daniel would regard Iravi Korthanan as "a natural and scientific phonological modification of Ravi Govardhana, which undoubtedly is a Hindu name".[4] He is positive that the donee was a Hindu and that he was a member of the Chetti class and resident of Makotair Pattanam (Mahodayapuram or Tiruvanchikulam). Prof. Elamkulam P. N.

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1 Mahodayapuram.

2 *Veeraraghava Sasanam*, Sooranad P. N. Kunjan Pillai, p. 27.

3 Daniel also draws attention to the fact that the clergymen of the Christian community are called *Kattanars*. *Kattanar* in his opinion is *Karttan*:

4 *Rama Varma Research Institute Bulletin* No, IV. p. 34

Kunjan Pillai would also consider Iravi Korthanan as a corruption of the name "Ravi Govardhanan", but he does not find in this name alone any conclusive proof of the fact that Iravi Korthanan was a Hindu. He draws attention to the fact that in the early centuries of the Kollam Era there was perfect religious toleration in Kerala and Buddhists, Jains, Hindus and Christians lived together in peace and amity. He suggests that either Ravi Govardhanan might have been a convert to Christianity even after which he continued to use his old Hindu name or he might have been a Jain or a Hindu at the time of the grant, and might have become a convert to Christianity at a later date.[1] The fact that the Copper Plate Grant of Veera Raghava Chakravarti is preserved even today by the Syrian Christians as their proud possession perhaps shows that Iravi Korthanan and his family might have been after all converts to Christianity and the grant was made by Veera Raghava Chakravarti to Christians themselves.

The Pudu Vaipu Era.

One of the landmarks in the history of the Perumpadappu Swarupam is the foundation of a new era called *Pudu Vaipu* Era.[2] The *Pudu Vaipu* era is traditionally believed to have commenced on the date on which the island of Vypeen was thrown from the sea. Visscher wrote in 1723; "The second era the year *Pooda Vaipum*. which they call the new style, was first established when the Island of Vypeen was recovered from the sea and inhabited by man, This was 383 years ago." FraPaolino who is generally quoted on the subject states "This era is called *Puduvepu*, from "*Pudu*", new and "*Vepu*", the foundation or introduction of anything. In the year 1341, when the sea threw up the small island Vypi on the north side of Cochin, the waters which during the rainy season pour down from the Ghauts came through the banks of the river 'Cocci', and overwhelmed the village of that name with such violence that it swept it away and formed in that district a very large river, a lake and a harbour so spacious that the largest ships can now lie at anchor.[3] K. P. Padmanabha Menon has expressed himself in general agreement with the views of FraPaolino. The learned writer observes as follows: "The island of Vypeen, 13 miles long and one broad on the north side of Cochin was thrown up by the sea not long ago. It is known in the locality as *Pudu Vaipu* ie., the new foundation, and the people there commenced an era from the date of its formation in A. D. 1341."

1 *Chila Kerala Charithra Prasnamgal*, Part II. Prof. Elamkulam P. N. Kunjan Pillai, p. 99.

2 *Pudu Vaipu* Era is also sometimes known as Cochin Era.

3 *Rama Varma Research Institute Bulletin*, No, IV, p, 25.

But this traditional theory of the origin of the *Pudu Vaipu* era has not been accepted by all writers. Francis Day in his "*Land of the Perumals*" gives the following explanation of the origin of *Pudu Vaipu* era: "The era may very possibly refer to the origin of the first Christian Church built on Vypeen. Certainly according to the "*Keralolpathi*" the land from Vypeen to Narakkal in this year was first taxed as being in a fit state for cultivation, which it is was not previously."[1] K. R. Pisharoti also rejects the traditional theory. He says, "Such a view necessarily creates certain difficulties. If this island was thrown up only in 1341, as is claimed, then surely there could not have been any island before that time. If this be so, it does not appear quite clear how Cochin could have had a land-locked harbour till that time, and how it could have had a small river flowing by its side. For, in the absence of the island, it could have been only an open exposed harbour. Again, Cranganore could not have been a sheltered natural harbour and there could not have existed any backwaters. In addition to this, it may also be pointed out that on this island are situated two temples which can claim a high antiquity, one of which tradition puts back to the time of the early Perumals, while the other, there is every reason to hold, must be put back to the pre-Perumal days. For these reasons this view does not seem to be quite acceptable."[2] According to the writer the *Pudu Vaipu* era commemorates the transfer of the headquarters of Perumpadappu Swarupam from Mahodayapuram to Cochin. On the evidence of the Urakam Inscription which contains the words "*Kochi 110 Chennatu*",[3] Prof. Pisharoti suggests that the *Pudu Vaipu* era was originally known as Cochin era. The giving up of the traditional capital and the establishment of the headquarters at a new place are according to the writer matters of sufficient importance to justify their commemoration by the inauguration of a new era.[4] Another interesting explanation of the origin of the *Pudu Vaipu* Era has been given by V. K. R. Menon.[5] He believes that the origin of the *Pudu Vaipu* Era has something to do with the foundation of the Hindu Empire of Vijayanagar. He says that the King of Perumpadappu Swarupam must have taken an honourable part in the founding of the Empire and sent his trained Nayars to swell the Hindu vanguard and his skilled artisans to aid in the

1 "*Land of the Perumals*", Francis Day, pp. 7–8.

2 *Ancient Cochin*, K. R. Pisharoti, pp. 41–42.

3 "When Cochin completed 110 years."

4 *Ancient Cochin*, K. R. Pisharoti, pp. 43–44.

5 "The Pudu Vaipu Era" V. K. R. Menon, *Rama Varma Research Institute Bulletin* No. IV, pp. 25–30.

construction of the new capital. He concludes, "In the year 1341 A. D. a Raja of Cochin entered into a formal treaty with King Harihara of Vijayanagar and with the newly imposed tax[1] paid his annual subsidies towards the up-keep of the Vijayanagar Empire. The name of the Era *Pudu Vaipu* or the new foundation certainly lends support to this theory".[2]

We have given above some of the theories concerning the origin of the *Pudu Vaipu* Era. The theory connecting the origin of the era with the foundation of Vijayanagar can be accepted only with a very great stretch of imagination. But there seems to be an element of truth in the theory attributing the origin of the *Pudu Vaipu* Era to the emergence of the island of Vypeen. It may also be noted in this connection that by the end of the 14th century Cranganore had become useless for purposes of trade, the harbour having become silted up as a result of the heavy floods of 1341 A. D. The port of Cochin rose into prominence as a result of the same natural cause and the commercial supremacy so far enjoyed by Cranganore passed to Cochin. With the decline in the importance of Cranganore and the rise into prominence of Cochin, the chiefs of Perumpadappu Swarupam seem to have shifted their headquarters from Mahodayapuram to Cochin. It is not known when exactly this change of headquarters took place. Certainly it could not have been in 1341 A. D. On the basis of historical and literary evidence Prof. Elamkulam P. N. Kunjan Pillai has suggested that Perumpadappu Swarupam might have shifted its headquarters from Mahodayapuram some time about 1405 A. D.[3]

The rise of the Zamorin and the beginnings of the conflict with Cochin.

The 13th century saw the rise of Calicut (Nediyiruppu Swarupam) under the Zamorins as an important political power in Kerala. A minor chief at first, the Zamorin gradually extended and consolidated his power by bringing under subjection all the petty chiefs in his neighbourhood. Eventually he came into conflict with Cochin (Perumpadappu Swarupam) and for the next four or five centuries the rivalry between Calicut and Cochin was the most important factor in the politics of Kerala. Both states

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1 Francis Day in his "*Land of the Perumals*" quotes the *Keralolpathi* to show that the island of Vypeen was first taxed in the year of 1341. According to V. K. R. Menon the income from the tax might have been used by the ruler of Cochin to pay annual tribute to the Empire of Vijayanagar.

2 *Ramavarma Research Institute Bulletin* No. IV, p. 30.

3 *Kokasandesam*, Prof. Elamkulam P. N. Kunjan Pillai, p. 17.

were constantly at war with each other, each trying to establish supremacy over the region. In the latter half of the 13th century the Zamorin conquered Valluvanadu and the Perumpadappu Swarupam was forced to abandon its headquarters at Vanneri and move into Tiruvanchikulam. In his campaigns in Valluvanadu the Zamorin was helped by the Muslims and this roused the bitter hostility of the Namboothiries towards the Zamorin and his family. The latter joined the side of Perumpadappu Swarupam against the Zamorin. In the course of the 14th century the Zamorin further increased his power. We know from the '*Kokasandesam*' composed about 1400 A. D. that by the end of the 14th century Trikkana Mathilakam near Tiruvanchikulam had already come into the possession of the Zamorin and that the Eralpad, the heir-apparent to the throne of the Zamorin, was in residence here at this time. If we accept the view that the Perumpadappu Swarupam moved its headquarters from Tiruvanchikulam to Cochin by about 1405 A. D., it may not be wrong in assuming that the aggression of Calicut under the Zamorin might have been one of the factors which made the Perumpadappu Moopil think in terms of shifting his headquarters from Tiruvanchikulam to a distant place like Cochin which was beyond the immediate reach of the Zamorin's forces. In fact, by the beginning of the 15th century the influence of the Zamorin began to preponderate in Northern and Central Kerala and before its close he acquired a sort of suzerainty over Cochin.

Circumstances favourable to the Zamorin.

Three circumstances helped the Zamorin in his schemes of aggrandisement. By the 13th and 14th centuries Arab merchants settled in large numbers in Calicut and its neighbourhood, and the Zamorin not only extended his protection to them but also treated them generously, with special favour and consideration. It was in return for these favours received by them that the Muhammadans rendered substantial help to the Zamorin both in men and money in his campaigns against his enemies. Secondly the internal dissensions in the royal family of Cochin also seem to have helped the Zamorin in his designs as he could now skilfully play one member of the family against another and secure allies even in the enemy's camp. The third circumstance which helped the Zamorin was the inveterate enmity of the chiefs of Edappilly (Elangallur *Swarupam*) towards Cochin. The tract of land which comprises the modern towns of Cochin and Mattancheri and their suburbs belonged originally to Edappilly. Some time about 1400 A. D. the chief of Edappilly made a gift of it to the

ruler of Cochin who happened to be his own son. His successors never reconciled themselves to this cession of territory to the ruler of Cochin and they made repeated though futile attempts to regain it. At last they appealed to the Zamorin for help to recover their ancestral possessions. In all his subsequent wars with Cochin the Zamorin could get in the ruler of Edappilly a loyal and faithful ally whose territory was of great strategic importance. It may also be noted in this connection that the chief of Cranganore also cast his lot with the Zamorin. Cranganore commanded the shortest route to Cochin and controlled a large part of the island of Chettuvai and hence the alliance of the Cranganore Chief was of supreme advantage to the Zamorin. All these circumstances helped Zamorin in his campaigns against Cochin.

Zamorin's conquests in the District in the 15th Century.

The 14th and 15th centuries constituted a period of aggressive wars and conquests on the part of the Zamorins of Calicut. In the course of these wars and conquests the Zamorins acquired a large part of the present Trichur District. The Rajas of Talapilli were one of the earliest to be reduced to submission by the Zamorin.[1] It may be noted that the Talapilli Rajas were originally Namboothiries. According to tradition they lost caste for having committed the crime of manslaughter and became Nambidies.[2] In course of time this family became divided into *Tavazhies* viz., Kakkad, Punnathur, Ayinikur and Manakulam.[3] In the wars

1 The kingdom of the Talapilli Rajas was in its palmy days an extensive kingdom with rich resources. It included practically the whole of the present Talapilli Taluk and the whole of the coastal region from Ponnani to Chettuvai. The palace of Chitrakutam was situated in this coastal tract.

2 *Malabar Taluk Charitram*, P. C. M. Raja, p: 82.

3 These four branches or *tavazhies* belonged to the same family and were collectively known as Talapilli Rajas In the 18th century the Kakkad branch became extinct and its properties came to be divided among the other branches of the Talapilli family. Since then the eldest member of all the branches taken together was called Kakkad *Karanavapad*. The honour of being the Commander-in-chief of the Cochin Raja's forces in the northern part of the State belonged to Kakkad *Karanavapad*. The Punnathur branch separated itself from its collateral branches even in the 15th century and joined the side of the Zamorin. The major portion of the present Chowghat Taluk and adjoining places like Kunnamkulam, Kakkad and Chittilappilli formed part of the domain of Punnathur. Kottappadi near Guruvayur is today the seat of the Punnathur family. After the eclipse of the Zamorin and the establishment of British supremacy the Punnathur Chief represented before the Company his claim to be an independent chieftain but the Company rejected his claim. The Ayinikur and Manakulam branches were invariably on the side of Cochin. Only during the reigns of powerful Zamorins did they join the side of Calicut. Manakulam was the smallest of the Talapilli chiefdoms and its chief was a very weak and helpless dignitary. The Chittanjur branch was an offshot of the Manakulam family. It was from the Ayinikur branch that the Cheralayam family took its origin.

between the Zamorin and the Cochin ruler, the latter was defeated several times and consequently some of the branches of the Talapilli family, notably Punnathur, transferred their allegiance from the ruler of Cochin to the Zamorin of Calicut. They even rendered aid to the Zamorin against Cochin in several of his wars. The Zamorin richly rewarded the Punnathur branch for its services by giving its members large areas of territory which he had conquered from Cochin. In fact, the chief of the Punnathur branch became a staunch ally of the Zamorin and even enjoyed the unique privilege of taking part in the Zamorin's *Ariyittuvazcha*.

In the 15th century the internal dissensions in the Perumpadappu Swarupam gave an opportunity to the Zamorin to interfere in its internal affairs and make further territorial conquests. During this period the *Mootha Tavazhi* sought the help of the Zamorin against the *Elaya Tavazhi* to which branch the reigning Raja belonged. The Zamorin responded and marched to the south at the head of a large army. The Raja was defeated and his palace at Trichur was occupied. The Zamorin installed his partisan on the throne of Cochin. The new ruler accepted Zamorin's suzerainty and undertook to pay him annual tribute. He also supplied regular contingents to the Zamorin's army and refrained from striking coins and roofing his palace with tiles. He also undertook to send thereafter all his pepper and other merchandise to Calicut to be sold only through that port.

It may be relevant in this connection to dispel a misconception that has gained currency in regard to the extent of Cochin State before the coming of the Portuguese. It is stated in the *Cochin State Manual* that about 1500 A. D. the kingdom of Cochin or Perumpadappu Swarupam comprised approximately 4000 sq. miles of territory[1] which included practically the whole of the present Trichur district with the exception of Cranganore and parts of Chowghat Taluk, the whole of the present Ernakulam district and portions of the Palghat, Kottayam and Alleppey districts. This statement is however incorrect. Barbosa who wrote in 1515 A. D. has remarked that Cochin was a petty principality and that its ruler was not even a king in the real sense of the term before the coming of the Portuguese. He says that the ruler of Cochin owned only Cochin and adjoining areas and Tiruvanchikulam. In fact Cochin was not an important factor in the politics of Kerala during the pre-Portuguese period. But by the end of the 16th century Cochin had acquired large territories with the help

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1 *Cochin State Manual*, C. Achyutha Menon, p. 46.

of her Portuguese allies and become an important political force in Kerala.

War between the Zamorin and Cochin.

When Vasco da Gama landed at Calicut on 27th May, 1498, Cochin was a minor principality under subjection to the powerful Zamorin. But the ruler of Cochin was waiting for an opportunity to throw off the Zamorin's yoke and regain his lost independence. The arrival of the Portuguese on the scene provided him with the long awaited opportunity. The relations between the Zamorin and the Portuguese were not very cordial, because the former was partial to the Moors who were the commercial rivals of the Portuguese in the Indian waters. Cabral, the Portuguese Captian who landed at Calicut in September 1500 failed in his efforts to secure commercial concessions from the Zamorin. Therefore he left Calicut and sailed for Cochin where he landed on the 24th December 1500. The disgruntled Raja of Cochin Unni Goda Varma became a willing tool of Portuguese designs. He welcomed Cabral and entered into a treaty of friendship with Portugal. According to the terms of the treaty the Portuguese were allowed to build a factory at Cochin, but they were to help the Cochin ruler to become the political overlord of all Kerala. The Cochin Raja found in the Portuguese alliance an easy means by which he could free himself from the yoke of the Zamorin. But it must be pointed out that in accepting Portuguese help against the Zamorin the Raja was following a suicidal and unpatriotic policy. In his anxiety to throw off the Zamorin's yoke he was unwittingly embracing the deadly yoke of a foreign power. In these circumstances the Zamoin emerged as the leader of a national cause. He realised the danger that lay in the alliance between Cochin and the Portuguese, and was determined to safeguard the independence of Kerala against Portuguese designs. In his final letter before the outbreak of the war the Zamorin asked the Raja of Cochin as to whether he wanted the friendship of the foreigner or the friendship of Calicut.[1] He also appealed to the Cochin Raja to expel the Portuguese from Cochin. But the Raja of Cochin turned a deaf ear to these appeals of the Zamorin and war between the two powers became inevitable. The Zamorin collected a large army numbering about 50,000 men and entered the Cochin territory on the 31st March 1503. He was assisted in his campaigns by the Cochin malcontents and local chieftains like the Raja of Edappilly who had no sympathy for Cochin. Several battles were fought between the forces of Cochin and

1 *Malabar and the Portuguese*, K. M. Panikkar, p. 53.

the Portuguese on the one side and the forces of the Zamorin on the other. The northern part of the present Ernakulam district was the major field of military operations. The forces of Cochin and the Portuguese suffered a number of disastrous defeats and at last the Cochin ruler was forced to retire with his few remaining troops, his family and the Portuguese under his protection to the sanctuary of Vypeen. The whole country passed into the hands of the Zamorin. The town of Cochin was burnt and the island of Vypeen was put under blockade. But on the setting in of the monsoon the Zamorin raised the blockade and withdrew to Cochin where he established a strong garrison. He then returned to Calicut with the intention of renewing the blockade after the Onam festival in August.

In the mean time Portuguese reinforcements arrived in Indian waters under the leadership of Francisco D' Albuquerque and his cousin Alfonso D' Albuquerque to give relief to the beleaguered garrison at Vypeen. The Portuguese also expelled the Zamorin's forces from Cochin and built there a fort called the '*Manuel Kotta*'. Incidentally, this was the first fortress constructed in India by a European power. The two Albuquerques sailed from India in 1504, leaving Duarte Pacheco with a small fleet and a small contingent of Portuguese and native soldiers to defend Cochin. Soon after this, the Zamorin with the help of a number of Kerala chieftains organised an army of 60,000 men and attacked Cochin territory. The fort of Cochin was ably defended by Duarte Pacheco. A number of battles were fought in which the Zamorin's forces sustained defeat at the hands of the Portuguese and Cochin forces. The Zamorin at last gave up his attempt to conquer Cochin and returned to Calicut. The details of the campaigns can be had from the *Ernakulam District Gazetteer*.

Sack of Cranganore 1504.

One of the most striking developments of the war between Calicut and Cochin which is of interest from the point of view of the history of the Trichur district is the sack of Cranganore by the Portuguese in 1504. Cranganore was the seat of a petty principality. We have already seen that the chief of this principality was subject to the Zamorin who had built a palace here and fortified the place.[1] The Zamorin who was determined to avenge

1 The origin of the Cranganore family is lost in obscurity. Its dynastic name is *Padinjattedat Swarupam*. The Cranganore chief claims descent from one of the Kshatriya captains of the Cheraman Perumal. The author of the *Cochin State Manual* has suggested that the Kshatriya captain from whom the Cranganore family claims descent was one of those who accompanied Rajendra Chola when the latter captured Tiruvanchikulam early in the 11th century A. D.

his earlier defeats collected a large army at Cranganore for an extensive campaign against Cochin. Mammali, the admiral of the Zamorin's fleet, made Cranganore the base of his operations against Cochin. The Calicut army and navy engaged themselves in frequent raids on Cochin territory. The king of Cochin complained to the Portuguese of the serious damage caused to him by the Zamorin's incursions. Lopo Soares, the Portuguese Captain, sailed up the river with 20 vessels and defeated the Calicut army commanded by the Eralpad. Mammali and two of his sons died fighting. The Zamorin's forces suffered heavy losses in men and material. The Portuguese burnt the town of Cranganore and looted the houses and ships of the Jews and Mohammadans but spared those of the Christians.[1] The sack of Cranganore led to the beginning of the large scale migration of Jews from the town to Cochin and surrounding areas. The Portuguese introduced into Cranganore Roman priests with instructions to bring the native Christians into the Roman fold and till recently Cranganore was the seat of a Roman Archbishopric. A Seminary was also established here for the religious instruction of native Christians for ordination. Moreover, a Jesuit College containing a splendid library and a magnificent cathedral were also located here. In fact, Cranganore became the most important seat of Christian learning, science and religion in Kerala during this period.

At the same time Cranganore continued to be a place of strategic and commercial importance also. It commanded several ramifications of the inland navigation, and it was thought desirable to have a fort here to prevent the smuggling of pepper to the Chettuvai and Ponnani ports. After the sack of Cranganore at the end of 1504 the Portuguese erected a tower or a small fort at the northern extremity of the Vypeen island opposite Cranganore.[2] The Raja of Cranganore was anxious to throw off the yoke of the Zamorin and in this he had the sympathy of the Cochin ruler. But the latter did not wish to invoke the assistance of the Portuguese because he was afraid that in the event of their success the Portuguese would establish a factory at Cranganore which would deprive Cochin of her trade profits. When matters stood like this the Zamorin marched his army to Cranganore and Vypeen in 1534 in a bold bid to expel the Portuguese

1 Duarte Barbosa speaking of Cranganore in the early part of the 16th century says that it had "a population of Gentles, Moors, Indians, Jews and Christians of St. Thomas; they have there a church of St. Thomas and another of Our Lady and are devout Christians, but they are deficient in doctrine."

2 This was called *Azhikotta* (sea-side fort) and its walls still remain in a fair state of preservation.

from these places. In the war that followed the Portuguese were helped by the Cochin forces while the Zamorin was helped by the Chief of Edappilly. Towards the end of the year Portuguese reinforcements arrived from Lisbon and Goa and the Zamorin was compelled to retreat. The Portuguese now got a foothold in Cranganore and they built here a tower to prevent future incursions of the Zamorin as well as the smuggling of pepper. This tower was subsequently strengthened by a wall and the whole was some years later enclosed by regular fortifications of earth and masonry. By this time the old town of Cranganore with its historic temples and the flourishing colonies of Brahmins, Jews, and Muslims had practically disappeared. A new town grew up near the fort with stately churches and seminaries, warehouses and bungalows and with a population consisting mainly of Portuguese, Topasses, native Christians, low caste Hindus and slaves. The Raja of Cranganore entered into an alliance with the Portuguese and became independent of the Zamorin. The town remained in the possession of the Portuguese, and the Raja continued to be under Portuguese protection till Cranganore was captured by the Dutch in January 1662. The Zamorin invaded the country successively in 1614 and 1616, but he was repulsed by the Portuguese on both these occasions. It may be mentioned in this connection that the Portuguese at first even thought of making Cranganore the seat of their Government in Kerala. But later they gave up the idea as Cochin was found to be a more suitable place.

POLITICAL AND SOCIAL CONDITIONS TOWARDS THE CLOSE OF THE 16TH CENTURY.

Before we proceed to the Dutch period we may describe the political and social conditions prevailing in Cochin State by the end of the 16th century.

The Royal Family.

The royal family of Cochin was divided into 5 *Tavazhies* or branches as already mentioned in an earlier section of this chapter. Each branch had its own family seat and crown lands for its support and its own retainers and militia of Nairs. The right of succession to the throne was common to all. The eldest male member of all the five *Tavazhies* taken together became the reigning Raja. There was however the curious custom in the Cochin royal family of forcing the reigning Raja to abdicate the throne and go into religious seclusion. This state of affairs often led to internal dissensions in the family as there were always two parties, one taking orders from the abdicated ruler and the other from the

reigning sovereign. The Zamorin took advantage of these dissensions to extend and consolidate his power and dominion and in several of his wars with Cochin one or more branches of the Cochin family sided with him against the ruling head of their family.

The Government.

The Government was a monarchy, but the principles on which it was based were essentially feudal. The King was the supreme ruler of the country. But local administration was in the hands of the hereditary chiefs who were subordinate to him. The kingdom was divided into a number of *Nadus* or districts, each of which was presided over by a *Naduvazhi*. Each *Nadu* was for military and other purposes divided into *Desams* some of which were presided over by hereditary *Desavazhies*, while the others being the private property of the *Naduvazhi* or the king, were administered by the latter directly or by officers appointed by them. The *Desam* was further sub-divided not into territorial units but into caste or tribal groups such as the *Gramam* of the Namboothiries, the *Tara* of the Nairs and the *Cheri* of the low-castes. The territorial limits of these groups were more or less well-defined but still they also overlapped one another. The *Nadu* and *Desam* in Kerala differed from similar territorial divisions elsewhere in so far as they consisted not of so many towns and villages but of so many Nair families such as the "*Five Hundred*" of Kodakaranadu, the "*Four Hundred*" of Annamanada, and the "*Three Hundred*" of Chengazhinad. The affairs of the caste or tribal groups were under the management of headmen or elders, *Gramanis*, *Karanavans*, *Thandans*, etc., as the case might be. The *Desavazhis* were in full charge of the affairs of the *Desams* and were responsible for the execution of all the orders sent to them by the King or the *Naduvazhi*. The *Naduvazhis* had authority in their respective *Nadus* in all civil and military matters, but the extent of that authority and the degree of their subordination to the king depended upon their political status.

The Naduvazhis.

The *Naduvazhis* belonged to one of the three classes, namely, *Swarupi*, *Prabhu* and *Madampi*. Some of the *Swarupis* were independent kings who had the power of life and death, for example, the Perumpadappu Moopil. There were others who were tributary Rajas or subordinate chieftains with certain restrictions on their powers to wage war or coin money without the sanction of the suzerain. But they also had the power of life and death. The *Prabhus* occupied a lower status. In some cases they were wealthier and

more powerful than the *Swarupis*, but they had no power of life and death. The *Madampis* were petty chiefs with very limited powers, who had only very small bodies of armed retainers seldom exceeding hundred in number. They paid the king a succession fee or *Purushandaram* varying from two to 1,200 fanams, a small annual tribute called *Andukazcha* and an annual contribution for special protection variously called *Rakshabhogam, Changatam, Palam*, etc. The *Madampis* had also to pay an assessment called *Keltutengu* which was a cess levied only on 3 per cent of the coconut trees in the garden. No regular land tax was levied from the *Swarupis* and *Prabhus*, but they were called upon to make special contributions on extraordinary occasions. It may also be noted in this connection that the majority of the *Naduvazhi* chiefs were Nairs, the rest being Namboothiries, Kshatriyas, Ambalavasies and certain ecclesiastical heads.

Devaswoms.

The *Devaswoms* or religious institutions of the Hindus occupied a unique position in those days. They owned extensive lands and in their domains they exercised, through their respective ecclesiastical heads, the powers of *Naduvazhi* chiefs and were more or less independent in temporal as well as spiritual matters. Princes and chiefs constantly intrigued and fought with one another to obtain *Melkcyma* rights over temples. It may be noted in this connection that about this time the rulers of Cochin, Kozhikode, Palghat and Kakkad acquired some powers, more or less well defined, over the Tiruvilvamala *Devaswom* in Talapilli Taluk. Similarly the Rajas of Vadakkumkur, Parur and Porakad managed to acquire some authority in connection with the Vadakkunnathan, Perumanam and Koodalmanikkam *Devaswoms* respectively in the Trichur district, while the rulers of Cochin came to acquire similar powers over the Thiruvalla and Haripad *Devaswoms* in the Alleppey district. The scramble for power over religious institutions was a potent cause of conflict and misunderstanding among the Kerala powers of this period.

Progress of Literature.

We may also describe in this connection the great progress made in the field of literature in the district during the period commencing from the rise of the Perumpadappu Swarupam and ending with the fall of the Portuguese power. After the period of the Kulasekharas, literature and learning flourished under the patronage of the Perumpadappu Moopils and other local chieftains

and rulers. Raghavananda, the great poet and commentator of the *Mukundamala*, seems to have been a *Swamiyar* of one of the Trichur *mutts*.[1] The famous Payyur Bhattathiris who rendered great services to the world of scholarship, particularly in the 14th and 15th centuries, had their home in Porkalam near Kunnamkulam in the Trichur district. The Payyur family produced more than a dozen scholars, all of whom were distinguished *Mimamsakas* (Logicians). The more well-known among them were Rishi and his brothers Sankara and Bhavadasa and the former's son Parameswara who was also known as *Mimamsa Chakravarti*. It was from Parameswara Bhattathiri that Uddanda Sastri courted a certificate for his *Mallika Marutham*. It may be noted that the famous Narayana Bhattathiri of Melpathoor was a nephew of the Payyur Bhattathiries. The "*Chandrolsavam*", a Malayalam poem of exquisite beauty assigned to the first half of the 16th century A. D., has for its scene of action Chittilappalli in Trichur Taluk and it must have been the work of a Namboothiri closely connected with that locality. The learned Namboothiries of the Mahishamangalam family in Trichur made their great contributions to Sanskrit literature.[2] Sankara the great astrologer belonged to the Mahishamangalam family. His son Narayana was an equally famous scholar. Among his famous Sanskrit works may be mentioned *Smarthaprayaschithavimarsini*, *Mahishamangalam Bhanam*, *Rasakreeda Kavyam*, *Uthararamayana Champu*, and *Vyavaharamala*[3] while in Malayalam he wrote the *Rajaratnavaleeyam Champu*, *Naishadha Champu* and *Darukavadhom Brahmini Pattu*.[4] Another famous scholar of Mahishamangalam was Parameswara, the author of the *Asauchadeepika*.

Narayana Bhattathiri of Melpathoor, the celebrated poet who flourished during the second half of the 16th century and the first

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1 *Kerala Sahitya Charitram*, Vol. I, Ulloor S. Parameswara Iyer, p. 309.

2 Mahishamangalam is the Sanskritised form of Mazhamangalam by which this famous family of Namboothiries was known in Kerala. The family is at present extinct, but it is believed that it merged at one time with the present Tharanallur family in Perumanam village. The *Contribution of Kerala to Sanskrit Literature*, Dr. K. Kunjunni Raja, p. 156.

3 *Vyavaharamala* is a work on Hindu law.

4 *Kerala Sahitya Charithram*, Vol. II, Ulloor S. Parameswara Iyer, p. 295.

half of the 17th century A.D. is associated with the Trichur district.[1] He wrote the famous *Narayaneeyam* while he was spending his days in prayer in the Guruvayur temple to get himself cured of his painful rheumatism. The work is said to have been finished in 100 days.[2] The *Narayaneeyam* is a devotional work in 1036 verses dealing with the major incidents narrated in the *Bhagavata Puranam* and it is divided into 100 sections or *Dasakas*. It is in the form of a colloquy to Lord Krishna, the presiding deity in the temple of Guruvayur. In addition to the *Narayaneeyam*, Narayana Bhattathiri wrote in sixty days the *Prakriya Sarvasva* which is a commentary on the *Panini Sutras*. Narayana Bhattathiri also wrote *Manameyodaya* an important work on the *Mimamsa* system of the *Kumarila* school. Another excellent work of Melpathoor is the *Karyakrama* which deals with the domestic rituals of the Brahmins belonging to the *Asvalayana* branch of Rig Vedins. Narayana Bhattathiri also wrote a large number of *Champu Kavyas* known as *Prabandhas* for the use of the Chakiyars for *Koothu* in the temples.

An illustrious contemporary of Melpathoor was Poontanam Namboothiri. He has been assigned to the period 1547–1640.[3] Poontanam was also a great devotee of Lord Krishna of Guruvayur. His great Malayalam works *Gnanappana*, *Srikrishna Karnakrutham*, and *Santanagopalam* have won for him immortal renown as one of the great poets of the *Bhakti* cult. His place in Malayalam literature has been compared to that of Surdas in Hindi. An interesting anecdote is related about the meeting of Poontanam with Melpathoor in the Guruvayur Temple. One day Poontanam approached Melpathoor and appealed to him to listen to the recitation of his *Santanagopalam*. Melpathoor who had little regard either for Malayalam or for the poets who wrote in that language declined the invitation rather contemptuously. Poontanam felt the insult sorely. Krishna appeared to

1 In his "*History of Malayalam Literature*" (Vol. II) R. Narayana Panikkar has stated that in a *Granthavari* record of Nedumpayil Krishnan Asan the date of birth and death of Narayana Bhattathiri are given as 1560 and 1666 A. D, However, these dates have not been accepted by all scholars. Ulloor S. Parameswara Iyer and V. Rajarajavarma Raja would assign Narayana Bhattathiri to the period 1560–1646 A. D. Dr. K. Kunjunni Raja holds the view that the latter date is quite probable. (*The Contribution of Kerala to Sanskrit Literature*, p. 34)

2 Rudra Warrier of the Desamangalam family, a distinguished literary figure of the Trichur district in the 18th century has written the *Bhaktapriya*, which is a well known Sanskrit commentary on the *Narayaneeyam*.

3 "*Poontanam*" by K. V. Krishna Aiyar, *Mathrubhumi Weekly*, 16th December 1956.

Melpathoor in a dream the very night and declared that he preferred the devotion of Poontanam to the erudition of Melpathoor. The legend has a significance in that it shows that the powers of the Malayalam language were beginning to be acknowledged.

The Dutch conquest of Cranganore 1662.

To resume our narrative of political history, by the beginning of the 17th century A. D. the Portuguese power in Kerala was on the verge of collapse. About this time other European powers like the Dutch and the English appeared on the scene and challenged the Portuguese. Internal dissensions in the Perumpadappu Swarupam helped the Dutch in obtaining a footing on the Kerala coast. As the Kerala chiefs were conscious of the impending Portuguese doom, they looked upon the Dutch as the rising power and extended a hearty welcome to them. The Dutch had come to Kerala with the object of conquering the Portuguese possessions on the coast and they were helped in their task by the Zamorin, the *Mootha Tavazhi* princes of Cochin and the Raja of Cranganore, all of whom had their own individual grievances against the Portuguese.[1] It may be pointed out in this connection that the Zamorin's decision to co-operate with the Dutch marked the reversal of the traditional policy of the Zamorins who had so far set their face against the aggression of foreign traders and played the role of the defenders of the freedom of Kerala. The Zamorin however derived some immediate territorial gains from

1 It may be noted in this connection that in 1656 when King Rama Varma of the Chazhur branch died, the claims of the *Mootha Tavazhi* princes were set aside by Rani Gangadhara Lakshmi of the *Elaya Tavazhi* branch who took the reins of Government in her own hands. Later she adopted four princes from the family of the Tanur or Vettat Raja, who was a firm ally of the Portuguese. In 1658 Rama Varma, the eldest of the adopted princes, became the ruler. This adoption from an outside family when there were collateral branches of the Cochin family still in existence was felt as an insult and the aggrieved families sought the help of the Zamorin against the reigning Vettat prince. The Zamorin promptly promised help and concluded a treaty with the *Mootha Tavazhi* princes by which he agreed to assist them in recovering the Kingdom. But in return for such help the *Mootha Tavazhi* princes undertook to compensate the Zamorin for all the expenses that he might incur during the war, and also to leave in his hands till the fulfilment of this above condition all the lands and strongholds that they might jointly conquer. In accordance with the terms of the treaty the Zamorin marched to Cochin to help the deposed princes. The civil war thus begun lasted for two years 1660-61. In the southern part of Cochin the Vettat party succeeded in holding their own with the help of the Portuguese while in the northern part the fortunes of war wavered.

his alliance with the Dutch. In February 1661 the Dutch Captain Vander Meydon captured from the Portuguese the fortress of Pallipuram known as the *Azhikotta* and handed it over to the Zamorin and returned to Colombo. Towards the end of the year in pursuance of a decision of the Batavia Council, Admiral Van Goens started at the head of a fleet to renew campaigns on the Kerala coast. He captured Quilon on the 7th December 1661 and proceeded towards Cochin. But before laying siege to Cochin he considered it expedient to secure a firm footing on the northern side at Cranganore. Van Goens accordingly landed a large force at Pallipuram and assisted by the Zamorin and the Raja of Cranganore laid siege to the Cranganore fort on the 3rd January 1662. He posted his men in three places and blocking up the fort both on land and river side bombarded it fiercely. The fort was however of great strength and was bravely defended by the Portuguese Commander Urbano Fielho Feriera, a man of great valour and courage. In the fort were also prince Goda Varma of Vettat (1662—63) with 400 Nairs and Paliath Achan, and when the bombardment lasted for some days, the latter suddenly slipped out of the fort unobserved and joined the Dutch to whom he disclosed military secrets.[1] The Dutch decided to storm the place and on 15th January they advanced under the cover of the smoke of their guns, attacked the stronghold, climbed the bulwarks with sword in hand and chased the Portuguese to the church of the Jesuits. A fierce engagement then took place, both sides fighting desperately. After about 200 Portuguese and a large number of Nairs had been slain and the Commander severely wounded, the fortress was surrendered to the Dutch. After plundering the town and destroying the

1 It may be mentioned in this connection that Paliath Achan was the hereditary Chief Minister and Commander-in-Chief of Cochin The Paliath Achan of this period hated the Portuguese intensely and though he was the minister of the Vettat prince, he was secretly attached to the *Montha Tavazhi* princes. It was his intention to desert the Portuguese and the Vettat Prince at the earliest available opportunity. When the Dutch fleet which captured Pallipuram in 1661 was on its way back to Colombo the Paliath Achan had boarded Admiral Van Goen's ship and sought the protection of the Dutch. The Admiral received the Achan's overtures favourably and a treaty was concluded on board the ship on the 12th March 1661. By this the Achan agreed to place himself under Dutch protection and undertook to serve the Dutch cause faithfully. In deserting the Portuguese and the Vettat Princes during the siege of Cranganore the Paliath Achan was acting in fulfilment of the terms of this treaty.

buildings except a stone tower on the river side the Dutch made over the place to the Cranganore Raja. The Portuguese soldiers found in the place were sent back to Europe. The Dutch conquest of Cranganore marked the beginning "of the end of the Portuguese power in Malabar, if not of their eastern empire itself".[1]

Zamorin's territorial gains.

The fall of Cranganore was logically followed by the capture of Cochin fort by the Dutch on January 7, 1663.[2] Cochin also became the headquarters of the Dutch power in Kerala. Having become masters of the situation, the Dutch installed prince Veera Kerala Varma of the *Mootha Tavazhi* branch on the throne of Cochin.[3] A treaty was concluded on the 22nd March 1663 by which the Dutch undertook to protect the state from foreign aggression and the Raja to deliver to the Dutch all the pepper and cinnamon produced in his state and to allow them the monopoly of the import trade in opium. Several of the subordinate chiefs and feudatory Rajas who had shaken off their allegiance to Cochin during the period of the civil war were now compelled to return to their allegiance to the king, thanks to the influence and power of the Dutch. But the relations between the Zamorin and Cochin did not improve. It may be noted that the Zamorin went to war with the Vettat prince and the Portuguese on behalf of the *Mootha Tavazhi* princes. The Zamorin and the latter princes had obtained possession of certain territories during the war and according to the earlier agreement concluded between them these territories had been left with the Zamorin after the war. The lands that came into the possession of the Zamorin comprised among others Mapranam, Arattupuzha and Urakam and all the lands to the west thereof, Enamakkal, Chettuvai, Korattikara, Kadavallur and certain villages in Vanneri. The Raja of Cochin now demanded the restoration of these lands but the Zamorin rightly maintained that according to the

1 *History of Kerala*, Vol. I, K. P. Padmanabha Menon, p. 316.

2 Even earlier on February 22, 1662 the Dutch had captured the Mattancheri Palace when Rama Varma (1658–1662) the Vettat adoptee was killed, and Rani Gangadhara Lakshmi was captured prisoner by Van Rheede.

3 It was to Veera Kerala Varma (1663–1687) that Van Rheede dedicated the third Volume of his famous "*Hortus Malabaricus*".

terms of the treaty he was entitled to retain them until he had been repaid all the expenses of the war. The Cochin ruler having been impoverished by his wars had no money in his treasury to reimburse the Zamorin for his expenses of the war. He therefore sought the assistance of the Dutch in recovering possession of the lands. But as the Zamorin had assisted the Dutch in capturing Cranganore fort and had given them no cause of quarrel they were not inclined to act in accordance with the Raja's wishes. Moreover, an expensive war with the Zamorin on behalf of Cochin would have been ruinous to the cause of the Dutch. The Dutch therefore counselled patience to the Raja who accepted and put up with it much against his will till his death in 1687.

War between the Zamorin and the Dutch.

The Raja died at Trichur in 1687 and was succeeded by his brother Rama Varma (1687—1693) who was the last scion of the *Mootha Tavazhi*. In 1689 it was decided to adopt some princes and princesses from the Chazhur family. This decision had the concurrence of the Dutch Governor, the Paliath Achan and other chiefs. By this time however, a reaction had set in favour of the Vettat family. There was an impression that the Dutch were indifferent to the interests of Cochin and would never assist her in recovering possession of her lands from the Zamorin. Many of the feudatory Rajas and chiefs of Cochin thought that if Vettatnad and Cochin combined they could easily drive the Dutch out of Cochin and afterwards wage war against the Zamorin with success. Among these chiefs were the Rajas of Parur, Mangad Manakkulam. the *Karyakars* of Perattuvithi and the *Madampis* of Karapuram. The confederates started war in 1691, but the Dutch army supported by the forces of the Zamorin and Paliath Achan and led by Hendrik Van Rheede fell upon the confederates near Alwaye and routed them. Soon after this event the Dutch ceded Chettuvai to the Zamorin and concluded a commercial treaty with him. This was a great disappointment to Cochin as it shattered all hopes of her getting Dutch assistance against the Zamorin. The Dutch even in the face of the greatest pressure from Cochin followed a policy of non-involvement in the dispute between the two powers which had often led to skirmishes between small parties of Cochin and Calicut Nairs.

In 1693 Rama Varma died and was succeeded by Ravi Varma (1693-1697) who had a short and uneventful reign. In 1697 Raja Ravi Varma died at Tiruvalla and was succeeded by another Rama Varma (1697-1701). The next ruler of Cochin was Rama Varma

(1701-1721), the most famous Raja of the Dutch period.[1] During his reign the skirmishes with the Zamorin's Nairs on some pretext or other became more frequent and more serious and at last the Zamorin declared war against Cochin in 1701. The Zamorin invaded Irinjalakuda, but was driven back across the Chettuvai territory. The Dutch were obliged to take the field agaist the Zamorin in this war. The war lasted for nine years in a desultory manner and was terminated by a treaty concluded in 1710 according to which Chettuvai and Pappinivattam came into the possession of Dutch, Cranganore, Ayirur and Pazhancheri[2] were placed under Dutch protection and Cochin recovered a great portion of the lands which the Zamorin had seized. Several parts of Cochin territory still remained in the possession of the Zamorin.

The Zamorin retakes Chettuvai.

The loss of Chettuvai was a severe blow to the Zamorin because its possession had all along, enabled him to turn the flank of Cochin defence at any moment. The acquisition of Chettuvai was of supreme importance to the Dutch because it helped them to strengthen the northern-most point of the island against the future incursions of the Zamorin. They set about the erection of a fort at this point in 1714. This enraged not only the Zamorin but also the English who had settlements at Tellicherry, Calicut and other places and were anxious for the humiliation of the Dutch who were their rivals. The English incited the Zamorin to take steps to prevent the erection of the fort. Hamilton has narrated the story of a stratagem resorted to by the Zamorin to recover the possession of the place. The details of the story are as follows: Zamorin sent some soldiers disguised as labourers to take part in the construction of the fort with instructions to strike at the enemy at the first suitable opportunity. When the two Dutch Lieutenants who were in charge of the construction of the fort were one evening playing a game at tables in a place half a mile from the fort and the Dutch garrison had relaxed its vigilance, the

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1 The names of Rama Varma (1687–1693) and Rama Varma (1697–1701) do not find a place in the genealogy of Cochin Kings given in the *State Manual*. However, these rulers have been included in the list of Kings in the *Perumpadappu Swarupam Granthavari* published by the Government of Cochin (The *Records in Oriental Languages*, Part I, Cochin State)

2 Ayirur was a collateral branch of the Cranganore family and ruled over the middle portion of the Chettuvai island. The northern portion of the island was under the Sarkara branch of the same family. That branch died out bequeathing the territory to the Nair sons of the last chief. The family of the sons is known as Pazhancheri which was divided into several branches of which the Blahayil branch is the best known. Pappinivattam is a small tract of territory between Cranganore and Ayirur. It was called 'Paponnetty' by the Dutch.

disguised soldiers killed the sentinels and signalled to the Zamorin's soldiers who were hiding in the neighbourhood under the command of the Zamorin's minister Dharmoth Panicker. They rushed upon the garrison and soon overpowered it and the fort which was nearing completion was taken in January 1715 almost without striking a blow.[1] One of the Lieutenants was killed in an attempt to retake the fort, but the other considering that success was impossible withdrew his forces and set sail for Cochin where he was tried by court martial and shot for neglect of duty. The Zamorin's army caused the English flag to be hoisted upon the fort and carried off some big guns belonging to the Dutch. The reason for hoisting the English flag seems to have been the fact that in February 1715 Mr. Adams, the chief of the Tellicherry factory. had obtained permission from the Zamorin to build a warehouse at Chettuvai, and keep a person there for purposes of trade.

The Dutch Governor of Cochin Barent Kettal took prompt steps to retrieve the situation and hastened to Chettuvai with all his available men, three pieces of artillery and two mortars. Chettuvai was besieged by the Dutch, but it was ably defended by the Zamorin's men. The Dutch had eventually to raise the siege and return to Cochin with enormous loss. The Zamorin took advantage of this opportunity to take possession of Pappinivattam and to erect a good fort there and post a strong garrison in it. Towards the close of the year three Dutch captains arrived from Batavia with reinforcements and early in 1716 they attacked the fort at Pappinivattam. But all the attempts of the Dutch to retake Pappinivattam ended in fiasco and their prestige suffered heavily among the native powers. Several Chiefs who had so far been loyal to the Dutch and the Raja of Cochin now deserted them and openly joined the Zamorin. The Rajas of Punnathur, Manakulam and Ayinikkur were among the chiefs who openly sided with the Zamorin.

Final Dutch success over the Zamorin.

In 1716 the Dutch made a determined effort to regain their lost possessions. An excellent army consisting of Dutch, Javanese and Balinese arrived from Batavia under Councillor

1 This story narrated by Hamilton has not been accepted by all writers as authentic. Canter Visscher who was Chaplain at Cochin in 1717–22 gives a different version of the capture of Chettuvai by the Zamorin. He does not mention the story of the stratagem at all. On the evidence of Visscher. K. M. Panikkar has expressed the view that the version of Hamilton could not be true. *Malabar and the Dutch*, K. M. Panikkar, p. 37.

William Bakker Jacobs and attempted to retake Pappinivattam with the assistance of the Cochin Raja's forces. The Zamorin sustained severe losses and surrendered the fort to the Dutch after a stubborn but futile resistance. After completely destroying the fort the Dutch advanced to Chettuvai which was also bombarded from the sea by the Dutch fleet. In the meantime, the Zamorin's forces deserted Chettuvai, and the Dutch had therefore no difficulty in capturing the place.1 The Dutch then proceeded to the isolated tracts in Cochin territory which were still held by the Zamorin and in all of which he had erected a wooden fort. The forts at Trikkunnat, Akamturut, Mapranam, Arattupuzha, Muttakunnat and Puthanpadam were captured after a slight resistance, but at Urakam a more serious encounter took place between the opposing forces, and the Dutch scored a decisive victory over the Zamorin's army. The Zamorin's forces suffered still more reverses before the end of the year. The Zamorin became alarmed and sued for peace. A treaty was concluded in February 1718 by which he agreed, among other things, to cede to the Dutch his possessions in the Chettuvai island and in the Cochin territory, to return the guns he had taken, to pay large sums towards the expenses of the war, to give seven per cent on all pepper exported from his country and to live in perpetual friendship with the Raja of Cochin. The ceded tracts except those in Chettuvai island and also Mapranam were made over to Cochin by the Dutch. Mapranam was the chiefdom of the Nambiar of Velosnad before it was taken by the Zamorin. It was now returned to him on condition that he would hold it under the Dutch Campany and pay an annual tribute to it.

Raja Rama Varma had now the satisfaction of having recovered almost all the possessions of his ancestors except Perumpadappu and some other Cochin villages in Vanneri which continued to be in the possession of the Zamorin. It may be noted that Cochin never succeeded in regaining the possession of Perumpadappu and these villages at any time in future. Rama Varma had even taken a solemn oath on his accession to the throne that he would not wear a crown till he went through the ceremony of coronation at Chitrakutam in Perumpadappu. As Cochin never succeeded in regaining possession of Perumpadappu, Rama Varma's successors, respecting

1 The Dutch formally took possession of the Chettuvai fort only on April 10, 1717. It was named Fort William and Heer William Blasser, Captain-Lieutenant and first Commandant of the fort died there on the 2nd February 1729, as his tombstone lying at present in the Taluk office at Chowghat attests.

his oath, never afterwards performed the ceremony nor wore a crown. However, it must be said to the credit of Rama Varma that due to his skilful manoeuvring of the situation he had driven the reluctant Dutch into a war with the Zamorin which harmed Dutch interests but benefited Cochin considerably. He had also succeeded in obtaining from the Dutch a substantial share of the profits they derived from their monopoly of trade in Cochin.

Troubles with local Chiefs.

Raja Rama Varma died at Trichur in 1721 and was succeeded by his nephew Ravi Varma (1721—1731) "a man of little or no judgement and despised by his predecessor". His reign was characterised by armed uprisings of local chieftains and protracted disputes regarding adoption and succession in the families of the Koratti Kaimal and Muriyanad Nambiar. It may be noted that the Karthas or Kaimals of Kodasseri, Changarankota, Changarankanda and Kunnatheri and the Nambiars of Muriyanad, and Velosnad ruled over the bulk of the present Taluk of Mukundapuram which was then called *Arunadu* (aggregate of six *nadus*). They used to be known as *Arunattil Prabhukkanmar* or the Lords of *Arunadu*. The South-western portion of the Taluk however comprised the chiefdoms of Koratti Kaimal, Ayyanezhi Padanayar (Adur *Gramam*) and Kattur Padanayar (Kuzhur *Gramam*). Raja Ravi Varma had to spend considerable time in settling disputes in the families of some of these chieftains as well as in leading punitive expeditions against the recalcitrant elements among them. His reign also saw the removal of the Paliath Achan from the Prime Ministership of the State. Raja Ravi Varma died at Irinjaiakuda in 1731.

The next King Rama Varma (1731—1743) was a weak ruler but he was tyrannical and oppressive. The *Anchi Kaimals* or Five Lords, who ruled over Ernakulam and the territories to the north and east of it, were the worst victims of his oppression. The Kodasseri Kaimal and Muriyanad Nambiar were also not spared. They became so tired of his extortions that they expelled the king's officials from their domains and thereby incurred the royal wrath. The oppressive exactions of Raja Rama Varma drove such chiefs as the Talapilli Rajas and the Manakot Nair[1] to the Zamorin's side.

The Rise of Travancore.

The most notable political development in Kerala during this period was the rise of Travancore to prominence under

1 Manakot was a branch of the Paliyath family by adoption and was the chief of Ayirunad (Mullurkara).

Maharaja Marthanda Varma (1729—1758). In the war between Marthanda Varma and the Dutch, Cochin forces took the field against Travancore for the first time as auxiliaries of the Dutch. But the Dutch power in Kerala was soon crippled by Marthanda Varma in a series of encounters, the most decisive of which was the one at Colachal (1741). The Dutch sued for peace and began negotiations with Travancore for the signing of a treaty. In the meantime, Marthanda Varma embarked on a career of aggressive conquests and expansion. He conquered and annexed Kayamkulam in 1746, Porakad in 1748 and Tekkumkur in 1750 and carried his victorious arms to the frontiers of Cochin. Raja Rama Varma of Cochin died at Kurikad early in 1746 and was succeeded by his brother Vira Kerala Varma (1749—1760). The reign of Rama Varma was a critical epoch in the history of Cochin, because the state was placed between two fires – the Zamorin attacking from the North and Travancore from the South. It was the internal dissensions in the Perumpadappu Swarupam which afforded the opportunity to Marthanda Varma to interfere in the politics of Cochin. The treaty concluded between the Dutch and Travancore at Mavelikara in 1753 deprived Cochin of Dutch help and paved the way for the unhindered expansion of Travancore. It is not necessary for our purpose to describe in detail the relations between Travancore and Cochin as the topic does not fall within the scope of this Gazetteer. We shall confine ourselves to the campaigns of the Zamorin in that part of the Cochin territory comprising the present Trichur District and their effects on the relations between Travancore and Cochin.

Zamorin's conquest of Trichur and adjoining areas.

While Travancore was extending her dominions in the south, the Zamorin was pursuing his aggressive designs in the north During the period 1755—1757 he defeated the Rajas of Valluvanad and Palghat and annexed portions of their territories. About the same time he advanced to Chettuvai along the coast, captured the Dutch outposts, gained possession of the whole island except the Cranganore fort and fortified Pappinivattam and Pulikara. He then proceeded to invade Cochin territory from several points simultaneously and he was helped in these campaigns by the rebel chiefs of Cochin. Towards the end of 1756 the Zamorin subdued the Chiefs of Parur and Alangad. About the same time he crossed over from Chettuvai to Enamakkal and attacked the fort there. The Enamakkal fort had a strong garrison and 24 pieces of artillery for its defence, but the chief who

commanded the garrison surrendered the fort without even a show of resistance. From Enamakkal the Zamorin marched to Trichur and after overcoming the feeble resistance offered there made Trichur his headquarters in Cochin territory. Changarankanda Kaimal and Velosnad Nambiar who had always been partial to the Zamorin cordially welcomed him to Urakam, Arattupuzha and Mapranam while the other five chiefs of Arunad or Mukundapuram hastened to make their submission. A division of his army attacked Ayirunad or Manakot from the north and after a slight resistance captured the Paliath Achan's fortress at Mullurkara. The Talapilli Rajas, the Chengazhi Nambiars and some other smaller chiefs now acknowledged the suzerainty of the Zamorin and their example was followed by the Kodakara Nair and other eastern chiefs. Early in 1758 the Zamorin's forces attacked Chennamangalam, the seat of the Paliath Achan, from Parur and Cranganore and occupied and plundered the island after overcoming the local militia, the Achan's family retiring to their place in Vypeen. The Zamorin's prestige now shot up and the fortunes of Cochin were at their lowest ebb. Practically the whole of the present Trichur district except a small portion of the Trichur Taluk was now in the possession of the Zamorin.

Early in 1758 the Dutch received reinforcements from Ceylon. They requested the Raja of Cochin to join forces with them to expel the Zamorin from his territory. Accordingly the Elaya Raja and Paliath Achan proceeded to Tiruvanchikulam with the available forces and there they were joined by the Dutch. In February they attacked the outpost in Mathilakam and inflicted severe lossess on the enemy, but towards the evening they retired to their respective camps at Tiruvanchikulam and Cranganore. At night the Zamorin's minister visited the Dutch commander in the Cranganore fort and agreed to give up the conquests in the Chettuvai island, if the Dutch were to withdraw from the fight. The Commander agreed to this and quietly withdrew his men to Cochin before day-break without giving the slightest notice to the Cochin leaders. As he had not sufficient force to maintain his position in the midst of the enemy's forces, the Elaya Raja retired with his men to Ernakulam. In the following May, the reigning Zamorin died at Trichur and his successor reduced the strength of the garrison of that town. Taking advantage of this reduction, the Elaya Raja set up headquarters at Kumarapuram and fell upon the Zamorin's men at Trichur with a stronger

force and after a fierce engagement in the grounds surrounding the palace, dislodged them from the place and regained possession of the town and the surrounding country. But in a few months the Zamorin collected a large army at Enamakkal and again advanced to Trichur and the Elaya Raja was compelled to retreat with his men to Pazhayannur. A kind of guerilla warfare was kept up by both sides for a number of years but the Zamorin was able to retain his position unimpaired for over five years. Urakam, Perumanam and such other places near Trichur were now under the Zamorin's control. An inscription in stone in the temple at Perumanam testifies to the fact that the Eralpad renovated the temple in 1758.[1] The Zamorin also performed the *Thulabharam* ceremony in the Vadakkunnathan temple at Trichur by weighing himself against gold and he made a gift of the gold to Brahmins. The stone pillars used for the ceremony may be seen even today in the North-Western part of the temple.

The Travancore-Cochin Alliance of 1761 and the rout of the Zamorin.

It was at this time when the Zamorin was at the height of his power and prestige that Rama Varma died at Mattancheri in August 1760. Motivated by considerations of self-interest, his successor Kerala Varma (1760--1775) took the momentous decision to establish closer relations with Travancore. In pursuance of this decision he entered into a treaty with Travancore in 1761 according to which Travancore was to assist Cochin in recovering her possessions as far as Pukkaita in the north and Chittar (Chittur) in the east, and also certain villages in Valluvanad. But it was also provided in this treaty that if Travancore were to take over from the Zamorin any territories beyond those wrested from Cochin they should belong exclusively to Travancore. In pursuance of the provisions of this treaty, Travancore sent a strong force under the command of Dalava Marthanda Pillai and General D' Lannoy to help Cochin. The Travancore army first attacked the Zamorin's forces stationed at Parur and Alangad, and forced them to withdraw to Cranganore and Mapranam. The division under Marthanda Pillai fell upon the Zamorin's men at Mapranam and pursued them to Trichur, where they were attacked in the front by the Travancore forces and in the rear by a body of men from Kavalappara and Perattuvithi,[2]

1 *Cochi Rajya Charitram*, K. P. Padmanabha Menon, p. 307.

2 Perattuvithi was the territory bordering on the Perat or Bharta river and comprising the Chelakara and Pazhayannur Pravrithis. The Totasseri *Talachennor* whose lands lay between Mulhurkara and Chelakara was the most powerful chief of Perattuvithi.

reputed to be the best fighters in Cochin at that time. The Calicut forces suffered heavily in the fight at Trichur and fled in panic to their fortified stations in Kunnamkulam and Chelakara. In the meantime the division under D' Lannoy dislodged the Zamorin's men from Cranganore and pursued them beyond the Chettuvai river and marching to Trichur by way of Enamakkal found the place already in the occupation of Marthanda Pillai. The combined forces of Marthanda Pillai and D'Lannoy then advanced to Chelakara, and after a decisive battle drove the Zamorin's men beyond the northern frontier of Cochin State. From Chelakara they marched to Kunnamkulam and the Calicut forces stationed there retreated to Ponnani. D'Lannoy now decided to carry the war into the enemy's territory, but the Zamorin was alarmed for the safety of his country and sued for peace. All the conditions of the treaty between Travancore and Cochin (1761) were satisfactorily fulfilled by the respective parties in the course of another year, except that the Zamorin still remained in possession of Perumpadappu and other Cochin villages in Vanneri. The Travancore forces returned home early in 1763. The Raja of Cochin was so pleased with the services of Marthanda Pillai that he bestowed upon him the village of Puthenchira which the recepient however made over to his country. A treaty of peace was concluded with the Zamorin by which he agreed to pay a war indemnity to Travancore and to desist from hostilities against Cochin in future.

Travancore Lines.

After the campaign against the Zamorin, D'Lannoy, who was a superb military engineer, suggested the desirability of having a barrier constructed on the northern frontier to prevent the future advance of the Zamorin or any other enemies. The invasion of Travancore and Cochin by Haider Ali of Mysore had by this time become a foregone conclusion, and it was in the interests of both states that a barrier as suggested by D'Lannoy should be put up. Maharaja Rama Varma (1758-1798) of Travancore, who is famous in history as the Dharma Raja, therefore came all the way to Annamanada to inspect the site of the proposed work and to confer with the Raja of Cochin on the subject. As the barrier was intended as much for the protection of Cochin as that of Travancore, the Raja of Cochin readily agreed not only to the fort being constructed in his territory but also to meet a portion of the cost of construction. Thus was built under the supervision of D'Lannoy the famous fort locally known as

Nedumkotta or long fort and known to history as the "Travancore lines." These lines were considerably improved in later years when Haider Ali threatened to invade Travancore and Tipu actually did. George Powney, the Company's Resident in Travancore, thus describes the lines as he saw them in 1790.[1] "They run from west to east, commencing at the sea on the island of Vaipeen, and continue to a broad river called Chinnamangalam, on the opposite bank of which they begin again, and extend to the Annimmally or Elephant mountains, where they terminate upon the top of one of them. From the sea to the Chinnamangalam river, as the lines run, is an extent of four or five miles; and from the opposite bank, where they take up again, to their extremity at the mountain, is about 24 or 25 miles. The lines consist of a ditch, about 16 feet broad and 20 deep, with a thick bamboo hedge in it, a flight parapet, and good rampart and bastions on rising grounds, almost flanking each other. From one extreme of the lines to the other they are only assailable by regular approaches from the north."

Suppression of the local chiefs.

The rapid rise of Travancore to power under Marthanda Varma was an eye-opener to Cochin. Marthanda Varma had strengthened royal power in Travancore by crippling the power of local chieftains and nobles. This policy of Marthanda Varma was considered to be worthy of emulation by the ruler of Cochin. The treaty of 1761 by which Travancore undertook to help Cochin against Calicut therefore contained a clause to the effect that Travancore would give all assistance to Cochin in putting down the power of the hereditary chiefs in general and punishing the traitorous ones in particular. Accordingly soon after the expulsion of the Zamorin from Cochin territory all administrative powers were taken away from the chiefs and vested in officers appointed by the King. The refractory chiefs were then dealt with one by one according to the nature of their offence. The worst offenders like the Nambiars of Muriyanad and Velosnad were deprived of all their possessions and reduced to beggary. Others like the Talapilli Rajas and Koratti Kaimals were made to relinquish portions of their estates in varying proportions according to the extent of their guilt or the king's pleasure. A large proportion of *Pandaravaka* lands or lands held by the State in *Jenmam* had their origin in these confiscations.

Administrative Changes.

A new system of administration was introduced in the place of the feudal system which had hitherto been in force. The State which had till now been divided into *nadus*, each under a chief, was now divided into ten *Kovilakathumvatukkals*, or Taluks each of which was

1 Letter to the Governor of Madras, dated 17th February 1790, quoted in the *Cochin State Manual*, p. 118.

placed under a *Karyakar* who exercised both judicial and executive functions. The Taluks were further sub-divided into *Pravrittis* which formed the units of administration and were presided over by *Parvatyakarans* assisted by *Menons* or accountants and *Chantrakarans* or cash keepers. The Taluks were grouped into two divisions *Vadakkemukham* and the *Thekkemukham* or the northern and the southern divisions, each under a *Sarvadhikaryakar*, the head of the administration being the *Valia Sarvadhikaryakar* or Prime Minister. The erstwhile Cochin areas in the present Trichur district formed part of the *Vadakkemukham* or northern division

Haider Ali's army in Trichur.

After the war with Kozhikode had ended and royal authority had been restored with the suppression of the local chieftains, Cochin State had to face fresh troubles from the kingdom of Mysore, which developed into a great power in the latter half of the 18th century under Haider Ali and his son Tipu. Kerala came within the scheme of the conquest of the Mysore Sultans. In 1776 Haider invaded Malabar and occupied Calicut, but he withdrew on the out-break of the monsoon. Haider left Cochin unmolested during this invasion. In 1773 his army again descended on Malabar and took possession of the country. From this time onwards Cochin had her share of troubles. The area comprising the present Trichur District was destined to suffer most at the hands of the Mysore forces. Srinivasa Rao, the Commander of the Mysore army who was appointed in 1773 as the Military Governor or Foujdar of Malabar with Sirdar Khan as his assistant, demanded from Cochin a lakh of *Ikkery Pagodas* (about 4 lakhs of Rupees) as a contribution for war expenses. The demand was duly confirmed by a '*firman*' from the Nawab. The Raja who did not wish to share the fate of the Zamorin and other Kerala chiefs readily agreed to pay the contribution. No further demand was made for the next three years, but about the middle of 1776 a dispute arose regarding a tract of territory known as Talapilli Melvattam.[1] Srinivasa Rao considered this tract of territory as part of the Zamorin's dominion and demanded payment

1 This comprises the present villages of Kattakampal, Kandanasseri, Arthat, Anjur, Kadavalhur etc. on the western borders of the Talapilli Taluk

of the revenue collected by Cochin from the place during the previous years. As Talapilli Melvattam was really Cochin territory, she rejected the claim and prepared to argue the point with the Foujdar. This infuriated Sirdar Khan who thereupon proceeded against Trichur at the head of an army of 10,000 men. Having marched from Chowghat by way of Kunnamkulam, the Khan reached Trichur on the 18th September, 1776. Cochin yielded without any resistance. The Mysore General promised not to annex Cochin, if the latter would agree to become tributary to Haider and to pay a *nuzzar* of a lakh of *pagodas* and 8 elephants at once and an annual subsidy of 50,000 *pagodas* from the next year onwards. The amounts demanded were too large for the resources of the State and hence the Raja asked Sirdar Khan for time to appeal to Haider. The request was granted and Sirdar Khan encamped in the grounds adjoining the temple and the palace at Trichur. Paliath Komi Achan and Easwara Pattar Karyakar visited Seringapatam as envoys of the Cochin Raja and on their representation Haider agreed to reduce the *nuzzar* to a lakh of *pagodas* and four elephants and the tribute to 30,000 *pagodas*, inclussive of the *nuzzar* and tribute from Cranganore.[1] Sirdar Khan accordingly withdrew his forces from Trichur on 8th October, 1776 and marched to Chettuvai to attack the Dutch.[2]

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1 The fact that the tribute to be paid by Cochin to Mysore included also the tribute to be paid by Cranganore to Mysore is historically significant. In view of this provision Cochin got the right to collect 5,000 *pagodas* from Cranganore. This paved the way far the payment of annual tribute by the Cranganore Raja to Cochin and the acceptance by the former of the latter's protection. We have already seen that Cranganore was originally under the suzerainty of the Zamorin and later of the Portuguese and that in 1662 she came under Dutch protection. But as a consequence of the arrangement entered into between Cochin and Haider in 1777 the Cranganore Raja threw off his allegiance to the Dutch Company and came under the protection of Cochin.

2 When the Mysore army was on its march to Trichur the priests of Vadakkunnathan temple and the *Swamiyars* of the *Mutts* locked up the sacred buildings and fled to Chennamangalam for refuge. Though the Mysore soldiers plundered and desecrated temples and pillaged houses for miles outside Trichur no acts of violence or sacrilege were perpetrated within the town. When the priests and *Swamiyars* returned after Sirdar Khan's departure. they found everything intact. The temple chronicler notes with considerable surprise that not only were the places of worship not pillaged and defiled as was anticipated, but not a single door was found unlocked by the enemy.

Haider's concessions to Cochin.

After Cochin became tributary to Mysore in 1776 Haider treated her with courtesy and consideration. When the claims of Cochin to the Talapilli Melvattam tract which provoked the invasion of the State by Sirdar Khan were properly represented to Haider, he promptly ordered its restoration to Cochin. This action was later ratified by a formal *firman* issued by Tipu. Haider even decided the vexed question of Peumpadappu and other villages in Vanneri in favour of Cochin, when their importance was brought to his notice, but this concession was not agreed to by Tipu. Another action of the Sultan was to abolish the vexatious toll that was being levied by the Mysore officials on goods transported to Cochin territory through the territories of the Mysore Sultan. Haider often wrote friendly letters to the Raja of Cochin and sent him costly presents every year, the first of his presents being a pair of magnificent chargers and an ivory inlaid palanquin It may however be noted in this connection that since 1777 Cochin had to station a detachment of 1,000 troops at Calicut for the task of assisting the Mysoreans to put down the disturbances caused by the Zamorin's Nairs, the cost of the detachment being allowed to be deducted from the tribute.

Sirdar Khan's campaigns against Chettuvai and Cranganore.

In order to complete the picture of the activities of the Mysore army in the District, we may briefly describe the campaigns of Sirdar Khan in the Chowghat and Cranganore Taluks also. We have already seen that in October, 1776, Sirdar Khan left Trichur and marched against the Dutch stronghold of Chettuvai as a prelude to his attack on Cranganore. The reasons for the action against the Dutch may be summed up as follows: The Dutch were in possession of the Cranganore Fort which effectively guarded the western flank of the Travancore lines and commanded the great natural water communications between the North and South and as such was regarded as the key of the country. Haider demaded of the Dutch a free passage for his troops through the Dutch territories for the purpose of attacking Travancore. Haider's demand was refused on the plea that a reference had to be made to Batavia, but a similar request of the Sultan had been turned down by the Dutch ten years ago on the same pretext. Haider was

annoyed at this evasive reply and he ordered Sirdar Khan to proceed against Chettuvai at the head of his army of 10,000 men. Sirdar Khan claimed the Chettuvai territory for Mysore on the ground that it had originally formed a part of the dominions wrested from the Zamorin by the Dutch on promise to return it after a certain period. Haider Ali who had now by right of conquest become the successor to the Zamorin, requested the Dutch to give up the island and on their refusal to comply with this request he began his attack on the Dutch strongholds. On October 9, 1776 Sirdar Khan crossed the Chettuvai river near Pulikara and took possession of the customs house. The Khan's forces now divided themselves into two divisions, one of which advanced southwards towards Pappinivattam. The Dutch Resident of the the place retired into the Cranganore fort taking with him the Company's treasure. Sirdar Khan occupied Pappinivattam and despatched yet another letter to the Dutch Governor of Cochin seeking free passage for his troops towards Travancore. The Khan's letter amounted to an ultimatum as it made clear to the Dutch that any refusal of the request would be considered equivalent to a declaration of war.

Governor Moens in his reply expressed feelings of friendliness towards Mysore and requested Khan to evacuate the territory and desist from attacking Cranganore fort. But before this reply reached its destination, Sirdar Khan had already made a surprise attack on the fort on October 11. The attack however failed. The Khan then despatched another letter to the Dutch demanding the submission of the accounts relating to the revenues of Pappinivattam for last 20 years. He also demanded surrender of the territory which the Dutch Company had received from the Zamorin in 1758 as well as a *nuzzar* and free passage towards Travancore. Governor Moens was in a very difficult position. He made overtures to Travancore and Cochin for an alliance against Mysore, but both parties declined to be drawn into such an enterprise. The Dutch thereupon decided to strengthen the Cranganore and Azhikotta forts on their own responsibility against possible attacks by the enemy. In the meantime Dutch reinforcements arrived in Indian Waters and the Dutch felt themselves strong enough to take the offensive. Sirdar Khan's forces were at this time laying siege to

Chettuvai and the Dutch garrison had sent a message to Cochin requesting urgent relief. Governor Moens decided to give immediate relief to the beleaguered garrison. A contingent of 180 men and adequate supplies of provisions and ammunitions were sent from Cochin to Chettuvai in the Dutch ship '*Hoolwerf*.' Dutch attempts to land the men and stores on the Chettuvai coast were foiled by timely action on the part of Sirdar Khan's troops. Those Dutch who landed were either killed or taken prisoners of war. The Dutch were completely disheartened by this failure, while the Mysore forces were greatly elated. The fort of Chettuvai capitulated on the 13th. The prisoners were plundered of all their belongings and were sent to Calicut with their women, children, and slaves Later they were despatched to Seringapatam where all except the Commandant of Chettuvai and the Resident took service under Haider. The whole of the island including Chettuvai and Pappinivattam and the territory of the Raja of Cranganore (excepting the Dutch fort) all of which were tributary to the Dutch, now came under the control of Sirdar Khan. But the General could not advance further as his onward march was obstructed by the Travancore lines.

It may be noted in this connection that Haider later disowned Sirdar Khan's actions and made overtures of peace to the Dutch. Haider released the Commandant and the Resident of the Chettuvai fort and sent them from Seringapatam to Cochin with a message to Governor Moens to the effect that most of the Dutch prisoners including the women and slaves had been set at liberty and that he was anxious to enter into a treaty of friendship with the Company. In a letter which he addressed to the Dutch Governor on the subject, Haider disowned Sirdar Khan's proceedings and stated that he had only despatched him into the sandy country,[1] to enquire after some of the Zamorin's lands and that he had no unfriendly feelings towards the Dutch. He also expressed the hope that with the release of the Dutch prisoners of war all matters of dispute would be amicably settled. The Dutch were however not in a mood to grasp Haider's hand of friendship, as they were afraid that an alliance with Haider would impair Dutch neutrality in a war between Mysore on the one side and the English and Travancore on the other.

On 8th January 1778 the Dutch planned an expedition to recover

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1 Chettuvai island is sometimes called Chettuvai *Manapuram* from the sandy nature of its soil.

their lost territories. They captured the Cranganore Raja's palace, which had a garrison of 300 men and pursued them to Pappinivattam. Within three days the Dutch forces reached Chettuvai and laid siege to the island. The siege took place for seven days, but as the enemy had superior strength, the Dutch retreated to Cranganore on January 19, with the loss of some guns. On the morning of the 3rd March the Mysoreans attacked Cranganore palace with 3,000 men on foot, 150 horses and 4 guns. After ten hours of fighting the Dutch retired to the Cranganore fort with the loss of 6 men.

In March 1778 the Dewan of Travancore visited Governor Moens at Cochin. Moens pointed out to the Dewan the necessity of preventing Cranganore from falling into the hands of Haider and impressed upon him the need of Travancore joining the Dutch in her own territorial interests, failing which Moens hinted the Dutch might even join the Mysoreans. But by this time Haider had become extremely indignant with the Dutch and had decided not to have any truck with them. Therefore when the Dutch now suggested to Haider the idea of a defensive and offensive alliance the latter refused to listen to them. Haider even made it clear to the Dutch that he would turn his armies against them at the earliest possible opportunity and drive them out of the country. When war broke out in 1780 between Haider Ali on the one side and the English and the Nawab of the Carnatic on the other, Haider plundered the Dutch store house at Porto Novo and captured the Dutch Resident of the place as prisoner. While the war was taking its course, Haider Ali passed away on December 7, 1782 and was succeeded by his son Tipu Sultan.

Rise of Saktan Tampuran.

To resume our narrative of the events in the Cochin area of the District, Raja Kerala Varma died in September 1775, a year before Cochin became tributary to Haider and he was succeeded by Rama Varma (1775-1790). The deceased prince had none of the qualities required of a successful ruler in times of extraordinary trouble and difficulty. Consequently in 1769 the Travancore Raja and the Dutch Governor had prevailed upon him to delegate his authority to the first prince (heir-presumptive) who was then a young man of hardly 20 years of age, bold, active, energetic and ambitious. In persuading the Raja to take such a step they had also ignored the claims of the Elaya Raja of the time (the later Rama Varma 1775-1790) who too was a weak and incompetent prince. The first prince

who was thus entrusted with administrative authority in 1760 was since then the *de facto* ruler of the State till his death. He ascended the throne in 1790 and was the Raja till his death in 1805. This prince is known to history as Saktan Tampuran.

Treatment of Christians.

One of the most vexed questions that came up for solution during the reign of Rama Varma (1775 to 1790) was that of the treatment of Christians. The Christians were a privileged class since the 16th century when the Portuguese took them under their protection. After the fall of the Portuguese, the Dutch also took the native Christians under their protection. While the older or the St. Thomas Christians were entirely under the jurisdiction of the ruler and did not give any trouble to him, the later converts called Latin Christians claimed for themselves certain monopolistic rights and privileges. While in reality they were the subjects of the Raja, they were under the civil and criminal jurisdiction of a foreign power. They were required to pay only a moiety of the taxes payable by the Hindus. When a general land tax was imposed in 1763 the Latin Christians resisted all attempts to have the tax levied from them. Prince Rama Varma who was the virtual ruler of Cochin since 1769 was determined to take away from the Latin Christians their monopolistic privileges and bring them under subjection like any other class of subjects. In 1785 the Dutch intervened on their behalf and an agreement was entered into by which the Christians were to pay taxes like other subjects of the king, but they still remained under Dutch jurisdiction. The agreement was not long respected by the prince who dispossessed several Latin Christians of their lands and persecuted the more recalcitrant ones among them. At the same time, he showed special favour to the Syrian Christians. He gave them lands and settled them in the heart of Trichur and other important towns. The subsequent growth and prosperity of towns like Trichur are in no small measure due to the industry and enterprise of the Syrian Christian Community.

The Rise of Tipu and the Conference at Annamanada.

Tipu who succeeded Haider Ali on the throne of Mysore in December 1784 followed the policy of his father towards the Kerala chiefs. He left Cochin unmolested in the early years of his reign. On the 26th May, 1788 the Raja of Cochin met Tipu at Palghat on the latter's request. The Sultan called upon the Raja to declare war against Travancore on the pretext of recovering Parur and Alangad which were now under Travancore. The Raja politely

refused to act in accordance with Tipu's wishes in spite of the Sultan's assurance of help against Travancore. At the same time, he promised to use his good offices with the Travancore ruler to induce him to become a feudatory of Mysore. A meeting of the rulers of Travancore and Cochin took place at Annamanada on June 4, 1788 when the latter gave the former an account of his talks with Tipu. Tipu had also sent two envoys to the Travancore ruler with a friendly letter on the suggestion of the Cochin Raja. The Travancore Raja received these envoys of Tipu in the presence of Major Bannerman, an adviser sent by the Madras Government to Travancore, but they were sent back with the firm reply that he would not enter into an alliance with Tipu without the knowledge and consent of his ally, the English East India Company. The reply only served to embitter the feelings of Tipu against Travancore.

Tipu's plans were not yet ripe for the invasion of Trvancore. Before he embarked on the invasion he wanted to see if he could avail himself of the services of the ruler of Cochin in his contemplated invasion. The Sultan's idea was to utilise the services of Cochin in negotiating on behalf of Mysore the purchase of Cochin, Cranganore and Azhikotta from the Dutch, who it was rumoured, were prepared to sell them. Tipu requested the Raja of Cochin to meet him at Palghat in June 1789, but the Raja having excused himself on the ground of ill-health, Tipu desired either the Elaya Raja or a responsible minister to be sent to him. This request was also declined by the Cochin ruler. Thereupon, Tipu decided to treat Cochin as an open enemy.

Tipu's Casus belli against Travancore.

In the meantime, the Dutch sold to Travancore the fort of Cranganore and the outpost of Azhikotta which flanked the Travancore lines on the west. The Sultan was taken by surprise and he objected to the sale as being legally invalid on the ground that the lands on which these forts stood belonged in suzerainty to his tributary, Cochin. He demanded the peremptory withdrawal of the Travancore troops from Cranganore. He also demanded the dismantling of the Travancore lines which stood mostly in Cochin territory and the surrender of the chieftains of Malabar who had sought asylum in Travancore territory in order to escape from his persecution. The Travancore Raja replied that as Cranganore and Azhikotta belonged to the Dutch by right of conquest from the Portuguese in open war and as they had been in their possession for over a century without any rent or tax being levied by any native power, the Dutch had

every right to sell them, that the Travancore lines were constructed in Cochin territory with the approval of the Raja 15 years before he became tributary to Mysore, and that the Malabar chieftains who had taken refuge in Travancore were his relatives and no objection had been taken ever before to their residence there. These answers did not satisfy Tipu and therefore he sent his formidable army in motion against Travancore. It may be noted in this connection that the British Governor of Madras John Holland actually endorsed Tipu's view in regard to Cranganore and Azhikotta and advised Travancore to restore them to the Dutch. He warned Travancore that her impolitic conduct in purchasing the forts without the assent of the Madras Government would make her "liable to a forfeiture of the Company's protection." When this misunderstanding between Travancore and the Madras Government came to the notice of Lord Cornwallis, the Governor-General, he issued explicit instructions for the guidance of the latter. If after proper investigation it was found that the forts had belonged to Cochin subsequent to her becoming tributary to Mysore, Travancore should be compelled to restore them to their former possessor, and if not, Travancore's position should be upheld. If Tipu had actually taken possession of the places, he was not to be forcibly dispossessed of them unless he had also attacked the other territories of Travancore; but if such attack had occured, it should be deemed an act of hostility to be followed vigorously by war. The Madras Government disobeyed the instructions and hence open rupture became inevitable.

Tipu's march through the Trichur District and the capture of Trichur.

Tipu entered Cochin territory from Coimbatore in November, 1789. His slow but steady march through the present Trichur District at the head of 30,000 infantry and 5,000 cavalry and 20 field guns is a memorable episode in the history of Kerala. The Sultan plundered and ravaged the territories through which he marched and the inhabitants had to seek shelter either in the inhospitable forests of the country or in the regions beyond the Travancore lines. The country thus deserted was devastated by fire and sword. Hindu temples and Christian churches were first plundered and desecrated and then had their roofs blown off. Houses and bazaars were looted and set fire to. Pepper vines and fruit trees were cut down or otherwise destroyed. Forcible conversions to Islam took place. After his long and devastating march, Tipu arrived with his army in

Trichur on 14th December 1789 and spent over a month there. He made the town the headquarters of a new Collectorate, which had jurisdiction over all the territories conquered by him in Kerala. He converted the Vadakkunnathan temple into his office and the Brahmin *Mutts* in Trichur into quarters for his officers. The memories of the havoc wrought by Tipu and his men remained fresh in the minds of people for several decades after the Sultan's departure from the country. During his stay here several hundreds of people died by the sword and thousands from hunger and starvation. When after the Sultan's departure the survivors returned to their homes, they were hit hard by a severe famine which broke out in the wake of neglect of cultivation and wanton destruction of crops. The famine was also accompanied by a widespread epidemic of Cholera and small-pox which carried off numberless victims. It took several years for normal conditions to be restored.

Tipu's attack and capture of the Travancore lines.

Tipu attacked Travancore lines on the 29th December with 7000 men and breached a vulnerable part close to the hills. They carried it and possessed the lines for 3 miles. In the meantime reinforcements of the Travancore troops came from right and left and Tipu's forces were hemmed in between two fires and driven back with slaughter. Nearly a thousand men were left dead within the lines and several Mysoreans were taken prisoners. Tipu who was in the thick of the fight had a horse shot under him and was saved with great difficulty by some of his men who carried him to his camp in safety but the Sultan was lamed for life by the fall. This incident took place on January 1790. The Sultan felt humiliated by this failure and swore that he would not leave the spot till he had carried "that contemptible wall". He encamped before the lines and sent for a siege train from Seringapatam and Bangalore and reinforcements from Malabar. When they arrived, Tipu renewed the attack on the Travancore lines on 2nd March 1790. For merely a month Tipu's 'contemptible wall' resisted the onslaught. At length a series of approaches were made, the ditch was filled and a long breach was effected, three quarters of a mile long. On the 15th April, the lines were carried by assault, when the besieged retreated in disorder and Tipu set about the demolition of the lines, which he did in six days. After this a portion of Tipu's army under M. Lally attacked Cranganore which was defended

by the Travancore troops under Captain Fleury. The fort had to be abandoned. Tipu plundered the famous temple of Tiruvanchikulam and carried off its treasures. The forts of Azhikotta and Kuriyappilli also fell to the advancing Mysoreans. Encouraged by his successes Tipu continued his march further northwards. Parur and Alangad were occupied in quick succession and Tipu's forces encamped at Alwaye. His further advance was stopped by the onset of the monsoon.

Tipu's retreat.

In the meantime the English who had till now been playing the role of passive spectators decided to enter the war and prosecute it vigorously in co-operation with the Travancore forces. The Governor-General Lord Cornwallis sent a large English force under Colonel Hartley to help the Travancore army and ordered the Madras army to march upon Seringapatam. Colonel Hartley's forces arrived too late to be of any help in saving the lines but the news that the English had declared war against him forced Tipu to stage a precipitate retreat to save his capital. He divided his army into two portions and ordered one to march via Annamanada and Chalakudi to Trichur and thence to Palghat and the other via Cranganore and Chowghat to the same destination, while he himself hastened to Coimbatore accompanied by a few picked horsemen. Thus the storm abated as suddenly as it came.

The Treaty of 1791 between Cochin and the English.

Soon after the departure of Tipu, the Raja of Cochin openly threw off his allegiance to Mysore and joined the English. The formal treaty between the Raja of Cochin and the English East India Company was signed on the 6th January 1791. By this treaty Cochin became tributary to the Company and undertook to pay annual tribute. The Company on their part agreed to assist the Raja in recovering the possessions wrested from him by Tipu, to allow him to exercise absolute authority over those possessions under the suzerainty of the Company and above all to give him all protection against his enemies. In order to avoid complications with the Dutch East India Company, it was also stipulated in the treaty that the Raja was to be tributary to the English only for those lands which were in the possession of Tipu and with which the Dutch East India Company was not concerned. With this treaty Cochin passed under the political control of the British Government in India.

Society and Culture in the 18th Century.

The 18th century was in many respects an important epoch in Kerala history. During this period revolutionary changes took place in the political, social and economic fields, and the Trichur District along with the rest of the country was affected by these changes. The political map of Kerala underwent a profound transformation in the course of the century. The petty principalities which were the relics of the old feudal age disappeared from the scene and in their place arose the three modern political divisions of Travancore, Cochin and the Zamorin's territory. This process of political consolidation was perhaps the first major step towards the political unification of Kerala which became a *fait accompli* in 1956. Two important factors helped this process. The first was the end of the political predominance of the Nairs and the second the growth of royal power. "No longer was Kerala the free field of Nair ambition................ Nair aristocracy deprived of military and political power lived entirely on its old traditions and the Kaimals, Karthavus and Panikkars maintained their dignity and their style for a considerable time longer merely by the force of tradition. But the days of their unrestrained power were gone never to return".[1] With the decline in the political power and prestige of the Nair nobility all effective political authority in the land came to be concentrated in the hands of the ruler and this paved the way for the rise of the modern contralised state.

In the social sphere the Namboothiris retained their old position of unchallenged spiritual supremacy. They continued to dominate also the economic and social life of the country by virtue of their superior position as *Jenmis*. But the Nairs, notwithstanding the decline in their political and military power, still formed the chief community in the land. They had, however, renounced the sword and the shield and taken to the plough. The Syrian Christians also formed a fairly prosperous community, and like the Nairs, they too were mostly cultivators of the soil. It may be noted that the majority of the Syrian Christians were converts from among the Nairs and consequently they did not mix freely or inter-marry with those who were newly converted to Christianity from among the ranks of the low castes in Hindu society. The position of the backward classes among the Hindus continued to be deplorable during this period as they suffered from social disabilities of all kinds.

The 18th century saw a perceptible improvement in the general economic condition of the country resulting in higher standards.

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1 *A History of Kerala*, K. M. Panikkar, p: 316.

of living among the people. The Dutch did much during this period to improve the agricultural and industrial economy of Kerala. They improved cultivation and introduced new products. The systematic cultivation of coconut and rice was taken up on a large scale. The commercial cultivation of indigo was also taken up extensively. Improved seeds of this plant brought from Surat were distributed in Chettuvai, Pappinivattam, Cranganore and other places, and the Mukkuvans (fisher-folk) were entrusted with the cultivation. The Dutch also promoted such industries as salt-farming, dyeing, and printing. They also introduced expert artisans in the country and taught the local artisans better methods. In the wake of the revival of industries there was also a revival of trade in the 18th century. Ships from foreign countries called at Kerala ports and brisk trade was carried on. The most important ports of Kerala during this period were Calicut, Cochin, Quilon and Colachel.

The 18th century witnessed significant changes in national character. The habit of chewing tobacco with betel leaf which is even today a national characteristic of the Malayalis became almost universal in Kerala during this period. Intoxicating drinks were also freely used. The most popular of these drinks was coconut toddy. Though the use of opium was prevalent at the beginning of the century, it became scarce after about 1730.

The period saw stirking advancement on the educational and cultural fronts. Under an efficient system of village schools education became fairly widespread in Kerala in the 18th century. Sanskrit learning also made remarkable progress. The Christians had their own special institutions maintained by the members of the Carmelite Order near Cranganore. In these institutions instruction was given in theology, mathematics, geography, Latin and Syriac to a limited number of students. The revival of Malayalam literature which had commenced since the days of Tunchat Ezhuttachan also made further progress in the 18th century. The most distinguished literary figure which the Trichur District produced in the 18th century was Unnayi Warrier. Warrier was a native of Irinjalakuda in the District, but he spent the greater part of his life at Trivandrum as a court poet. His Malayalam work '*Nalacharitam*' has won for him immortal renown as the greatest *Kathakali* poet of Kerala.

MODERN PERIOD

Accession of Saktan Tampuran.

In 1790 Raja Rama Varma (1790—1805) popularly known as Saktan Tampuran ascended the throne of Cochin. With the accession of this ruler the English or modern period in the history of Cochin and of the District began. It may be noted in this connection that Saktan Tampuran had been at the helm of affairs since 1769 when all administrative authority in the state was delegated to him by the then reigning sovereign on the initiative of the Travancore Raja and the Dutch Governor. As his very name suggests, this prince was a strong ruler and his reign was characterised by firm and vigorous administration. We have seen that by the end of the 18th century the power of the feudal chieftains had been crushed and royal authority had become supreme. Saktan Tampuran was mainly responsible for the destruction of the power of the feudal chieftains and increase of royal power. Another potent force in the public life of Trichur and its suburbs was the Namboothiri community. A large part of the Trichur Taluk was for long under the domination of the *Yogiatirippads*, the ecclesiastical heads of the Vadakkunnathan and Perumanam *Devaswoms*. The *Yogiatirippads* were elected and consecrated by the Namboothiri *Yogams* of the respective places. Under their leadership the Namboothiri families of Trichur and Perumanam were playing an active part against the ruler of Cochin in his wars against the Zamorin of Calicut. Hence after the expulsion of the Zamorin from Trichur in 1761 drastic action was taken against these families by the Raja of Cochin. The institution of *Yogiatirippads* was discontinued and the management of Trichur and Perumanam *Devaswoms* was taken over by the Government. The Namboothiri *Yogams* were reduced to impotence.[1] Thus the anti-feudal measures of Saktan Tampuran

1 It may be interesting in this connection to know something about the the institution of the *Yogiatirippad*. The *Yogiatirippad* of the Vadakkunnathan *Devaswom* was elected by the Namboothiri illams of Trichur and its suburbs The *Yogiatirippad* was elected for life in the august presence of the ruler of Cochin, local chieftains and prominent Namboothiris from places outside Trichur. An interesting account of the *Yogiatiri Avarodham* (ceremony connected with the consecration of the *Yogiatirippad*) as gathered from the *Grandhavari* or chronicles of the Trichur temple is given by K. P. Padmanabha Menon in his *History of Kerala* Vol. IV (pp. 82-86). The *Yogiatirippad* was a very powerful and influential dignitary. The last *Yogiatirippad* was banished from Trichur in 1763 for having joined the side of the Zamorin against Cochin. Saktan Tampuran put an end to the institution of the *Yogiatirippad*. Since then the numerous Namboothiri illams situated in Trichur gradually became extinct. But even today there are a few Namboothiri illams in Trichur town and its suburbs reminding one of those old days when the Namboothiri *Yogam* of Trichur along with the Perumanam *Yogam* exercised jurisdiction over a large portion of the present Trichur Taluk.

coupled with the several administrative reforms introduced by him marked the end of the medieval period in the history of Cochin and ushered in the modern epoch of progress.

Settlement of territorial claims.

Saktan Tampuran ascended the throne just before the conclusion of the treaty with the English East India Company[1] according to which Cochin threw off all allegiance to Tipu and became tributary to the Company. One of the conditions of the treaty was that if any Raja preferred any claim to any of the places and Districts mentioned therein within a period of five years after the date of the treaty it should be entitled to an impartial investigation and be submitted to the final decision of the Company's Government. Taking advantage of this provison in this treaty, Saktan Tampuran preferred his claim to the Chettuvai island, Cranganore and Vanneri which had not been included in the treaty. It may be noted in this connection that the Chettuvai island inclusive of Cranganore and Patinettaralayam was leased to Cochin on a rental of Rs. 40,000/- a few months before the treaty was signed in 1791. The Zamorin also claimed it as his, but his claim was rejected on the ground that it had been taken from him by the Dutch in 1717 and from the latter by Haider Ali in 1776 and again by the English from Tipu in 1790. The lease to Cochin was renewed for two years from November 1791 and again for 10 years in 1793 on the same rent. One of the conditions of the lease was that the Cochin Raja should not exercise any civil or criminal jurisdiction over the tract and that if any complaints were to be made by the local inhabitants of oppression by the Raja and his officials and such complaints were proved to be true, the lease would be cancelled. The Raja of Cochin was not willing to submit to such conditions and the lease was therefore cancelled in 1801 even before the expiry of the stipulated period. Patinettaralayam had alternatively been in the possession of the Zamorin, the Dutch and Cochin. But in 1761 it was finally made over to Cochin by the Dutch and on the strength of this Cochin's claim to it was now conceded. Cranganore had more often been under the Zamorin or the Dutch than under Cochin and at the

1 The formal treaty was signed on 6th January, 1791 but negotiations for the treaty took place and the terms were settled several months ago. The formal signing was delayed due to the death of the Raja in August 1790, but the treaty was to have effect from the 25th September.

time of Haider's invasion it was under Tipu. But the Mysore Sultan treated it as subject to Cochin and levied his tribute from it through Cochin. In view of its historic past and strategic importance the company's officials wanted to bring Cranganore under their direct rule, if only they could get the concurrence of the Cranganore Raja. But when questioned by the Malabar Commissioners the Cranganore Raja expressed himself in favour of his being placed under Cochin. After a prolonged correspondence with the Raja and the Dutch Governor of Cochin the English East India Company at last decided to allow Cranganore to remain under the Raja of Cochin until a final decision was taken in the matter. This arrangement was later ratified by the British Government. As Vanneri was under the possession of the Zamorin at the time Haider conquered Malabar, Cochin's claim to this tract was disallowed by the English East India Company. However, the claim of Cochin to the tract of territory known as Chittilappilli in the present Trichur Taluk was upheld by the Company in preference to that of the Zamorin.

General Progress.

During the period of Saktan Tampuran Trichur received greater attention than ever before. The ruler took a keen personal interest in the welfare and prosperity of the town. Trichur was practically the headquarters of Saktan Tampuran. He built palaces at Trichur, Chelakara and Tiruvilvamala in the District. The reign of Saktan Tampuran was also an impotant epoch in the economic development of the District. The ruler took a lively interest in the commercial prosperity of Trichur, Chalakudi, Kunnamkulam, Irinjalakuda and such other places in the District. He encouraged Syrian Christians to settle in these places by providing them with all amenities for carrying on trade and commerce. He established markets at important centres like Trichur, Irinjalakuda, Chalakudi, Koratti and Kunnamkulam. The Tampuran personally interfered in the feud between Catholics and Jacobites for the possession of the Arthat Church and settled it in favour of the latter without creating much bad blood. Saktan Tampuran also took steps for the repair, renovation and satisfactory management of the important temples in the District. We have already seen that he was responsible for the abolition of the institution of *Yogiatirippad* and the direct assumption of the management of the Vadakkunnathan and Perumanam *Devaswoms* by the Government. The Tiruvilvamala temple in the Talapilli Taluk was another famous temple, the management of which was taken over by the Government during the reign of this ruler. Saktan Tampuran took

up the work of renovation of the Koodalmanikkam temple at Irinjalakuda which was destroyed by Tipu during his march through the District in 1789. The temple at Tiruvanchikulam was also renovated. In fact, most of the temples which were destroyed during Tipu's invasion were renovated by Saktan Tampuran at considerable expense to the State exchequer. Again, special attention was bestowed on the execution of works of public utility like roads, bridges, lakes, *ultupuras* and inns. Saktan Tampuran undertook particularly the execution of irrigation works like dams to promote the interests of the agriculturists. The scheme for the construction of the Enamakkal bund for salinity control in the interests of the agriculturists in Trichur Taluk was originally envisaged by Saktan Tampuran. He proposed the scheme in a letter written to the District Collector of Malabar in 1802.[1] During his reign justice was administered without fear or favour and the generality of the people enjoyed a measure of security and happiness unknown in most of the preceding reigns. He pursued robbers and evildoers relentlessly and punished them severely. In short, he was an energetic and an active ruler who looked into the minute details of administration himself. His passing away at Trichur in September 1805 was a great loss.

The period of revolt and misrule.

Saktan Tampuran was succeeded by his cousin and namesake Rama Varma who was a mild and weak ruler. It was during his reign that the famous rebellion against British rule broke out in Travancore under the leadership of Velu Tampi Dalava. Those who fought under Velu Tampi's banner in Travancore had the active sympathy and support of the patriots in Cochin under the Paliath Achan. Though the neighbouring Ernakulam District was the scene of hectic activity during this revolt, Trichur District was left practically untouched by the storm that raged in the territories to the south of it. The rebellion was suppressed by the British in 1809 and the Raja of Cochin was forced to sign a new treaty with English East India Company on the 6th May 1809 according to which Cochin became a subsidiary ally of the British and agreed to pay an annual tribute to the English East India Company. During the period immediately following the suppression of the rebellion Kunjukrishna Menon of Nadavaramba, a favourite of Resident Macaulay assumed office as Chief Minister of Cochin. He had rendered active help to the English in crushing the revolt of Paliath Achan's men, and his elevation to

1 *Saktan Tampuran*, Puthezhathu Raman Menon, p. 479.

Dewanship was a reward for this service. A self-willed and arbitrary man, Menon was guilty of many a misdeed. As a result of his gross misrule, Cochin State was on the verge of financial bankruptcy with many debts and huge arrears of subsidy due to the Company. In the circumstances Col. Munro, the British Resident, decided to take the administration into his own hands in order to restore order and good Government. Munro who assumed charge of the office of Dewan in June 1812 embarked on a scheme of administrative reorganisation.

The era of administrative progress.

The period from 1812 marked the beginning of a new era of administrative progress in the history of Cochin and of the District. Hereafter the rulers of Cochin State were ably served by a long line of able administrators and talented civilians. The scope of this chapter in this Gazetteer does not warrant a detailed account of the reigns of the many rulers who sat on the throne of Cochin in the 19th and 20th centuries or of the achievements of the many Dewans of this period who helped these rulers in the task of administration.[1] We may however mention the most distinguished of the administrators of this period and the most important of the reforms introduced by them in so far as they have a bearing on the progress of the Trichur District.

Col. Munro's reforms.

Col. Munro who became Dewan in 1812 completely overhauled the administrative machinery with a view to stamping out the elements of lawlessness and corruption. The *Karyakars* who were in charge of Taluks and were exercising both revenue and judicial functions were now divested of their judicial powers and their duties were confined merely to the collection of revenue. For the proper administration of justice in 1812 two Subordinate Courts were set up in Cochin State one of which was at Trichur. The court was presided over by a Hindu and a Christian judge and a Sastri. A force of Police or *Tannadars* was organised and placed under *Tanna Nayaks*, one for each Taluk. These *Tannadars* had the duties of the modern police and preventive forces combined in them. Several vexatious imposts which harassed particular classes or individuals and transit duties on grains and food-stuffs were abolished. Religious and charitable institutions like *Devaswoms* and *Uttupuras* which were being grossly mis-managed were placed on a satisfactory footing. Education also was given an impetus with the establishment of a Vernacular school each in every *Pravritti*. Several roads and bridges were also constructed

1 The subject will be dealt with in the *Ernakulam District Gazetteer*.

by him. These important reforms introduced by Col. Munro provided the basis for the reforms introduced by the Dewans of later days.

Nanjappayya's Administration (1818-1825).

Nanjappayya who succeeded Col. Munro as Dewan was an equally vigorous administrator. He remodelled the judicial system. The subordinate court at Trichur was supplanted by a Zilla Court. The designation of *Karyakar* was changed into Tahsildar and detailed instructions were issued for the guidance of the revenue officials. Vaccination was introduced in all the Taluks. Punishment of slaves by their owners was made penal by a Proclamation issued in 1821. The most far-reaching measure with which Nanjappayya's name is associated was the survey and settlement of wet lands known as '*Kandezhuthu*' (1821), the details of which have been given in Chapter XI. Seshagiri Rao and Edamana Sankara Menon succeeded Nanjappayya as Dewans but they were mediocrities who made very little contribution to the progress of the State.

Venkatasubbiah's reforms.

The Dewanship of Venkatasubbiah (1835-1840) was a period of significant administrative changes. Four elaborate Regulations were passed in order to bring the administration of justice in Cochin State into line with that of British India. The survey and settlement of gardens similar to those of wet lands in 1821 were carried out in 1837 to 1838 under the personal supervision of the Dewan and a large number of taxable trees which were planted in 1808 were brought to book. In the matter of agricultural improvements Venkatasubbiah was an enthusiast. He opened experimental gardens at Trichur and other Taluk headquarters where different varieties of cotton, indigo, coffee, sugar cane, paddy, etc., were cultivated and he also distributed large quantities of cotton seeds, and tens of thousands of coffee plants among the ryots for experimental cultivation. At his instance several Europeans opened coffee plantations by the side of the Chalakudi river, but their efforts at cultivation failed. Education also received the special attention of this Dewan. Vernacular schools established by Col. Munro were abolished and a better organised vernacular school was opened at the headquarters of each Taluk. An English School was established at Trichur for the first time. Thus Venkatasubbiah's administration of five years was marked by the introduction of several useful reforms.

Dewan Sankara Warrier.

Dewan Sankara Warrier succeeded Venkatasubbiah to the office of the Dewan on the 20th January 1840. The administration of this

Dewan who served four successive rulers marked a new epoch in the history of Cochin. It was Sankara Warrier who laid the foundation of what may be called modern administration. He was a distinguished son of the Trichur District. Born in January 1797 of very poor parents in an obscure village near Trichur, Sankara Warrier rose from such humble beginnings to the highest position in the State.[1] As Dewan he bestowed his attention on every detail of administration. He reorganised the finances of the State and converted a deficit budget into a surplus one. Before his time there were no good roads, and wheeled traffic was impossible and unknown. The Dewan vigorously pursued a carefully laid out programme of public works and the country was covered with a network of roads with massive and substantial bridges and culverts. Many travellers' bungalows and *satrams* were constructed by him for the convenience of travellers. The improvement of water communication also engaged the Dewan's attention. He constructed the Aranattukara canal and deepened the Edathuruthi canal. As a result of these measures uninterrupted boat traffic between Ernakulam and Trichur throughout the year was rendered possible. Wheeled traffic between Coimbatore and Trichur was inaugurated for the first time in 1844.[2] A large number of *Chiras* (embankments) either for the storage of water or for the prevention of the ingress of salt water were constructed during his administration. Most of the large public tanks in Trichur and other places with their substantial revetments and bathing ghats also owe their existence to this Dewan.

Dewan Sankara Warrier also gave his attention to the promotion of agriculture. Large areas of waste lands were brought under cultivation. He helped traders by abolishing the transit duties that throttled trade at every step. Duties on rice and other food-stuffs were abolished altogether. A far-reaching measure of the Dewan was the abolition of slavery and the emancipation of slaves in 1854. He also took steps for the promotion of English education. These reforms introduced by Sankara Warrier formed the ground-work of the modern

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1 A detailed account of the career and achievements of Dewan Sankara Warrier is given in the book "*Dewan Sankara Warrier of Cochin*" by C. A. Menon, the author of *Cochin State Manual*.

2 As the author of the *Cochin State Manual* remarks "When one fine morning 12 bullock carts laden with goods from Coimbatore arrived at Trichur, where most people had not seen such a conveyance before, there was by all accounts more excitement in the place than when railway train passed first through it 58 years later".

administration in the Cochin area of Kerala State. Sankara Warrier died in harness on the 23rd October 1856 after about 17 years of strenuous and sustained work in the cause of his countrymen.

Dewan Sankunni Menon.

The Dewanship of Thottakkattu Sankunni Menon, the son of Dewan Sankara Warrier, was another important landmark in the administrative progress of Cochin. He was at the helm of affairs for 19 years (1860—1879) and introduced many useful and far-reaching reforms. Sankunni Menon turned his early attention to the improvement of the judicial branch of administration. Appointment of judges and admission to the bar were limited to men with psescribed qualifications. Munsiff's Courts were established in all the taluks for the disposal of petty civil cases. Public works received a great impetus during his Dewanship. All the important roads constructed during the regime of his father were metalled and improved and several new roads were brought into existence and a number of bridges constructed, the most important of which was the one across the Shoranur river. By the construction of Manayam and Tiruvanchikulam canals the length of the waterway to Trichur was reduced by over 6 miles. The irrigation system was further extended during this period. Sankunni Menon took the initiative in negotiating with the railway authorities for the extension of the railway line to Ernakulam from Shoranur through the Trichur District. The Dewan established English schools in all the taluk headquarters. A hospital was opened at Trichur and the activities of the Vaccination Department were extended. The reforms introduced by Sankunni Menon mark him out as an able administrator. "The foundation of the modern administration of the State", says C. Achutha Menon, "was laid and the basement built by Sankara Warrier, while its super-structure was raised by his son, Sankunni Menon. The father was a man of the type of Sir Salar Jung and Sir Dinkar Rao as an administrator while the son was the compeer of his contemporaries and friends Sir Madhava Rao and Sir Seshayya Sastri. Both received in their time unstinted praise for their magnificent work from the Government of Madras, the Board of Directors and the Secretary of State, and the heartfelt gratitude, respect and admiration of their countrymen." [1]

Govinda Menon.

Sankunny Menon's brother Govinda Menon became Dewan in 1879. During his Dewanship (1879—1889) the first English

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1 "*Dewan Sankara Warrier of Cochin*", C. Achyutha Menon, p. 2.

School for girls was opened at Trichur in 1889 in commemoration of the Jubilee of Queen Victoria and a system of grants-in-aid for private schools was introduced. One of the most notable events of the period was the settlement of the dispute with Travancore regarding the right of the Travancore Raja to nominate a person to the office of the *Tachudaya Kaimal* to manage the affairs of the Koodalmanikkam temple of Irinjalakuda. The matter went on appeal to the Madras Government and the right of the Travancore ruler to nominate the *Tachudaya Kaimal* was upheld.[1] The sovereign right over certain villages within the jurisdiction of the Annamanada and Perumanam temples and the right to manage these temples and their endowments were also points of dispute between Travancore and Cochin. This matter was also referred to the Madras Government for their verdict. It was decided that the right of sovereignty over temples was to vest in Cochin while the right of the management of the temples and their endowments was to go to Travancore.[2]

Progress in the beginning of this century.

During the reign of His Highness Rama Varma (1895—1914) who abdicated the throne in December 1914, Cochin was served by such able Dewans as P. Rajagopalachari (1896—1900), A. R. Banerji (1907—1914) and J. W. Bhore (1914—1919) and along with the rest of the State, the Trichur District also forged ahead under their administrations. During the Dewanship of P. Rajagopalachari the long contemplated scheme of the extension of the railway from Shoranur to Ernakulam was taken up and carried out entirely at the cost of the State. Under A. R. Banerji the revenue settlement was completed and the revenue officers were divested of their magisterial functions. An industrial and

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1 The *Tachudaya Kaimal* is the head of the Koodalmanikkam temple. Unlike the *Togiatirippad* of Trichur who was a Namboothiri Brahmin, the *Tachudaya Kaimal* is a Nair Sanyasin. The right of nomination to the office of the Kaimal was a long standing dispute between Travancore and Cochin. In 1882 the right of Travancore to nominate the Kaimal was upheld by the British Government. The circumstances under which the Maharaja of Travancore came to possess the right of nomination and the ceremonies connected with the *Avarodham* or consecration of *Tachudaya Kaimal* are described by K. P. Padmanabha Menon in his *History of Kerala* Vol. IV, pp. 71-82.

2 In the case of Perumanam, Travancore's right of management was limited to the mid-day service and the endowment set apart for it. In the case of Annamanada, Travancore found the privilege of management inconvenient and gave it up in 1901.

economic survey was conducted and a number of schools for industrial and technical education were started in different parts of Cochin State. In 1910 a Municipal Regulation was passed and Town Councils were set up in Trichur and other important towns according to the provisions of the Regulation. The preparation of the *Cochin State Manual* was also done on the initiative of A. R. Banerji. It was during the Dewanship of J. W. Bhore that the Cochin Tenancy Regulation and Village Panchayat Regulation were passed into law. Codes and Manuals for the guidance of several departments were published. Co-operative Credit Societies were started and Village Panchayats were vested with judicial functions. Mr. Bhore also opened industrial schools in different parts of Cochin State and took steps to start an Agricultural School attached to the Central Farm at Ollurkara.

The administrative progress achieved so far was given further impetus in the coming decades by the efforts of such able administrators as Sir T. Vijayaraghavachari (1919–1922), C. G. Herbert (1930—1935) and Sir R. K. Shanmughom Chetti (1935—1941) who served the State with distinction. The first piece of social legislation in Cochin, the Nair Regulation, was brought into the statute book during the Dewanship of Vijayaraghavachari. The revision of the Education Code and the extension of female education also engaged his attention. It was under Vijayaraghavachari that measures were taken for the establishment of a Legislative Council in Cochin. Under C. G. Herbert loans were given to agriculturists who were in debts. The Rama Varma Central Ayurvedic Hospital was started at Trichur. During the Dewanship of Sir R. K. Shanmughom Chetti, Cochin made striking progress in all directions. The most significant reform introduced by him was the introduction of dyarchy in Cochin under which a popular Minister was appointed to administer a few departments of the State Government. Under him Cochin became famous all over India as a progressive State.

Beginnings of the National Movement.

The wave of nationalism and political consciousness which swept through the country since the early decades of this century had its repercussions in the District as well. Even as early as 1919 a committee of the Indian National Congress had been functioning in Trichur. One of the active workers of the Congress since its inception in the District had been E. Ekkanda Warrier who became the Chief Minister of Cochin when responsible government

was introduced in that State. In the Civil Disobedience Movement of 1921 several persons in Trichur town and other places in the District took an active part and courted arrest. In 1921 C. Rajagopalachari visited Trichur to bring the message on non-co-operation to the people of the District. Sir T. Vijayaraghavachari was the Dewan of Cochin at that time. The Government with the active help of the police organised a few Christians of the locality and used them to break up the public meeting addressd by C. Rajagopalachari. The object of the authorities was to create the impression that the Christians as a community were opposed to the Congress movement. There were stone throwing and such other acts of hooliganism at the public meeting, and C. Rajagopalachari was himself hit by stones. This incident was followed by a violent communal clash between Hindus and Christians in Trichur, but the police interfered and suppressed the riot.

Guruvayur Satyagraha.

The Trichur District can claim the honour of having been in the forefront of the country-wide movement for temple entry and abolition of untouchability. The famous Guruvayur Satyagraha is a memorable episode in the history of the national movement. With the blessings of Mahatma Gandhi, the Kerala Provincial Congress Committee decided at its meeting held on August 3, 1931 to begin Satyagraha before the famous Guruvayur temple with effect from November 1, 1931. Appeals made from all parts of the country to the Zamorin, the trustee of the temple, to throw it open to all Hindus did not have the desired effect. The Satyagrahis started from Cannanore in the north and reached Guruvayur on the 31st October, and the historic Satyagraha began on the 1st November under the leadership of K. Kelappan. Guruvayur began to attract the attention of all India, and political leaders from far and near visited the place to give help and encouragement to the Satyagrahis. Among the prominent Kerala leaders other than Kelappan were Mannath Padmanabhan, A. K. Gopalan and N. P. Damodaran. There were certain untoward incidents during the early period of the Satyagraha. On December 26, A. K. Gopalan who was the captain of the volunteer corps was man-handled by some opponents of the Satyagraha movement. This incident served to heighten the tension in the minds of the people who were in sympathy with the movement. They forcibly removed the barriers which prevented the Satyagrahis from entering the temple. The temple authorities suspended the *poojas* and closed the temple. The temple which thus remained closed for about a month was re-opened only on

January 20, 1932. In the meantime the Satyagraha continued as before. After the movement had run its course for about 10 months, Kelappan entered on a fast before the temple on September 21, 1932. The fast of Kelappan electrified the atmosphere and there was universal demand from all over the country that the Guruvayur temple be thrown open to Harijans. On October 2, 1932 Kelappan broke his fast in response to Gandhiji's wishes.[1] Thereafter a referendum was held under the auspices of the Kerala Congress among the Hindus in Ponnani taluk to find out their views on the question of temple entry. The Guruvayur Referendum was a highly educative and successful experiment. More than 77 per cent of the Hindus expressed themselves in favour of temple entry.[2] Thus though the Guruvayur Satyagraha did not immediately result in the opening of either the Guruvayur temple or of other temples in Kerala to all Hindus, the movement helped to create a strong public opinion in the country in favour of temple entry and abolition of untouchability. It may be mentioned here that the Guruvayur temple was thrown open to Harijans only in 1946.

The agitation of the peasants and workers.

In the early thirties the peasants and workers of the District were hit hard by the economic depression that set in. This brought the peasantry and the working class into the political movement. In 1933 the peasants and workers of Cranganore started an agitation with a view to bringing pressure on the government to pass necessary laws for giving them relief from the burden of

1 Gandhiji advised Kelappan to withdraw the fast as he felt convinced on a study of the facts of the case that sufficient notice had not been given to the Trustees of the temple. The paramount consideration with Gandhiji was not the immediate prospect of the success of the fast, but the pure ethics of the position. He also gave a specific assurance to Kelappan to share the next fast with him, if that became necessary. *History of the Indian National Congress*, Vol. I, Dr. Pattabhi Sitaramiah, pp. 554-55.

2 "Out of 20163 opinions actually given and recorded, excluding refusals to vote, the following is an analysis of the voting.

In favour	15563	or	77	per cent.
Against	2579	or	13	per cent.
Neutral	2016	or	10	per cent

A remarkable feature of the referendum was that more than 8000 women recorded in favour of Temple Entry by Harijans." *History of the Indian National Congress*, Vol. I, Dr. Pattabhi Sitaramiah, p. 565.

indebtedness and a royal proclamation had to be issued extending the period for the repayment of debts. In October 1933 the workers of Trichur numbering more than 1500 struck work. The strike wave which swept Kerala in 1934-35 had its repercussions in the District as well. In Trichur, Amballur and such other industrial centres a strong trade union movement took shape and the working class organised agitations to secure their legitimate rights.

The "Electricity Agitation" in Trichur.

Yet another land-mark in the history of the political movement in Trichur District was the agitation of 1936 against the decision of the Cochin Government to arrange the distribution of electric power in Trichur town through a private agency during the Dewanship of Sir. R. K. Shanmughom Chetti. The Dewan had issued orders conferring the monopolistic right of distribution of electricity in Trichur on one of his favourites from outside the State. Public opinion which was strongly against the action of the Dewan expressed itself in the demand for the conferring of the right on a local company. The agitation which followed assumed very serious dimensions. The Trichur agitation has been compared to the Abstention Movement that took place in Travancore under the auspices of the United Political Congress.[1] Though the agitation assumed the character of a popular upheaval, it was limited in its scope and character. It was confined to the limits of Trichur and did not produce any reaction in areas outside the town. On the other hand, the Abstention Movement launched by the United Political Congress in Travancore was a state-wide affair. Moreover, the agitation in Trichur was a matter of concern to all communities while the latter was a matter which concerned a few communities only. Hence the Trichur agitation was in a way more broadbased and national than the Abstention Movement. The government of Sir. R K. Shanmughom Chetti decided to put down the agitation with an iron hand. Some of the leaders of the agitation like C. R. Iyyunni were arrested. The agitation ultimately fizzled out, but it had one important result in that it served to bring the powerful Christian community of Trichur within the fold of the national movement.

It was about this time that the Cochin District Congress Committee drew up plans for a struggle against the State Government for the achievement of responsible Government in Cochin. A political conference was held at Trichur in 1937 under the presidency of Dr. Pattabhi Sitaramiah. But in 1938 the Congress at its Haripura session passed a resolution declaring its policy of non-intervention in the affairs of Native States and therefore it was not possible for the

1. *Keralathile Desiya Prasnam*, E. M. Sankaran Namboodiripad, p. 249.

Cochin District Congress Committee to go ahead with its plans for a struggle.

Agitation for responsible Government.

Unlike the Government of Travancore, the Government of Cochin under the guidance of Sir R. K. Shanmughom Chetti followed a policy of conciliating by stages the growing public demand for the introduction of responsible Government in the State. In August 1938 Cochin announced a scheme for reforming the State legislature and introducing a system of Government based on the dyarchical pattern introduced by the Government of India Act of 1919 in the British Indian provinces. The administration of certain departments was entrusted to an elected member of the legislature to be nominated by the Maharaja. In the elections to the reformed legislature two political parties, viz., the Cochin State Congress and the Cochin Congress won 12 and 13 seats respectively. With the help of a few unattached independents Ambat Sivarama Menon who was the leader of the Cochin Congress Party took up office as Minister under the scheme in June 1938. On his death in August 1938 Dr. A. R Menon was appointed as Minister. When the State legislature passed a vote of no-confidence against him, Dr. Menon resigned office on February 25, 1942 and was succeeded by T. K. Nair.[1] T. K. Nair was in office till July 11, 1945. It may be mentioned in this connection that both Dr. A. R. Menon and T. K. Nair were representatives from Trichur District in the Cochin Legislature and for long the contest for power between these two personalities was the central point of interest in the politics of Cochin.

The rise of the Cochin State Praja Mandal.

The introduction of dyarchy did not satisfy the political aspirations of the people of Cochin. The ideal of full responsible Government on the basis of adult franchise had caught their imagination. On 26th January 1941 a new political organisation called the Cochin State Praja Mandal took shape on the initiative of a few younger politicians under the leadership of V. R. Krishnan Ezhuthachan. Ezhuthachan was himself the first President of the Cochin State Praja Mandal. The Praja Mandal subscribed to the aims and policies of the Indian National Congress. The majority of its members were erstwhile Congressmen who had left the Cochin Congress after the latter organisation had accepted Sir. Shanmughom Chetti's scheme of limited responsible Government and become discredited in the eyes of the people. The Cochin State Praja Mandal first concentrated its attention on strengthening its organisational framework. The havoc wrought

1 Dr. A. R. Menon later became Minister for Health in the Communist Ministry which ruled Kerala from 1957 to 1959.

in the State, particularly in the Trichur District, by the cyclone of May 26, 1941 gave the workers of the Praja Mandal an opportunity for doing constructive work among the people and win their affection. It was decided that the first session of the Cochin Praja Mandal should be held at Irinjalakuda in January 1942. Mr. A. F. W. Dixon, the then Dewan of Cochin who was a bitter opponent of the Praja Mandal banned the session, but the leaders of the organisation decided to go ahead with their plans for holding the session. Strong police forces were sent to Irinjalakuda several days before the conference was scheduled to be held. S. Neelakanta Iyer who was the President of the Praja Mandal and V. R. Krishnan Ezhuthachan, its Secretary, were arrested and sent to jail as a precautionary measure. Strict instructions were given to the police to prevent delegates from the various parts of the state from filtering into the town to participate in the conference. In spite of the precautionary measures the police failed in their efforts to prevent the conference from being held. The conference took place as scheduled at the Ayyankavu Maidan at Irinjalakuda and it was attended by a gathering of about 3,000 people. The meeting came to an end even before the police could interfere and disperse it forcibly. But some of the delegates to the conference were later arrested and sent to jail. Within a few days after the incident, the Government lifted the ban and released the arrested delegates.

The 1942 Movement in Trichur.

The 'Quit India' Movement of 1942 had its echoes in the Trichur District. On the 15th August 1942 a public meeting was held at Trichur to protest against the arrest of Mahatma Gandhi and other leaders of the Indian National Congress. S. Neelakanta Iyer, President of the Praja Mandal, was arrested and the police dispersed the meeting after a violent lathi charge in which several persons received injuries. The citizens of Trichur demanded a public enquiry into the incident, but the Government turned down the demand. The demand was voiced on the floor of the Cochin Legislature also, but it did not evoke any response on the part of the Government. Several persons from Trichur and other places in the District broke the law and courted imprisonment during the Quit India Movement. It may be mentioned particularly that the student community played a significant part in this movement.

After the release of the leaders from jail in 1943 the Cochin State Praja Mandal pursued its organisational activities more vigorously.

In the elections to the State Legislature in 1945 it won 12 of the 19 seats contested by its candidates. At the annual conference of the Praja Mandal held at Ernakulam in 1946 it was decided to start a state-wide movement for the achievement of responsible Government. The State Legislature was scheduled to meet on 29th July and it was decided that this day should be observed all over the State as "Responsible Government Day." In pursuance of this decision meetings and demonstrations were held all over the State demanding the end of Dewan's rule and the transfer of full political power to the elected representatives of the people. The Maharaja of Cochin announced in August 1946 his decision to transfer all departments of State Government except Law and Order and Finance to the control of Ministers responsible to the State Legislature. In co-operation with other parties in the State Legislature, the Cochin State Praja Mandal decided to accept the offer. Consequently, the first popular Cabinet of Cochin consisting of Panampilli Govinda Menon, C. R. Iyyunni, K. Ayyappan and T. K. Nair assumed office. Later events showed that the working of this Cabinet left much to be desired owing to the serious conflict of views and interests among its members. It was clear that only full-fledged responsible government under a homogeneous cabinet would be able to carry on the administration smoothly. During the period following the achievement of Independence by India on August 15, 1947, Cochin achieved full responsible government.

The role of Trichur in the Movement for Aikya Kerala.

Trichur District has a place of honour in the movement for the formation of *Aikya Kerala* — the United State of all the Malayalees living in the three territorial units of Travancore, Cochin and Malabar. In pursuance of a decision taken at a meeting of the Sub-committee of the Kerala Provincial Congress Committee held at Cheruthuruthi late in 1946 under the presidentship of K. P. Kesava Menon, the famous Aikya Kerala Conference was held at Trichur in April, 1947. Hundreds of delegates from all parts of Kerala attended this conference. Representatives of various organisations and political parties were present at the meeting. In fact, the Aikya Kerala Conference held at Trichur was more representative of all shades of public opinion in Kerala than any other conference held in recent times. The reigning Maharaja of Cochin participated in the conference and declared himself in favour of the establishment of a united Kerala State comprising the three administrative units of

Malabar, Travancore and Cochin. The conference passed a resolution demanding the early formation of *Aikya Kerala*. It also elected a Council of hundred members to take the necessary steps for the achievement of the goal. The first step towards the achievement of the goal of *Aikya Kerala* was taken with the integration of the States of Travancore and Cochin in July, 1949, but it was only with the linguistic reorganisation of States in India in November 1956 that the United Kerala State came into existence. The Trichur District has come to occupy a central position in this new State.

Modern literary and artistic revival.

We may conclude this chapter with a survey of the literary and cultural scene in the District in the 19th and 20th centuries. The period witnessed spectacular strides in the field of literature and art. The Cranganore royal family gave a great fillip to learning in the 19th century A. D. It produced several scholars who specialised in different branches of learning and attracted to Cranganore kindred spirits from all over Kerala and even from outside. It was in the congenial atmosphere of the Cranganore court that the genius of poets like Venmani, Sivolli, Naduvom and Oravankara Namboothiries blossomed in all its vigour and bequeathed to posterity many a priceless literary treasure. To the Cranganore family belonged the three great scholars, Vidwan Ilaya Tampuran (1800—1851), Kunjikuttan Tampuran (1865—1913) and Kunjunni Tampuran (1853—1915). The first of these was pre-eminently a Sanskrit poet but he was also a talented writer in Malayalam. His Malayalam lyrics have a peculiar charm and fascination of their own. He is the author of *Balyudbhava*, *Tripuradahana*, *Dasavatara-dandaka*, *Sripadasaptaka*, *Rasasadana* and *Rama Charita*. Of these works *Rama Charita* is his masterpiece. But the Ilaya Tampuran passed away before he could complete the work and it was completed later by Rama Varma Kochunni Tampuran of the same family. Kunjikuttan Tampuran's translation of the *Mahabharata* into Malayalam is indeed a classic. Kunjikuttan Tampuran is known as '*Keralu Vyasa*'. He was also a pioneer in the field of short poems. Kunjunni Tampuran was a literary critic and poet of great distinction.

The Trichur District also produced Rama Warrier of Kaikulangara (1812—1896) who was one of the most distinguished Sanskrit scholars of his time. Born at Kaikulangara Kizhake Variam in Talapilli Taluk, Rama Warrier lived at Kunnamkulam and Trichur and wrote well-known commentaries in Malayalam on

several classical Sanskrit works like *Raghuvamsa*, *Meghaduta*, *Ashtangahridaya*, *Amarakosa*, *Sidhanthakaumudi*, *Gitagovinda* and *Mahishamangalam bhana*. He has also written in Sanskrit a commentary called *Preyasi* on three cantos of the *Kumara Sambhava*. His original works in Sanskrit consist of the *Vaganandalahari*, *Vamadevastava* and *Vidyaksharamala*. Rama Warrier had two great scholars as his students. They were Krishnan Embranthiri of Etamana and T. C. Parameswaran Moosath. The former wrote the Malayalam commentary on the *Dasopanishads* while the latter who is known as '*Abhinavavachaspathi*' wrote Malayalam commentaries on the *Amarakosa* and *Narayaneeyam* and a Sanskrit work called *Samudayabodha*.

The greatest literary figure in the District in recent years was Mahakavi Vallathol Narayana Menon. Though born in the Malabar region of Kerala, Vallathol made Cheruthuruthi in the northernmost extremity of the Trichur District his headquarters. His translation of *Valmeeki Ramayana* and the Rig Veda into Malayalam was indeed a stupendous achievement. Vallathol's greatness as a poet lay in the exquisite lyrical pieces which he composed. His important works are *Anirudhan*, *Badhiravilapam*, *Oru Kathu*, *Ganapathy*, *Sishyanum Makanum*, *Magdalana Mariam*, *Kochusita*, *Indiayude Karachil* etc. His shorter lyrics have been collected in the *Sahityamanjari*. The works of poet Vallathol enshrine the great ideals of ancient Indian civilisation as well as the sentiments of modern Indian nationalism. He drew his themes from the sacred realms of the Puranas as well as from the vicissitudes of modern life. Though he was the poet of Indian nationalism, Vallathol was also proud of the great contribution which his native land Kerala had made to the civilisation of India and the world. He was not only a great poet but also a distinguished patron of the arts of Kerala, particularly *Kathakali*. He founded the Kerala Kala Mandalam at Cheruthuruthi to disseminate the art and culture of Kerala and thus rendered invaluable help in popularising *Kathakali* in and outside the country.

Trichur was also the scene of the life and activities of several other scholars and men of letters in recent times. C. Achyutha Menon (1862—1937), the learned author of the *Cochin State Manual*, was a native of Trichur. He was a famous literary critic and a prose writer in Malayalam. Chathukutty Mannadiar (1857—1904), though born in Chittur, lived all his life and wrote his best works in Trichur. His translation of *Utharamacharitham* is a work of great literary merit. Thottakkattu

Ikkavamma of Trichur wrote the Malayalam drama *Subhadrarjunam* strictly following the Sanskrit model and she is rememberd as one the few lady dramatists of Kerala. Kundoor Narayana Menon (1861—1936) the author of the *Komappan, Pakkanar, Kannan, Samban* and other Malayalam poems was a native of Urakam near Trichur. Oduvil Kunjukrishna Menon, Ambadi Nararyana Poduval, T. C. Achyutha Menon, T. C. Kalyani Amma and C. Anthapai were also literary figures of Trichur in recent times. Panditaraja K. Rama Pisharoti (1867—1946) a noted Sanskrit scholar was a member of the Kallenkara Pisharom in Irinjalakuda. In collaboration with Parikshit Tampuran of Cochin he wrote a commentary on Kalidasa's *Sakuntala*. He has also written commentaries on the *Malavikagnimitra*, the *Sukasandesa* and the second part of the *Narayaneeyam*. Rama Varma Appan Tampuran (1875-1941) was another familiar figure in the literary circles in Trichur in recent times. The Tampuran was famous as a literary critic and prose writer. He was the editor of the *Rasikaranjini*, a Malayalam magazine published from Trichur and also the founder of the Mangalodayam Press, Trichur. Another literary celebrity of Trichur was Prof. P. Sankaran Nambiar whose "*Kerala Sahithya Charitram*" is a notable contribution to the study of Malayalam literature. The Trichur District has maintained its literary reputation unsullied even in our own times. Among the living literary celebrities of Trichur, may be mentioned Attur Krishna Pisharoti, Puthezhathu Raman Menon and Prof. Joseph Mundasseri. The location of the seat of the Kerala Sahitya Akademi and the Sangeetha Nataka Akademi has made Trichur almost the literary and cultural capital of modern Kerala.

CHAPTER III

PEOPLE

Total population according to Sub-divisions.

The total population of the Trichur District according to the Census of 1951 was 1,362,665 and the density per square mile 1,188. The provisional population figures of the 1961 Census show that the population has increased to 1,634,251 and density to 1,437. As far as total population is concerned, the Trichur District ranked 6th among the nine Districts of Kerala in 1951, but in 1961 it has been relegated to the last rank. In regard to density it ranked third in 1951, but in 1961 it gets the 4th rank. It may be noted that the density of population in the District is much higher than in the State since the density of population for Kerala was 903 per square mile in 1951, and 1,125 in 1961. Figures regarding population and density in each of the five Taluks of the Trichur District according to the Censuses of 1951 and 1961 are given in Tables I and II. The variation in density in the Five Taluks noticed at each of the Censuses since 1921 is given in Table III. It is seen from the Tables that Cranganore is the most thickly populated area and the Mukundapuram Taluk the most thinly populated. Out of a total population of 1,362,665 in 1951, only 164,182 lived in towns. In 1961 out of a total population of 1,634,251, 1·84 lakhs live in towns. In 1951 the number of males was 648,168 and females 714,497. In 1961 they are 782,508 (47·88%) and 851,743 (52·12%) respectively.

Growth of population and connected problems.

The population of the District has been continually on the increase. Table IV taken from the *Trichur District Census Handbook* (1951) gives the figures relating to the changes in population in four of the five Taluks of the District during the period 1921—1951. The exact figures for variation in population in the Chowghat Taluk are not available. This is because Chowghat formerly belonged to the Ponnani Taluk of the Malabar District, which, prior to 1956 formed a part of the Madras State. There may also be slight disparity between the figures given in Table IV and the figures given in Table I. This is because of the re-organisation of Taluk boundaries since the Census of 1951.

TABLE I

Population of Trichur District[1]
1951

Taluks	Total population			Rural			Urban			Density of population
	Total	Male	Female	Total	Male	Female	Total	Male	Female	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Cranganore	74.556	36,138	38,413	42,683	20,620	22,063	31,873	15,518	16,355	2,634
Mukundapuram	375,110	181,245	193,865	344,459	166,260	178,199	30,651	14,985	15,666	732
Trichur	375,741	180,916	194,825	300,399	144,134	156,265	75,342	36,782	38,560	1,515
Talapilli	276,262	129,751	146,511	249,946	117,482	132,464	26,316	12,269	14,047	1,069
Chowghat	260.996	120,118	140,878	260,996	120,118	140,878	..	..	..	..
Trichur District	1,362,665	648,168	714,497	1,198,483	568,614	629,869	164,182	79,554	84,628	1,188

1 The table has been compiled from the 1951 Census figures.

TABLE II

Taluk-war Provisional Population (in thousands) and Density per sq. mile.

(1961 Census)

Taluk	Persons	Males	Females	Density	Rank in the State
(1)	(2)	(3)	(4)	(5)	(6)
Mukundapuram	467.8	227.8	240.0	921	40
Trichur	456.2	222.7	233.5	1,586	22
Talapilli	318.9	149.7	169 2	1,246	31
Chowghat	301.1	138.7	162.4	3,039	9
Cranganore	90.2	43.6	46.6	3,198	6

TABLE III

Variation of Density from 1921 to 1961.

Taluk	1921	1931	1941	1951	1961 (Provisional)
(1)	(2)	(3)	(4)	(5)	(6)
Talapilli	665	791	919	1,079	1,246
Trichur	777	975	1,194	1,531	1,858
Chowghat	1,766	2,075	2,275	2,629	3,039
Cranganore	1,629	2,005	2,284	2,642	3,198
Mukundapuram	402	507	592	739	921

TABLE IV

Taluk-wise Variation in Population (1921—1951)

Census year	Persons	Variation	Mean decennial growth rate	Males	Variation	Females	Variation	Population at each Census as a percentage of 1921 Population
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Cranganore Taluk								
1921	34,808	..	..	17,558	..	17,250	..	100.00
1931	42,531	7,723	19.97	21,099	3,541	21,432	4,182	122.19
1941	48,041	5,510	12.17	23,456	2,357	24,585	3,153	138.02
1951	54,111	6,070	11.88	26,256	2,800	27,855	3,270	155.46
Mukundapuram Taluk								
1921	208,713	..	..	102,500	..	106,213	..	100.00
1931	263,722	55,009	23.29	127,738	25,238	135,984	29,771	126.36
1941	308,224	44,502	15.56	149,103	21,365	159,121	23,137	147.68
1951	384,935	76,711	22.13	186,067	36,961	198,868	39,747	184.43
Trichur Taluk								
1921	190,813	..	..	92,587	..	98,226	..	100.00
1931	239,257	48,444	22.53	115,523	22,936	123,734	25,508	125.39
1941	293,166	53,909	20.25	141,648	26,125	151,518	27,784	153.64
1951	375,741	82,575	24.69	180,916	39,268	194,825	43,307	196.92
Talapilli Taluk								
1921	170,154	..	..	81,710	..	88,444	..	100.00
1931	202,424	32,270	17.32	96,173	14,463	106,251	17,807	118.97
1941	235,193	32,769	14.98	111,723	15,550	123,470	17,219	138.22
1951	276,262	41,069	16.06	129,751	18,028	146,511	23,041	162.36

The provisional figures of the 1961 Census show that the population of the present District has increased by 19·93% during the decade 1951–1961. The reasons for the growth of population are not far to seek. The excess of births over deaths is the most obvious cause. The special attention given to sanitation and public health, the proverbial cleanliness of the people and the amenities provided by the State by starting and developing hospitals have also contributed not a little to the reduction of the death rate.

Emigration, immigration and connected problems.

Emigration does not seem to have had any influence in arresting the growth of population, though a few people from the District have gone out in search of employment. From the reports of the Tahsildars it is seen that a few carpenter families emigrated to the Andamans in recent years. There have been some temporary migrations of people from Chowghat Taluk, the majority of them being Tiyyas and Muslims. The former who migrated to Ceylon were temporarily absorbed as tappers there while the latter who migrated to Malaya took to business. There has also been a tendency for people from the rural areas to migrate to towns in the District. Many of the Government servants employed in the urban areas belong to the villages. Immigration is a negligible factor in the growth of population. Very few persons from other Districts, States or outside India come to the District, though in the offices at the district level there are considerable number of Government servants from other Districts. According to the 1951 Census Report in the old Trichur District 95% of the people are born within the District, less than two per cent being from other Districts.

Distribution between urban and rural areas.

The population of the District is predominantly rural. In the erstwhile Travancore-Cochin State the urban population was 16·5% of the total population. In the present Trichur District the urban population was about 12·05% according to the 1951 Census, and 11·26% according to the provisional figures of the 1961 Census. Table V gives the Taluk-wise distribution of rural and urban population according to the 1951 Census. The urban population of the District has shown an appreciable increase since the beginning of the century. In the Trichur District there are three Municipal towns and seven non-Municipal towns. In almost all these towns the growth of population has been steady during the last few decades. The variation in population in the three Municipal towns of Trichur, Irinjalakuda and Kunnamkulam since 1901 is given in Table VI.

TABLE V

Taluk-wise distribution of Rural and Urban Population (1951)

Taluks	Total population			Rural			Urban		
	Total	Male	Female	Total	Male	Female	Total	Male	Female
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
Cranganore	74,556	36,138	38,418	42,683	20,620	22,063	31,873	15,518	16,355
Mukundapuram	375,110	181,245	193,865	344,459	166,260	178,199	30,651	14,985	15,666
Trichur	375,741	180,916	194,825	300,399	144,134	156,265	75,342	36,782	38,560
Talapilli	276,262	129,751	146,511	249,946	117,482	132,464	26,316	12,269	14,047
Chowghat	260,996	120,118	140,878	260,996	120,118	140,878	..	..	..
Trichur District	1,362,665	648,168	714,497	1,198,483	568,614	629,869	164,182	79,554	84,628

TABLE VI

Variation in Population in Municipal Towns (1901—1961)

Census years	Persons	Variation	Net variation 1901—1951	Males	Variation	Females	Variation
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Trichur *							
1901	15,585	..	..	7,932	..	7,653	..
1911	23,574	+ 7,989	..	12,089	+ 4,157	11,485	+ 3,832
1921	27,897	+ 4,323	..	13,783	+ 1,694	14,114	+ 2,629
1931	45,658	+ 17,761	..	22,840	+ 9,057	22,818	+ 8,704
1941	57,524	+ 11,866	..	28,574	+ 5,734	28,950	+ 6,132
1951	69,515	+ 11,991	53,930	33,929	+ 5,355	35,586	+ 6,636
Irinjalakuda †							
1901	8,420	..	..	4,193	..	4,227	..
1911	8,699	+ 279	..	4,402	+ 209	4,297	+ 70
1921	9,457	+ 758	..	4,644	+ 242	4,813	+ 516
1931	11,047	+ 1,590	..	5,391	+ 747	5,656	+ 843
1941	17,330	+ 6,283	..	8,383	+ 2,992	8,947	+ 3,291
1951	19,804	+ 2,474	11,304	9,678	+ 1,295	10,126	+ 1,179
Kunnamkulam ‡							
1901	7,194	..	..	3,498	..	3,696	..
1911	8,336	+ 1,142	..	4,064	+ 566	4,272	+ 576
1921	8,517	+ 181	..	4,126	+ 62	4,391	+ 119
1931	13,822	+ 5,305	..	6,532	+ 2,406	7,290	+ 2,899
1941	12,207	— 1,615	..	5,772	+ 760	6,435	+ 855
1951	15,359	+ 3,152	8,165	7,120	+ 1,340	8,239	+ 1,804

* According to the provisional Census figures of 1961 the population of Trichur town (in thousands) is 73 .'00 (36·3 males and 36·7 females)

† According to the provisional Census figures of 1961 the population (in thousands) of Irinjalakuda is 22.3 (10.8 males and 11.5 females).

‡ According to the provisional Census figures of 1961 the population (in thousands) of the Kunnamkulam is 16.3 (7·C males and 8.7 females)

Language and bilingualism.

The language spoken by the vast majority of the people in Kerala is Malayalam. This is true of the Trichur District also. About 96% of the people of the District speak Malayalam as their mother tongue. The language next in importance is Tamil. But only 2·5% of the people of the District speak Tamil as their mother tongue. Though the Malayalam speaking people cannot always speak Tamil, they have no difficulty in dealing with the Tamil-speaking population because of the affinity between the two languages. The Census of 1951 does not give the Taluk-wise figures of population on the basis of language. But according to the *Cochin Census Report* of 1931, 95·7% in Mukundapuram Taluk, 96% in Trichur Taluk, 93·9% in Talapilli Taluk and 92·4% in Cranganore Taluk spoke Malayalam as their mother tongue. The rest of the population in these Taluks spoke Tamil, Konkani, Kannada, Telugu, Marathi and a few other languages. Among the subsidiary languages Tamil was the most important. But Kannada and Telugu in Talapilli and Konkani in Cranganore and Mukundapuram were of some importance. In fact, in Cranganore Konkani occupied a much better position than Tamil. At the Census of 1931 it was also observed that the proportion of Malayalam speakers in the population of the old Cochin State was slowly increasing against a corresponding decrease in the number of speakers of other languages. Thus while Malayalam speakers had increased by 23·5% during the decade between 1921 and 1931 those who returned Tamil as their mother tongue recorded an increase of only 14·9%. Many communities that had immigrated from the Tamil Districts had been domiciled in the State for such a long time that they had adopted Malayali customs and Malayalam language. As the author of the 1931 *Cochin Census Report* points out "The first stage in the process of this displacement of alien languages by the home language is the prevalence of bi-lingualism among alien minorities who are compelled by the exigencies of their residence to learn the language of their new home". The *Cochin Census Report* of 1941 also gives the Taluk-wise distribution of population on the basis of language. Table VII taken from the 1941 *Census Report* shows the importance of each language in the four Cochin Taluks. Table VIII gives the figures relating to the number of people who speak different languages in the present Trichur District according to the Census of 1951.

TABLE VII

Taluk-wise distribution of Population on the basis of Language (1941)

Taluk	Total Population	Malayalam	Tamil	Telugu	Kannada	Konkani	Gujerathi	Hindustani	Marathi	Others
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Cranganore	47,729	44,073	1,211	7	25	2,346	1	2	..	64
Mukundapuram	308.536	296.516	6,571	709	285	3,714	..	151	50	346
Trichur	293.166	282.099	8.294	1,186	213	467	17	131	228	627
Talapilli	235,193	221.631	8,960	3,101	1,377	8	..	159	17	149

TABLE VIII

Distribution of Population according to Language (1951)

Mother tongue	*Number of persons*
Malayalam	1,307,381
Tamil	35,162
Hindi	720
Kannada	2,528
Telugu	5,112
Konkani	3,805
Marathi	1,539
Gujerathi	878
Others	5,540

Differences in dialect.

As is the case with all other languages there is some difference between the colloquial language and the written dialect in Malayalam also. The disparity is glaring in the case of the dialects spoken by the lower classes and the upper classes. Though there is difference in the dialects spoken by the various sections and classes of society the fundamental unity of the Malayalam language is not affected in any way. The dialects spoken by the more primitive of the hill tribes differ considerably from Malayalam, but they hardly deserve to be regarded as separate languages. Kerala is generally divided into three regional dialects viz., the Southern Dialect, the Middle Dialect and the Northern Dialect. The Trichur District falls within the area where the Middle Dialect is in vogue. The salient feature of this dialect is that it contains a large admixture of Sanskrit words.

Scripts used.

The oldest alphabet known to have been current in Kerala was *Vattezhuthu* otherwise called *Nanammonam*. *Vattezhuthu* gained currency in the area long before the beginning of the Kollam Era (825 A. D.). However, the Brahmins had been using the *Grandha* script throughout South India for purposes of writing Sanskrit and Prakrit. Perhaps, it was the Pallavas who first popularised the *Grandha* script in the South in the 6th century A. D. This script became highly popular among the Brahmins in the Tulu and Kerala region from the 8th century A. D. onwards. Consequently the practice of using *Grandha* letters for writing Sanskrit words in *Vattezhuthu* documents became quite common. A study of the early inscriptions of Kerala makes two facts

abundantly clear. (1) The *Grandha* and *Vattezhuthu* alphabets were undergoing significant changes and (2) *Grandha* characters came to be used increasingly in *Vattezhuthu* documents. As the Brahmins alone used the *Grandha* script in ancient days, it came to be called *Arya Ezhuthu* also. This was the position till about a few centuries ago. With the arrival of the Portuguese and the increasing study of Sanskrit by the Sudras, particularly the Nairs, the *Grandha* ceased to be the monopoly of the Brahmins. Tunchat Ezhuthachan, who lived in the 17th century, made use of the *Arya Ezhuthu (Grandha)*, thereby popularising it. But the Ezhavas till the 18th century and the Muslims till the 19th century were making use of *Vattezhuthu* and not *Grandha*. With the increasing popularity of the *Grandha* script *Vattezhuthu* gradually declined. The modern Malayalam script is adopted mainly from the *Grandha*.

RELIGION AND CASTE

Principal castes and communities.

As in other Districts of Kerala Hindus form the bulk of the population in the Trichur District. The Christians form the second largest community and the Muslims the third. According to the 1951 Census, out of a total population of 1,362,665, the Hindus numbered 877,465 (64.39%) the Christians 312,486 (22·94%) and Muslims 172,399 (12.65%). The *Census Report* of 1951 does not give Taluk-wise figures of population on the basis of religion. A general idea of the relative proportion of the major communities in four Taluks of the District can be had from the *Cochin Census Report* of 1941 which gives the following figures in respect of population on the basis of religion.

Taluk	Total population	Hindus	Percentage	Muslims	Percentage	Christians	Percentage	Others	Percentage
1	2	3	4	5	6	7	8	9	10
Cranganore.	47,729	32,847	68.8	12,006	25.2	2,875	6.0	1	..
Mukundapuram	308,536	187,839	60.8	15,863	5.1	103,806	33.6	1,028	0.5
Trichur	293,166	193,513	66.0	9,761	3.3	89,449	30.5	449	0.2
Talapilli	235,193	168,736	71.7	29,508	12.5	36,644	15.5	305	0.3

Hindus.

The Hindu society is organised on the basis of the caste system. The exact figures of population on the basis of castes

and sub-castes are not available. The Namboothiris are at the apex of the caste hierarchy. According to tradition they represent the Brahmin immigrants who figure in the story of Parasurama's colonisation of Malabar. Though the Namboothiris now form only a microscopic minority of the population, they held a dominant position as a result of their character, intelligence, wealth and social standing. They have been the accredited custodians of the *Vedas*, and hence most of the social privileges were once exclusively enjoyed by them. But the importance of the Namboothiris as a community steadily declined due to their caste exclusiveness and conservatism. They followed the *Makkathayam* system of marriage and inheritance, but as a rule only the eldest sons married in their own caste, while the other members formed *sambandham* union with women of *Marumakkathayam* communities like the Kshatriyas, Ambalavasis, Nairs etc. The Namboothiris may broadly be divided into two groups, Vedic and Non-Vedic. The Rig Vedic Namboothiris are all members of one of the two *Yogams* or Unions—Trichur and Tirunavai—the former being adherents of the Cochin faction and the latter that of the Zamorin. Among the Vedic Namboothiris, the Adhyans of whom Azhuvancheri Tambrakkal is the head occupy the most prominent position. To the Non-Vedic group belong the Mussads or Ashta Vaidyans. Their hereditary occupation is the study and practice of medicine in its eight branches. They are debarred from studing the *Vedas* on account of their calling which necessitates surgical operations and the consequent shedding of blood. There is a tradition that the Non-Vedic Namboothiris are the descendants of Jains and Buddhists who abounded in Kerala at one time, and were later absorbed within the fold of reasserted Brahminism in a lower status.

The Elayads, Muttads and Ambalavasis are regarded as either degraded Brahmans or the offspring of hypergamy. The Elayads are the hereditary family priests of the Nairs. The Muttads, like the Ambalavasis, perform some of the duties in temples, but they carry the idols when taken out in procession, a privilege which the Ambalavasis do not enjoy. Both Elayads and Muttads follow the customs and manners of the Namboothiris. The Ambalavasis who form a distinct group of castes, are hereditary temple servants. The Nambidis, Adikals, Chakkiars, and Nambiars belong to this group. All the above mentioned Ambalavasis except Nambiars wear the sacred thread. The Pushpakans, Pisharotis, Variyars, and Poduvals also belong to the Ambalavasi group.

The Paradesi Brahmins form an important section of the Hindu community in the District. Of these the most influential are the Tamil Brahmins. They are an immigrant caste and so they still retain some of the customs and usages of the original stock. They are employed in all grades of government service and are conspicuous in all the learned professions. A good number of them are traders, teachers, landholders, farmers and domestic servants. Though they are equal to the Namboothiris in caste, the latter do not regard them as such. The Konkani Brahmins are another immigrant caste and they are found mainly in the Cranganore and Mukundapuram Taluks. It is said that they immigrated into the District in the 16th century to escape from persecution when the Inquisition was established by the Portuguese at Goa. The Embrans are yet another Brahmin caste who immigrated from South Canara. Most of them officiate as priests in temples. In status they are not as high as the Namboothiris, but some enterprising families in the District, have contracted marital relations with Namboothiris and in course of time merged with them. It must however be stated that the different sects among the Brahmins do not generally inter-marry or inter-dine.

The Nairs who till recently followed the *Marumakkathayam* family system form the most important section among the Hindus of Trichur. Until the beginning of the 18th century they were a martial people and formed the militia of the country. But their martial spirit has during centuries of unbroken peace almost died out, though its traces still linger in some of their *Kalaris* (gymnasiums). Now a vast majority of them have taken to agriculture while others have been absorbed in Government service and other professions. Till a few decades ago the Nairs were divided into several sub-castes and inter-dining and inter-marriage were not permitted among them. The highest Nair sub-caste in the Trichur District as in the other parts of the old Cochin State was known as Vellayma. The Nairs attached to Namboothiri and Kshatriya houses for certain domestic and religious services were called Illathu Nairs and Swarupattil Nairs respectively. Charna Nairs, Pallichans, Vattekadans, Odattu Nairs, Anduru Nairs and Attikurussi Nairs are described as other Nair sub-divisions in the *Cochin State Manual*. Every Nair had a title affixed to his name. If any one had no title he would affix the title Nair to his name. Achan, Kartha, Kaimal and Mannadiar were some of the titles of nobility conferred on the Nairs by the Rajas of Cochin while Panikkar and Kurup were the titles of those who maintained *Kalaris* as their hereditary profession. Menon was the title conferred

on the Nairs who followed a literary occupation. As a result of the fact that the country has undergone tremendous changes strict observances of caste rules have fallen into disuse.

The Samanthans, though very few in number in the District, are said to have sprung from union of Kshatriya males with Nair females. They have been *marumakkathayis*.

The Ezhavas who follow *Makkathayam* are numerically one of the strongest communities in Trichur. Their hereditary occupation is the planting and tapping of the coconut tree but the introduction of prohibition has taken away from them this occupation. This has obliged the Ezhavas to take to other avocations. Moreover, in recent times there has been a great ferment among them in all parts of the State, and the community has been forging ahead. They have attained an important position as merchants, land-owners and cultivators. A good number of them have also taken to the learned professions. Under the inspiring guidance of great men like Sri Narayana Guru and Kumaran Asan they have become a very influential community in the State.

Veluthedans, Velakkattalavans, and Chaliyans are regarded as low class Sudras. They are hereditary washermen, barbers and weavers respectively. Ezhuthachans otherwise known as Kadupottans who follow the patriarchal system of inheritance are supposed to be the descendants of Pattar Brahmans degraded for having eaten a kind of fish. They are hereditary village school masters. The Valans, Arayans and Mukkuvans are fishermen mostly living in the coastal areas of the Trichur District. They were of great service to the Portuguese and the Dutch in their palmy days. The Amukkuvans used to act as priests of Valans and Arayans. Traditionally the Kanians and Panans were astrologers and necromancers.

Besides the above, the Trichur District contains a number of other castes like the Mannans, Velans, Pulluvans and Pattilans. The first two have been washermen to the low castes, the Pulluvans singers in serpent groves, and the Pattilans barbers. But such clear-cut divisions into castes based on occupations are fast disappearing, as the members of these castes have begun to be attracted towards new occupations that have sprung up under the impact of modern economy.

Another section among the Hindus is the Kammalas who are divided into carpenters, masons, braziers, blacksmiths, goldsmiths, etc. As their services are much in requisition some of them are still engaged in their traditional occupations. But in recent years the members of these communities have taken to modern education and made steady progress.

The Devanga Chettis and Kaikolans are weaving castes found in the Mukundapuram Taluk. They immigrated into the District from Mysore and Coimbatore respectively. The Vaniyans, Kudumis, Panditans, Kallans, Pandarams, Ambattans, Vannans, Chakkiliyans, and Kusavans, are also immigrant castes. The Vaniyans wear the sacred thread and resemble the Konkani Brahmins. The Pandarams are engaged in making *pappadam* or the favourite crisp cake of the Malayalis. Ambattans are Tamil barbers and Vannans are Tamil washermen.

The Scheduled Castes and Scheduled Tribes form a significant section among the Hindus of the District. The former are mainly agricultural labourers and are found in all the Taluks. The 1951 *Census Report* reveals that the total population of the Scheduled Castes in the District was 172,795 and that of the Scheduled Tribes 2,100. Out of 172,795 persons belonging to the Scheduled Castes 84,024 were males and 88,771 were females. Similarly out of the 2,100 persons belonging to the Scheduled Tribes 1,437 were males and 663 were females.

The Scheduled Tribes of the District are the Kadar, the Malayar and the Muthuvans. The Kadar of the area belong to two clans, the Anamala Kadar living at Parambikulam and the West Kadar living at Adirapilli. The Malayar live in the Kodasseri reserve. They are slightly better organised and less averse to manual labour than the Kadar. Both the Malayar and Kadar are nomadic in their habit. They are excellent trackers and tree climbers and collect minor forest produce. During the working season they live on the rice supplied by the contractors who engage them, and at other times on such animals as they are able to trap and on wild yams, bamboo seeds and other forest products. A few Kadar are employed on the tramways as gang coolies, and as watchers and guards in the Forest Department. Unlike the Kadar and Malayar the Muthuvans are a much better organised tribe and they practise shifting cultivation. They are supposed to have migrated into the forests of the District from Coimbatore and the Travancore area of the State. The control and management of the hill tribes resident in the reserve forests is vested in the Forest Department. But no registers are being maintained regarding their number and settlements and the concessions they enjoy are more a matter of custom than of rules. Every year cloth, provisions, etc., are distributed to them freely by the Forets Department during the Onam festival.

Religious beliefs and practices.

The religious beliefs of the different sections of the Hindus in the Trichur District are in no way different from what they are in other parts of Kerala or India as a whole.

Naga worship and ancestor worship, evidently non–Aryan practices, have been widely prevalent. The *Sarpakavu*, or serpent shrine has been at one time a prominent feature of the premises of the houses[1] of almost all the Namboothiris and rich Nairs, though with increasing urbanisation the *Sarpakavus* are becoming practically extinct. It is interesting to note in this connection that the Pampummekkat Namboothiri of Mukundapuram Taluk is even today regarded as the high priest of serpent worship in all Kerala. His is the privilege of removing a serpent grove from one place to another. It is believed that the family of the Pampummekkat Namboothiri or *Pampummekkat Mana* as it is called, exercises effective control over serpents in general.[2] The house is believed to be full of snakes but they dare not bite the members of the *Illam* because of the magic influence which they exercise over the snakes. It is also believed that the *Illam* and its treasures are guarded by the snakes from thieves and others. Like serpent worship, ancestor worship is also an old custom of the Hindus. Deceased ancestors are supposed to be the benefactors of the '*tarawad*' protecting the interests of the family and they are therefore worshipped even today with due rites and ceremonies. The '*Vavu Bali*' performed on New Moon days is an important custom connected with ancestor worship.

The temples are centres of religious activity. Some of the reputed shrines in the District are the Vadakkunnathan Temple at Trichur, Koodalmanikam temple at Irinjalakuda, the Kurumba Bhagavati temple at Cranganore, the Sri Rama Temple at Triprayar, the Sri Krishna temple at Guruvayur etc. The prominent Gods and Goddesses worshipped are Vishnu, Siva, Bhagavati, Subramonia and Sastha. Female energy is personified generally as Devi. Every village has a grove temple dedicated to Bhagavati. The Cranganore Bhagavati temple is the most famous of the Bhagavati temples in the District. The *mantric* and *tantric* modes of worship prevail in all the temples. The number of *poojas* performed every day varies from one to five. An important feature of the religious life of the people here is the absence of sectarianism. Often a person who visits the temple

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1 *Kavu* is used to name a temple designated to the lower deities such as Bhagavati or Kali and Ayyappan. *Kshetra* is the word used for temples dedicated to superior deities such as Siva and Vishnu. But the word *Ambalam* is used both for *Kshetra* and *Kavu*.

2 The *Pampummekkat mana* is situated about a mile away from Mala.

of Siva or Krishna has no objection to worshipping other Gods and Goddesses too.

We may briefly describe some of the chief religious observances and customs of the Hindus. Fast is a significant form of religious observance. It is observed on *Shashti*, *Ekadasi*, *Pradosham*, *Full Moon*, and *New Moon* days. On Shashti viz. the sixth day of the fortnight, fast is observed by those who wish for issues. *Ekadasi* is sacred to Vishnu and *Pradosham* sacred to Siva. A fast in honour of the Goddess Parvathi is observed on Full Moon days. New Moon day is sacred to the manes of departed ancestors. Observance of festivals is another important aspect of religious activities. The festival known as *Ashtami Rohini* is celebrated in the month of Chingam (August-September) to commemorate the birth of Krishna. Another festival viz. *Navaratri* falls in the month of Kanni (September-October). The Vijayadasami day is auspicious for the beginning of children's education—*Vidyarambham*. The devotees worship Saraswathi, the Goddess of knowledge. *Narakachaturdasi*, otherwise known as *Deepavali*, falls in the month of Thulam (October–November), but the festivities associated with it in the Trivandrum District are missing in Trichur. As elsewhere *Sivaratri* is also an important festival here.

Special mention may be made of the three major festivals of the Malayalees viz Onam, Vishu and Tiruvathira. Onam is the most important of the traditional festivals of Kerala. Till recently it was largely a Hindu affair, but in recent years Onam has blossomed into the national festival of all the Malayalis irrespective of caste or creed. In 1961 the Government of Kerala decided to participate actively in the Onam celebrations with a view to attracting tourists to the State, and this has helped to lend additional gaiety to this annual celebration of the people. The festival falls in the month of Chingam (August–September), the time of the chief harvest. The legend behind the Onam festival is that Mahabali, the legendary king who ruled over Kerala and who was pushed down to the infernal regions by Vishnu in the form of Vamana, is allowed to return to the earth once a year. The festival lasts for five days during which time the carnival spirit prevails everywhere. Like Christmas, Onam provides an occasion for family-get-together. During the period the heads of rich families present clothes (*Onapudava*) to junior members, servants, and tenants, and the tenants return the compliment in many ways. On the day previous to Tiruvonam the images of Trikkakara Appan are installed in every house.[1] After

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1 Trikkakara Appan is Vishnu, the deity of the temple at Trikkakara in Ernakulam District. While Onam is celebrated in homage to Mahabali, the ritualistic worship is done to Vishnu who drove the good Mahabali out of Kerala. Mahabali is supposed to look on with approval and reverence the offering made to Vishnu. This is the paradox of the Onam festival.

the dedication of these images a group of people assemble together and raise a peculiar rythmic shouting cry which proclaims the approach of Onam. An important item in the gargantuan Onam feast is the boiled *Nentrapazhom*, or banana, a plantain fruit indigenous to Kerala. Field games like foot-ball matches, personal combats, games of chess, dice and cards and dancing by females and music parties are important items of recreation during the Onam celebration.

Vishu is the New Year day of Kerala. It falls in the month of Medom (April—May). Many superstitions surround it. It is believed that what one sees first on the morning of the day will influence one's fortunes for the year. Therefore arrangements are made for what is known as the *Vishu Kani* on the previous night in every house so that the inmates may look upon it as the first thing in the morning. A bell-metal bowl half-filled with raw rice, gold ornaments and coins, a *grantham*, a newly washed cloth tightly folded, a mirror, a cucumber, a coconut cut in two, a jack fruit and some mangoes, are neatly arranged in a part of the house and over these are spread flowers of the Konna tree (*Cussia fistula*). This is known as *Vishu Kani*. After seeing the *Kani* the heads of the families give presents in cash to junior members and servants. The members of each family also exchange coins. Well-to-do families distribute paddy or rice to the family workmen, and labourers give presents of fruits, vegetables, etc. In some places dancing and games are also carried on.

Tiruvathira falls in the month of Dhanu (December-January). It is more observed in Trichur and other northern Districts than in Trivandrum and other southern Districts of Kerala. Tiruvathira is essentially a women's festival. On the festival day at about 4'O clock in the morning young female members of the Nair families get out of bed and take bath in a tank. While taking bath the young women splash water to the accompaniment of certain songs pertaining to the God of Love. They also chew betel on the day and redden their mouths and lips. In the dinner the essential and universal ingredients are ripe plantain fruits and a delicious preparation of arrow-root powder mixed with jaggery. It is of interest to note in this connection that on this day women do not take the ordinary rice-meal but only wheat, *Chama (panicum miliaceum)*, etc. The womenfolk also spend their time in swinging (*Oonjal attam*) and dancing *(Kaikottikali)*. Of these swinging is more important.[1]

1 It may be pointed out in this connection that in the southern part of Kerala women and children swing *Oonjal* only during Onam.

Christianity.

The most interesting feature in the distribution of population in the District is the relative strength of the Christian element. It has already been mentioned that the Christians form the second largest community in this District. It is not surprising that the hospitable shores where Christianity found the necessary facilities for establishing its first and earliest home in India should have a fairly high proportion of Christian population. The religious propaganda carried on by the Christian missionaries during the Portuguese and Dutch periods accounts for this. But it is strange that Cranganore where the Gospel of Christ is believed to have been first preached in India should have the lowest proportion of Christians among the Taluks of the District.

The earliest church in the District was a Nestorian branch of the Asiatic church, presided over by Bishops usually ordained in Persia. But at the end of the 16th century the Syrians accepted the tenets of the Jacobite faith and Nestorianism lost its hold in Kerala. The early Christians were known as Syrian Christians. The Syrian Catholics, Roman Catholics, Jacobites, the Reformed Syrians, and Protestants are some of the major sections of the Christian community in the District. In Trichur and its neighbourhood there is a small community of Christians known as Chaldeans. This sect arose out of the split created among the Romo-Syrians of Trichur by the arrival of Bishop Mellus in 1874. He was sent by the Chaldean Patriarch of Babylon who assumed that he had independent jurisdiction over the Chaldean Syrian Church of Malabar. But this action was condemned and the Bishop's title to the headship of the Trichur church was repudiated by the Pope. Following this several of the parishioners refused to acknowledge him as Bishop. Nevertheless, the majority of the community continued to follow his lead. They contended that their church ever since its foundation in 1810 was under the Chaldean Patriarch of Babylon without having ever been in communion with Rome, while the seceders held that since the Synod of Diampor[1] they had always been in communion with Rome. This involved the two factions in a costly and protracted litigation, each claiming the right to the possession of the church and its properties. The suit was finally decided in favour of the party of the Bishop Mellus. It may, however, be mentioned that long before this Bishop Mellus had compromised

1 The Synod was held at Udayamperur in Ernakulam District in 1599 by Alexes de Menzes, Archbishop of Goa and passed a number of acts and decrees to bring the Syrian Christians of Malabar within the Roman fold.

with Rome and left the place, but his followers chose as their Bishop a native priest Anthony Kattanar, otherwise known as Mar Abdeso, who is said to have visited Syria, and Palestine and received ordination from the anti-Roman Patriarch of Babylon. This party has since called themselves Chaldean Syrians[1]. They still continue to be under the sway of a Metropolitan ordained by the Patriarch of Babylon who now resides in America and who does not acknowledge the supremacy of Rome.

The Protestant missions began to work in the District sometime in the middle of the 19th century. The Church Mission Society (C. M. S.) started its work in Trichur in 1852 and in Kunnamkulam in 1854 and the Church of England Zenana Mission started its activities in Trichur in 1881. Of all the Protestant Missions in the District the C. M. S. has been the most important. It maintains a number of schools in the District, the most important of which is the C. M. S. High School, Trichur.

The affairs of every Syrian church are managed by two or more *Kaikars* or Wardens periodically elected from among the parishioners. They are the trustees of the church property and with the priest exercise considerable powers in religious and social matters in the parish. Their Bishops are called '*Metrans*' and their priests '*Kattanars*'. They live on the income from church property and contributions from the parishioners. The Jacobite Bishops are generally nominated by their predecessors and the priestly office has been often hereditary, descending by the *Marumakkathayam* system. The Latin Christians and the Romo-Syrians use the liturgy of the church of Rome, the former using the Latin and the latter the Syrian language. The Chaldean Syrians also use the Roman liturgy with some points of difference in practice, such as the use of two kinds of consecrated oil in baptism, blessing the congregation in the middle of the mass, etc. Both the Jacobite and the Reformed Syrians use the Syrian liturgy of St. James, but a Malayalam translation of it has been adopted by the latter. The Jacobites say masses for the dead, invoke the Virgin Mary, venerate the Cross and the relics of saints, observe special fasts, prescribe auricular confession before the mass, and at mass administer the bread dipped in wine. These are the chief points on which the Reformed or St. Thomas Christians differ from Jacobites and this reformation was almost entirely due to the influence of Protestantism. The Syrian Christians observe the ordinary festivals of the church, the day of the Patron Saint of each church being celebrated with special pomp.

1 The details given here are taken from the *Cochin State Manual* by C. Achyuta Menon, pp. 223-224.

The Christians have a predominant place in the social and economic life of the District. Trade and agriculture are the chief occupations of the community. In fact there is no branch of industry in which they do not take a conspicuous part. There have been several survivals of Hindu customs among the Christians such as caste prejudice, belief in astrology, omens, witchcraft and charms, the tying of the *tali* as a part of the marriage ceremony and its removal on the death of the husband, the performance of *Sradha* or anniversary ceremony for the soul of the dead, etc. However with the spread of English education and the increasing contact with the Europeans some of these customs have died out. It may also be mentioned that though the Christians of the District have been living in the midst of their Hindu brothren and freely associating themselves with the latter for ages, they seldom bear Indian names. Biblical names are the ones borne by them, though time has distorted most of these names. For instance Xavier has become *Chouri* or *Cheru*; Jacob appears as *Chacko* or *Chakkappan*; Job has become *Iyyu;* Peter, *Pathros*, *Pathu* or *Pathappan;* Paul, *Paily* or *Pailoth;* Zachariah, *Cheriyan;* Mathew, *Mathai* or *Mathan;* George, *Varghese* or *Varkey;* Titus, *Itti;* Alexander, *Chandy;* and so on.

Muslims.

In the Trichur District the Muslims form the third major community. A majority of them are found in the Chowghat and Cranganore Taluks. Most of them are Sunnis. Several of the Muslims are petty cultivators or traders but a majority are boatmen, fishermen and labourers of every description. They are as a community backward in point of education, though in recent years great strides have been made in this direction. They have shown no aversion for the customs and usages of the country and have always maintained the most cordial relations with the members of other communities. Bakrid, Ramzan, and Muharam are the important festivals common to Muslims everywhere in the world. The five cardinal principles of Islam are the recital of the creed (*Kalima*), the duty of giving alms, the five daily prayers, the Ramzan fast and the *haj* or pilgrimage to Mecca. Every Muslim is required to observe these five fundamentals of Islam. Mosques are built with the main entrance to the west. On Fridays mass prayer is conducted in the mosques. Their priest is known by the name of *Kazi* who is the head of the *Jamat* of Friday mosque and whose functions include the reading of the Friday sermon, the registration of marriages, and arbitration in civil and religious matters. In the minor mosques the *Mullah* leads the services.[1]

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1 The Muslims will come in for more detailed consideration in the *Kozhikode District Gazetteer.*

Customs and Manners.

For every important incident in life customary ceremonies are conducted by all castes and communities. It is difficult to discuss these ceremonies in respect of each caste and sect as they vary considerably. We may however describe some of those which are common to most of the Hindus of the District. While *mantras* form an integral part of the ceremonies among the Namboothiris, this is not the case with regard to the Nairs and Ambalavasis. Some of the ceremonies among the Nairs, Ezhavas, etc. which have now become defunct are the *Talikettukalyanam*, *Tirandukuli*, and *Pulikudi*, etc. These ceremonies may be briefly described. *Talikettukalyanam* was performed for every girl before she attained puberty. The essential part of the ceremony was the tying of the *tali* (a small piece of gold attached to a string) round the neck of the girl by a male of the same or higher caste. In other parts of South India, tying *tali* is an essential element of marriage and is performed by the husband. But in Kerala, this ceremony did not give the person who tied the *tali* any claim on the girl, as *talikettukalyanam* was not a real marriage. It was intended only to give the girl a marriagable status. *Tirandukuli* was celebrated when a girl attained puberty. With the first menses the girl was lodged in a separate room where a lamp was lit and a brass pot with a bunch of coconut flowers was kept. The event was proclaimed by *kurava*. Friends and relatives visited the girl and presented her clothes and ornaments. On the third day, they were entertained to a sumptuous feast. On the fourth day the girl was anointed with oil and taken to an adjacent tank where she wore the cloth specially washed for the occasion by the Mannan or washerman. Yet another feast was conducted after the girl returned home having taken a bath along with the maidens who accompanied her. *Pulikudi* (tamarind juice drinking) was an indispensable ceremony performed for every pregnant woman by the rich and the poor alike, on an auspicious day, in the ninth month of pregnancy.

Among the ceremonies still current among the people may be mentioned *Namakaranam*, *Chorunu*, *Vidyarambham*, *Upanayanam*, and *Sradha*. *Namakaranam* or naming ceremony generally falls on the 28th day after the birth of the child but may also be celebrated on any auspicious day at an auspicious hour. During the ceremony the father placing the child on his lap whispers the name of the child in its right ear. *Chorunu* or *Annaprasanam* (rice giving) takes place in the sixth month of the child. The mother brings the child newly bathed and clothed and

places it in the lap of the *karanavan* or father. After an oblation to Ganapati the child is given the rice and the curries. *Chorunu* is performed in temples also. The Guruvayur temple is visited every day by large numbers for this purpose. *Vidyarambham* is gone through in the third or fifth year of the child. The auspicious day generally chosen for this is the Vijayadasami or *Pooja Eduppu* day. The ceremony opens with an invocation to Ganapati. The father initiates the child into a knowledge of the letters. He takes the child on his knees and writes the alphabets, the letters being traced in rice by the father holding the ring finger of the child. The letters first written are "*Hari Sri Ganapathaye Namah*", an invocation to Vishnu, Lakshmi and Ganesa, the belief being that the vista of knowledge is open to the child only with the blessings of this trio. *Upanayanam* is the ceremony in which a Brahmin boy is invested with the holy thread. It takes place in the seventh or eighth year and the performance of this ceremony makes him twice born, i. e. a Brahman. Without it he is considered no better than a Sudra. Both Malayali and non-Malayali Brahmins perform *Upanayanam*. *Sradha* is the practice of making offerings to the departed spirits of fore-fathers. Once every year the people perform this ceremony at which cooked raw rice, plantain fruits, coconuts, parched rice (malar) etc., are served on a plantain leaf with a lamp (*Vilavilakku*) in front of it, and they pray, "May ye, ancestors, take this and protect us". After saying this they all come out and close the room in which the ceremony is conducted. They believe that the spirits would come and take the offerings. After some time they open the door and distribute the offerings among themselves.

Funeral Ceremonies.

The people of the District as in other parts of the State have their own peculiar funeral customs. Among the Hindus when a person approaches the last moments of his life, the junior members of his family pour water or milk into his mouth. As soon as the person breathes his last, word is sent to relatives and friends. The dead body is removed from the death-couch to the central court-yard after the arrival of the relatives. The corpse is washed and marks of *bhasma* (holy ashes) and sandal paste are made on the forehead and joints. The body is freshly clothed and laid on a bed of long plantain leaves. All the relatives place on the body new clothes which are later tied up on the corpse. An improvised bier is used to carry the body to the cremation ground.

The eldest son is the chief mourner. Before setting fire to the pyre the chief mourner tears from the wrapped new cloth a piece

and wears it round the waist tucking to his waist a piece of iron, either a key or a knife. After the pyre is lit all the mourners go to the tank to take a dip. The chief mourner carries a pot of water and goes round the pyre thrice letting the water trickle down the holes made at the time of each round. When the third round is complete and he reaches the head of the pyre he lets the pot on the head fall from his back on the back portion of a spade, the pot breaking into several pieces. With this the cremation ceremonies are over.

On succeeding days water oblations (*udakakriya*) and rice balls are offered to the departed soul. On the fourth day is the *Sanchayanam* when the mourners go to the cremation ground and collect the mortal remains to be kept in an urn and buried at the foot of a jack tree. The ceremonies last for almost a fort-night.

When a Catholic dies the corpse is well washed and neatly dressed and then placed in a coffin, which is decorated and has on it three or four lighted candles with a crucifix between them. The parish priest offers prayers in the house of the deceased on behalf of the departed spirit. The body is then taken to the church to be buried in the cemetery and hymns are sung before the body is buried. Prayers form an essential part of the mourning that lasts for days. A feast is also conducted on the seventh day.

The Muslims have their own peculiar funeral customs. When a Muslim dies the pillow on which his head rested is removed and his old dress is replaced. The corpse is washed and laid on the floor or on the cot on mats covered with clean cloth on which rose water is sprinkled and grains of camphor strewn. The body is fully covered with winding sheets. The *Mullahs* sitting beside the corpse recite passages from the *Quran.* The body is washed a second time before it is taken to the mosque. The body is then placed on a bier to be taken to the grave yard within the compound of the mosque where the burial takes place with great solemnity amidst the chanting of holy hymns. The *Mauled* ceremony is performed on the 3rd. 15th and 40th days when *Mullahs* are paid for their services and alms distributed among the poor.

Inter-caste relations.

Inter-caste relations were at one time extremely rigid in Kerala, and untouchability was observed on a large scale. Educated men were sometimes even denied the opportunity to enter Government service simply because they belonged to the so-called untouchable communities. However, as a result of the spread of English education

and the increasing contact with Europeans the caste barriers have broken down considerably in recent times. Among the reasons which contributed to the breakdown of the caste barriers may be mentioned the migration of population from the rural to the urban areas, and the rapid expansion of the means of communication, facilitating contact between towns and villages. Many social reformers have tried their best to put an end to the evils of the caste system. We have already noted that under the leadership of K. Kelappan, Congress volunteers organized a Satyagraha in 1931 in the Guruvayur temple for securing for Harijans free entry into the temple. The eradication of inter-caste barriers and the fusion of sub-castes have been among the aims of caste organizations like the Sri Narayana Dharma Paripalana (S. N. D. P.) Yogam. Even the members of the higher castes gradually became convinced of the need for mitigating the evils of the caste system As a result of these factors a tremendous change has taken place in the social order. Inter-dining which was once prohibited between the various castes and sub-castes is now widely prevalent. At the same time inter-marriages also take place now-a-days not infrequently.

No reputed religious leader hails from the Trichur District in recent times. But the great reform movements which swept all over India have had their effects on the District as well. The Rama Krishna Mission, the Arya Samaj, and the Theosophical Society have had their followers in this District. An account of the origin and growth of the Ramakrishna Asram at Vilangans near Trichur is given in Chapter XVIII. The local social reform movements started by Sri Chattampi Swamikal and Sri Narayana Guru also exercised a powerful influence on the people of the Trichur District. Both of them aimed at the betterment of the society in general and Nairs and Eznavas in particular Chattampi Swamikal was a Nair reformist and Sri Narayana Guru an Ezhava reformist. But the influence of these reformers was not confined to the members of their communities only.[1]

PROPERTY AND INHERITANCE.

The laws of inheritance prevalent in the District have been the *Makkathayam* (patrilineal) and *Marumakkathayam* (matrilineal) systems. It must however be noted that traditionally *Marumakkathayam* is the dominant system of Kerala to which most of the people have owed

1 Brief accounts of the career and achievements of these two religious leaders have been given in Chapter III of the *Trivandrum District Gazetteer* pp. 275-278

allegiance. The Nairs, most of the Ambalavasis, the Kshatriyas, Samantans, Velakkattalavans, Veluthedans and a few other castes have followed the *Marumakkathayam* system in the District. Among the communities that have followed the *Makkathayam* system may be mentioned the Namboothiris, Ezhavas, Kammalas, Kanakkans, Cherumans, Tanda Pulayans, Vettuvans, Kadupottans (Ezhuthachans), Kanisans, Panans, Mannans, Velans, Valans, Arayans, Amukkuvans, Mukkuvans, Marakkans and all the Hill Tribes. The Christians and Muslims also have been *Makkathayis*.

As the *Marumakkathayam* system is peculiar to Kerala it may be interesting to mention here its salient features. It may however be mentioned at the outset that the system is fast dying out and that the picture of the matriarchal society given here is tending to be of historical interest only. *Marumakkathayam* is descent through the female line or through sister's children. A man's own children had no legal claim to his property. The *tarawad* property was the joint property of all the members and each member was entitled to maintenance from it, but was not entitled to claim partition. A partition could be effected only with the consent of all the members. But the chief defect of the system was that it gave rise to constant disputes among the members of the *tarawad*. The *Karanavan* (head of the family) was essentially an autocrat and the system sometimes led to injustice being done by the *Karanavan* to the *Anantaravans* (junior members) as the latter had no right to compel the former even to give them a decent education or a share of the property, however rich the *tarawad* might have been. Under *Marumakkathayam* the conjugal union of a Nair female with a male sanctioned by custom was not regarded by the courts as a legal marriage, and as a result, there was no legal obligation on the part of the husband or the father to help the wife or the children in any respect. With the advance of education the system became hopelessly unworkable. As a result of the revolt of the younger generation against the authority of the *Karanavans* many legislative measures were passed in order to enable the members of the communities which followed *Marumakkathayam* system to adopt *Makkathayam*.

In this connection it may be pointed out that the Cochin Nair Regulation was passed in 1095 Kollam Era (1920) to regulate and amend the law of marriage, inheritance, succession, etc. According to this Act the customary marriage was legalised and the wife and children were entitled to maintenance by the husband or father. "On the death of a Nair male, leaving behind him surviving a widow or children or both, she or they shall, if he has undivided *Marumakkathayam* heirs, be entitled to one half share of his self-acquired and separate property left undisposed of at his death, and if there are no

such heirs such widow or children or both shall be entitled to the whole of such property." The provisions were applicable in the case of the non-Nair husbands also. This has special importance as regards the Namboothiris who used to form *Sambandham* marriage with Nair females. With the passing of this Act all husbands including Namboothiris were legally bound to maintain their wives and children, if any. The powers of the *Karanavan* were also curbed by the Cochin Nair Act of 1920. He was to keep account of the income and expenditure of the joint family and to give the *anantaravans* separate maintenance according to the means of the *tarawad*, and even a share of the *tarawad* properties, in case the *tavazhi*, of which he was a member asked for it. As regards partition the relevant section of the Act was as follows. "After the death of the lineal ascendant, or with her consent, each collateral *tavazhi* represented by a majority of the members thereof, may claim an outright partition of all properties common to all *tavazhies* over which the *tarawad* has a power of disposal." Property obtained from the husband or father by the wife or widow and children shall belong to the wife and children in equal shares, they holding it as tenants in common with right to individual partition. The Cochin Nair Act of 1920 is undoubtedly a milestone in the annals of the institution of *Marumakkathayam*. It made considerable progress in the direction of the partition of *tarawad* property. It fulfilled the aims of its promoters in that it legalised marriage among Nairs, deprived the managing proprietors of joint *Marumakkathayam* families of their despotic powers, safeguarded the interests of the junior members and made due provision for those who wanted to follow the *Makkathayam* system of inheritance. The Regulation facilitated the partition of joint families.

The Cochin Nair Act of 1113 (1937-38) superseded the Nair Regulation of 1920. It retained the main provisions of the Act of 1095 (1920) and introduced more progressive changes with a view to doing away with the evils of the joint family system. It brought about the complete disruption of the institution of *Marumakkathayam* and the members of the joint family were freed from the shackles of the autocratic *Karanavan*. "On the death intestate[1] of a Nair male, the widow or each of the widows shall be entitled to a share equal to that of a child. The mother shall be entitled to a share equal to that of a child. Every child (son or daughter) shall be entitled to an equal share." It is clear from this provision that the wife and children of a

1 A person is deemed to die intestate in respect of all property of which he has not made a testamentary disposition which is capable of taking effect.

husband or father were entitled to get his properties, they being his legal heirs. In regard to partition the Act provided that every member of a *tarawad* should be entitled to claim his share of the properties of the *tarawad*. The court might decree partition of the share of a minor member of a *tarawad*. Thus individual partition was allowed to the junior members of the joint family and provision was made to transform the law of inheritance from *Marumakkathayam* to *Makkathayam*.

MARRIAGE AND MORALS

Monogamy and polygamy.

Hinduism permits polygamy, but through the ages it has been practised only by very few people. In recent years the spread of English education and assimilation of modern liberal ideas have made almost all communities among the Hindus monogamous, though a few isolated cases of polygamy cannot be ruled out. Legislation has also played an important part in the decline of polygamy. We may point out in this connection some of the significant legislative measures passed by the erstwhile Cochin Government to discourage polygamy and to bring about social change. The Nair Regulation of 1920 penalised polygamy, when economic if not moral considerations had already sounded its death knell in most communities including the Nairs. It cannot be gainsaid that the Nair Regulation was a measure of far reaching importance. The legal prohibition of polygamy in Cochin in 1920 anticipated central legislation by several decades. The Cochin Nair Act of 1113 (1937-38 A. D.) which prohibited marriage of a female under 16 years of age or of a male under 21 years of age also prohibited the practice of polygamy. In the past the higher castes like the Namboothiris and Kshatriyas who had their caste wives used to form *sambandham* marriage with women of other castes. The legal responsibility of maintaining the wife and children imposed by the Cochin Nair Acts of 1920 and 1937-38 made these exogamous marriages less attractive to the higher castes. Moreover, the Hindu Marriage Act of 1955 has reformed the law relating to Hindu marriage all over India and has made monogamy compulsory among all classes of Hindus. In the wake of such legislative measures the communities like Namboothiris, the Kshatriyas, the Nairs, the Ezhavas and others which followed polygamy changed their outlook in regard to marriage and became monogamous. The Christian religious law has always prohibited polygamy. Hence polygamy did not exist at all among the Christians. Though the Quran permits polygamy,

there are very few Muslims who have more than one wife. Both public opinion and legislation have played a great role in bringing about a monogamous society in the District under review.

Polyandry.

Polyandry was quite common in ancient times in Trichur as in other parts of Kerala especially among certain Hindu communities like the Nairs. The evidence of Portuguese and other travellers testifies to the fact that it was prevalent in the 16th and 17th centuries. The *Marumakkathayam* system of inheritance favoured a plurality of husbands for Nair women. T. K. Gopala Panikkar has expressed the view that Polyandry or promiscuity must have been the real origion of the institution of *Marumakkathayam* in Kerala[1] Polyandry is said to have, maintained the unity of the lineage as a corporate group by mainimizing the rights of the husband and father and dispersing their roles between a number of men.[2] There were two kinds of polyandry. The one was fraternal polyandry and the other non-fraternal. Whether the Nairs followed fraternal polyandy or non-fraternal polyandry is a matter of dispute. As polyandy came to be looked down upon as a sign of the lack of civilization, almost all members of the communities which followed that system gradually abandoned it. Writing even as early as 1911 C. Achyutha Menon, the author of the *Cochin State Manual* observed "Polyandry has become altogether extinct. It began to disappear with the establishment of British supremacy on this coast, when arms ceased to be the sole profession of the Nairs. Polygamy, though not known, is looked upon with disfavour by the respectable classes. Even the Rajas and chiefs do not in these days go in for more than one consort."

Traditional restrictions on marriage alliances.

There have always been traditional restrictions within all castes in regard to marriage. It has been the general practice for members of a caste to marry women belonging to the same caste. But among Nairs, Samantans, Ambalavasis and Kshatriyas high value was placed on alliance with higher castes, particularly Namboothiris. In these castes cohabitation with a man of lower caste was looked down upon and the woman concerned was even treated as an outcaste. In the case of Namboothiris there

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1 *Malabar and its Folk*, T. K. Gopala Panikkar, p. 34.
2 *Social Change in Malabar*, M. S. A Rao, p. 92.

have been till recently certain peculiar restrictions regarding marriage. The Namboothiri men used to marry Nair and Kshatriya women. The eldest sons of Namboothiris alone could marry Namboothiri women and the others had to form *sambandham* union with women belonging to castes not below that of the Nairs. On the other hand the Namboothiri female could be married only in her own caste. This custom led to many Namboothiri women remaining spinsters throughout their lives. But in recent times there has been a significant change in this practice. The reformatory movement among the Namboothiris known as the *Yogakshema* movement led to the gradual disappearance of this custom. Namboothiri young men began to consider it a matter of duty to marry Namboothiri women, whether the former were the eldest sons of their parents or not. The Madras Namboothiri Act (1933) gave every Namboothiri male member the right to marry in his own caste. In the meantime the women of the Nair and other communities also began to shun *sambandham* union with Namboothiris as the latter began to be looked upon as old fashioned and conservative.

The institution of marriage in Kerala has been undergoing significant changes in recent times among all castes and communities. Legislation has helped considerably in mitigating the rigours of old marriage restrictions. The members of all communities are now entitled to marry women belonging to any other community. Such inter-marriages are also encouraged by progressive public opinion. Inter sub-caste marriages among the Nairs, which were prohibited once, now meet with the approbation of society. But apart from restrictions based on Caste there are still restrictions based on the degree of relationship between the parties to the marriage and these are being observed. Marriage between near blood relations is prohibited. Thus among all castes and communities marriage between children of two brothers or two sisters is generally forbidden. But among the Tamil Brahmins marriage with a sister's daughter is not uncommon. Generally among the Hindus and Muslims, marriage with a daughter of a maternal uncle or paternal aunt is not only prevalent but is even claimed as a matter of right. But among the Christians in Trichur as in other parts of the State this type of marriage is strictly prohibited.

Marriage customs and rituals.

Marriage customs and rituals of the various communities differ from one another. An exhaustive treatment of such customs and rituals prevailing among all the communities in

the District is not possible, but those which are of general interest may be highlighted. Among the Namboothiris and other Brahmin castes when a girl is to be married, her father selects a suitable young man whose horoscope agrees with that of the girl. If the parents of both the parties give their consent, the marriage is settled, and held on an auspicious day. The Nairs and Ezhavas follow more or less the same customs and rituals in regard to marriage. After the horoscopes of the parties have been compared an auspicious day is fixed for the marriage by the parents of the bride and the bridegroom and the marriage is usually conducted in the bride's house. But recently instead of conducting the marriage in the bride's house, people go to temples where a nominal fee is charged by the temple authorities for the conduct of the marriage. This practice simplifies marriage procedure, and avoids unnecessary expenditure. It may be interesting to point out in this connection that in the Guruvayur temple dozens of marriages are conducted every day. Whether the marriage takes place in the house or in the temple, the essential formalities are gone through. At the auspicious hour the bride is led by her mother or some other senior female member of the family and the bridegroom ties the *tali* round her neck and presents her with the costly wedding cloth (*pudava*) or sari. The popular term in South Kerala for marriage is '*pudavakoda*' and in North Kerala '*pudamuri*'. It is clear from this that the presentation of cloth by the bridegroom to the bride is the essential ritual in connection with the marriage. It is also customary on the part of the bride and the bridegroom to exchange rings and to garland each other. Moreover, if the marriage takes place in the bride's house, immediately after the function a sumptuous feast is served to the guests who have assembled there. As a result of the popularity of temple marriages the feasts meant for the invited guests are now being replaced by tea parties or by some light refreshments on the marriage day or a convenient day thereafter. Pansu pari, flowers and lemons are also distributed among the guests.

Marriage among the Kadars is arranged by the contracting parties themselves. On the day of the wedding the bridegroom accompanied by friends and relatives goes to the hut of the bride. They are cordially welcomed and seated on mats. In the decorated pandal the bride and the bridegroom stand face to face and men and women dance separately to the music of drums and pipes. The bridegroom's mother ties the *tali* round the bride's neck and the bride's father puts a turban on the head of the bridegroom. The little fingers of the right hands of the contracting parties are

linked together as a token of their union and they walk in procession round the pandal. Then the bride is brought to the hut of the bridegroom. Pansu pari is distributed among the guests. In some places a Kadar male who wishes to marry goes out and lives in another village for a whole year during which he chooses a suitable girl for his wife. It may be pointed out that, though the Kadar bridegroom gives no bride price, he gives presents of clothes to her parents, uncles, brothers and sisters.

Among the Christians too marriage is arranged by the parents of the parties. Among the Catholics as well as among other Christian communities marriages are solemnised in the church. The parish priest or his delegate conducts the marriage. Blessed by the priest the bridegroom ties the *tali* round the bride's neck. He also puts the ring on her finger. The ceremony is brought to a close by the priest invoking the blessings of God on the married couple followed by the holy sacrament. The church authorities charge a fee for each marriage and the amount is paid by the parties concerned. Usually the marriage is immediately followed by a feast to the invited guests and relations.

Among the Muslims when a suitable young man has been selected for the marriage of a girl the parents and relatives assemble in the house of the bridegroom and decide the day of marriage after agreement has been reached about other things. The ceremony is conducted on the appointed day in the presence of a priest, the relatives and invited guests in the house of the bride. Separate accommodation is provided for men and women. Some decades ago marriage was conducted at night. But in recent times people prefer to conduct marriage during day time. The invited guests and others are treated to a sumptuous feast and the bride is taken to the bridegroom's residence on the day of marriage.

Dowry system.

In spite of the universal disapprobation of this time-honoured evil and the attempts at legislation to abolish it, the dowry system exists among large sections of the Hindu, Christian and Muslim communities in the Trichur District as elsewhere in Kerala. Dowry is paid either in cash or in the form of jewellery or property. In recent years "mutual marriage" alliances have increased in number in view of the difficulties experienced by parents in marrying off girls. The brother or some other near male relative of the girl undertakes to marry the sister or some other near female relative of the proposed bridegroom.

Loosening of the hold of old ideas and the frequency of inter-caste or sub-caste marriages.

The traditional restrictions on marriage alliances between sub-castes are not strictly observed in modern times and

inter-caste barriers are also breaking down. Inter sub-caste marriages have become matters of common occurrence. People belonging to the various sub-castes within the same caste regard one another as equals and little disrespect is shown towards a man who happens to belong to an inferior sub-caste. Among the Nairs and Ezhavas of the District as elsewhere there were at one time a number of sub-castes but even the existence of such divisions has been forgotten by the present generation of men and women. It cannot be said that inter-caste marriages are much common in the District, but today such marriages are not looked upon with as much disfavour as they were a few decades ago.

Civil marriages.

Only very few marriages have been registered in the District under the provisions of the Special Marriage Act 1954. It is learnt from the District Registrar, Trichur, that there was only one civil marriage in the District in 1957. In 1958 there was no civil marriage at all. The number of civil marriages in 1959 and 1960 was 3 and 2 respectively. The overwhelming majority of marriages among all communities are being solemnised according to the personal laws of each community in their homes, temples, churches and mosques. Civil marriage takes place only when marriage under personal laws is not possible.

Marital age.

Pre-puberty marriage was prevalent in the District a few decades ago among certain communities like Tamil Brahmins, Kshatriyas and Nairs. As opposed to this custom post-puberty marriage was in vogue among the Namboothiris. The marriage of girls after puberty among the Namboothiris was due to the superfluity of girls of marriageable age consequent on marriage within the caste of only the eldest son. It may be mentioned that spinsterhood was quite common among the Namboothiri women.[1] In recent times there has been a rise in the marital age of men and women in all the communities. The spread of western education and the consequent change of outlook, assisted by law, have done much to bring about this change. The Cochin Nair Regulation 1113 (1937-38) prohibited the marriage of females under 16 years of age or of a male under 21 years of age. During the Census of 1951 it was noted that

1 Many Namboothiri women used to die unmarried at an advanced age. The dead bodies of such women were cremated only after the semblance of a marriage ceremony was gone through. A *tali* was tied round the neck of the corpse by a competent relative before it was cremated.

early marriages of either boys or girls below the age of 14 were completely absent. The general marital age for women in the District is 20 and that for men 24.

The table given below shows the marital status of the people of Trichur District.[1]

Age group	MALES			FEMALES		
	No. per thousand who are					
	Unmarried	Married	Widowed or Divorced	Unmarried	Married	Widowed or Divorced
1	2	3	4	5	6	7
0—4	71	..	..	69	..	..
5–14	121	..	..	116	..	..
15–24	87	14	..	57	52	3
25–34	16	51	1	6	61	7
35–44	3	47	7	2	42	11
45–54	1	34	2	1	25	15
55–64	..	21	3	..	11	16
65–74	..	8	3	..	3	10
75 and over	..	2	2	..	..	4
All	299	177	13	251	194	66

Divorce.

Divorce is looked upon with disfavour by society mainly because marriage is regarded as something sacred. There are few cases of legal divorce in the District, though the Hindu Marriage Act of 1955 permits divorce at the instance of either party on grounds of adultery, idiocy or lunacy. Nevertheless divorce as sanctioned by custom is quite common among the lower and poorer sections of the community. Particularly among the poorer classes there are many cases of desertion. The females of the poor working class are hard hit in such cases.

Marriage of widows.

There was traditional restriction on widow marriage among certain sections of the Hindu community. A social stigma was attached to the marriage of a widow. The widows of Tamil Brahmins were even compelled to get their heads shaved. Legislative measures have been passed in recent years to enable widows to get married. Though widow marriage does take place among some of the Hindu communities, the Tamil Brahmins as a

2 The table is taken from the *Trichur District Census Handbook* (1951) p. xxix, and it pertains to the old District.

rule do not encourage such marriages. The Christian widows are allowed to marry. Among Muslims too widow marriage is allowed.

Economic dependence of women and their place in society.

Women have been dependent on men from time immemorial. But recently they have begun to play an important part in all spheres of activity. A good number of women are in Government service or other occupations. Generally speaking, in the Trichur District self-supporting females form less than a third of the males and for every two males there are nearly 3 females in each of the categories of non-earning and earning dependents.

Prostitution and traffic in women.

The Suppression of Immoral Traffic Act (1951) provides for the suppression of brothels and of traffic in women. The figures supplied by the District Superintendent of Police, Trichur do not throw much light on the actual extent of the evil. It is reported that, since 1950 only 3 cases of immoral traffic in girls and women were registered by the Police—one in 1951 and two in 1959. Similarly reports show that 4 sex crimes were registered in the District in 1957, 5 in 1958, and 12 in 1959.

Drinking.

Prohibition is in force in the Talapilli, Cranganore and Chowghat Taluks. But illicit distillation is a matter of common occurrence. The District Superintendent of Police has supplied the following figures of prohibition offences for the period 1950–59.

	1950	51	52	53	54	55	56	57	58	59
Drunkenness	63	70	76	49	63	63	70	94	50	125
Illicit distillation and sale	4	3	4	3	14	51	52	42	90	83
Prohibition cases detected	.	.	..	.	..	..	..	46	179	190
Persons arrested for drunkenness										
Urban (Males)	..	.	.	.	..	..	..	94	113	90
Rural (Males)	..	..	..	.	..	..	..	159	71	129*

Gambling.

The Kerala Gambling Act was passed in 1960 to make better provision for the punishment of gambling and the keeping of common gambling houses in the State. The following figures

* 126 males and 3 females.

supplied by the District Superintendent of Police, Trichur, show the number of gambling offences committed during 1950–59.

	1950	51	52	53	54	55	56	57	58	59
Gambling	65	66	106	107	97	152	103	89	81	108

HOME LIFE

Dwellings.

In regard to dwellings in Trichur District the following table summarises the information collected at the Census of 1951. The figures for the Chowghat Taluk however are not available.

Name of Taluk	No. of inhabitants per 100 houses			Number of houses per square mile
	Total	Rural	Urban	
(1)	(2)	(3)	(4)	(5)
Cranganore	608	582	620	509
Mukundapuram	611	663	607	122
Trichur	653	724	638	232
Talapilli	612	579	614	175

About six inmates per house is the District average. The greatest over-crowding is in Trichur Taluk where the average is over 6·5. In urban areas over 7 persons per house is the average. It may be observed that about 45% of the households are medium sized with 4 to 6 members, 26% large sized with 7 to 9 members, while 19% have less than 3 members, and 10% have 10 members. The percentage of large sized families is higher in the urban areas than in the rural areas. The following table gives the number of occupied houses in the District excluding Chowghat Taluk (Census 1951).

Taluk	Number of occupied houses		
	Total	Rural	Urban
1	2	3	4
Cranganore	8.930	5,665	3,265
Mukundapuram	62,960	58,340	4,620
Trichur	57,527	47,118	10,409
Talapilli	45.154	42,500	2,654

House-building in the District as elsewhere in Kerala is in sharp contrast to that in the rest of the country. Unlike the people on the East Coast living in streets the Malayalees live in isolated homesteads. The typical house of a well-to-do Malayalee is the quadrangular building (*Nalukettu*) consisting of four blocks, with a square or oblong court-yard in the centre known as *nadumuttam*. The details of its design and construction are given below. The house is built in such a way as to face the rising sun. In appearance it looks like a fortress with its high compound of mud and masonry. The entrance is through a gate house (*padippura*). Inside the compound and beside the main building is a square tank with a flight of steps. In the centre of the eastern yard is the *tulasithara*, an altar for the sacred tulasi plant (*ocimum sanctum*). There is also a cattle shed, sometimes constructed as a lean-to from the main building. The wooden granary is a separate structure by itself. There are verandahs all round the building and also round the inner courtyard. By the side of or in front of the kitchen is the well. Some houses have a portico (*poomukhom*) in front. In the compound of the house are grown trees like jack, mango, and plantains and vegetables. The whole compound is bounded by either masonry or mud walls. The houses are built of laterite plastered with *chunnam*, and roofs are tiled or thatched with plaited coconut leaves or the leaves of the palmyra. Only well-to-do families could afford to build houses described above. It may also be mentioned that in olden days except Brahmin houses and temples no house could be tiled without the previous sanction of the ruler, but this restriction was removed during the administration of Dewan Sankara Warrier. The houses of the poor people are, however, different; they are built of mud white-washed or coloured red and the roof thatched with plaited leaves or straw. In the sandy tracts wooden planks or bamboo mats take the place of mud walls. The domestic architecture of the house closely followed the pattern of the family organisation. Even as many as 150 or 200 members used to live in some of the old *Nalukettus*.

The choice of the site for house construction is made in accordance with the principles of *tachusastra*. The foundation stone for the house proposed to be built is laid at an auspicious time fixed in consultation with an astrologer. Sastric principles are observed in every detail of house construction. Mishaps and misfortunes in a family are often attributed to the neglect of these principles, and newly built houses or extensions to the houses are demolished or due alterations made in them to counteract such evils.

Even though under the impact of the modern civilisation the old style of domestic architecture is vanishing, some of the old houses are still intact reminding one not only of the old architectural style but also of the traditional way of life. Great changes have taken place in the design, lay-out and architecture of the buildings that have sprung up in recent times. The modern houses are built to suit the needs and tastes of a single family unlike the old ones which were meant for a joint family. Building materials such as iron, girders, tubes, railings, bricks, *chunnam*, cement, tiles, asbestos sheets, etc. are now being used increasingly. Beautiful buildings including two-storeyed ones with provision for ventilation, sanitation, drainage (including flush-out latrines), electricity and protected water supply are rising in different parts of the District.

It is a peculiarity of the District that every *tarawad* has a distinct name, and the houses occupied by the various castes have in most cases distinct generic names. The house of a Namboothiri is called *mana* or *illam*, of an Elayad, *illam*, of a Raja, *kovilakom*, of a Tirumulpad or Tamil Brahmin, *madham*, of a Poduval, *bhavanam*, of a Nair, *Vidu* and of the low castes, *ala*, *kudi* or *pura*. Irrespective of their differences the rich and the poor are very keen in keeping their houses clean and tidy.

Furniture and decorations.

Most of the houses of the rich and the educated are well-furnished. Chairs, tables, stools, benches, shelves, teapoy, settee, mirrors, cots, radio sets, coat stands, etc. are a common feature. Chairs and cots made of rattan are peculiar to this part of the country. A coir-mat is laid at the doorstep to be used for removing the dirt in the feet. Embroidered and artistically bordered cushions are kept on the settees. Toilet articles and toys made of ivory, plastic and wood show the skill of the Keralite in handiwork and craftsmanship. Flower-pots and ash-trays are kept on the stool in the drawing room. Before the introduction of electricity brass lamps and kerosene lights were used in the night but now they are gradually being replaced by electric and neon bulbs. Yet in almost all Hindu households small lamps (*Nilavilakku*) are lit in the prayer room at sunset. In the villages the common man can ill afford to have many items of furniture. Normally there would only be a few earthern-ware pots, mats, and coir-cots in his home. The household utensils in middle class families consist of brassware pots (*venkala pathrangal*), earthernware, ceramic saucers, cups, vessels and tumblers made of glass, stainless steel, brass etc.

Dress.

The key-note of the life of the people of the District is simplicity,

clearly borne out by their simple and elegant dress. A few decades ago men and women were not allowed by custom to wear an upper garment above the waist[1]. But with the progress of education and social reform this custom has died out among all classes of women though it persists among the very old. Ordinarily men wear a *konam*, a *mundu*, and a *tuvarttu mundu*. The first is a narrow strip of cloth worn in between the thighs and tucked under a string tied round the waist. The second is a piece of cloth worn round the waist, and tucked on the right side by the Hindus and Christians, and on the left by the Muslims. It hangs loose up to the knee in the case of the poorer classes and up to the ankles in the case of others. The last is an upper cloth thrown over the shoulders whenever a man goes out. This is also used for wiping the body clean after bathing. The women belonging to the Nair and most other Hindu communities wear an *onnara mundu*, a large piece of cloth wound tightly round the loins and then round the legs separately and tucked in at the back on the right side. Over this a *mundu* is worn round the waist as is done by men, and when going out a smaller piece of cloth is also thrown over the breasts.

The traditional forms of dress are fast disappearing with the advent of changes in other spheres of life. The *konam*, though worn by certain classes of people, has practically given place to the underwear and *lungotti*—a piece of loin cloth. The *mundu* is still in widespread use, though a few college students, government officials, prominent businessmen, etc. wear trousers. Low-waist pants is the fashion among the happy-go-lucky youth of the present day. The upper garment is either a shirt, long sleeved or short sleeved, or a *jooba*, a kind of shirt devoid of collar, but with long sleeves extending up to the tip of the fingers. A few years ago it was incumbent on Government servants from the peon to the highly paid official to don coats and headgear but this practice has now ceased. Young people prefer American jackets or slacks to shirts. Shoes and chappals form the footwear of the average men with some means both in urban and rural areas. Hawaii slippers of several varieties are highly popular among the ultra-modern people. It may be mentioned in this connection that walking barefoot is not considered beneath one's dignity among

1 Among the Namboothiri women till recently the upper part of the body was left uncovered while at home, though they used to cover themselves decently in addition to the protection afforded by a big cadjan umbrella, when they moved out of their *illams*. They were strictly *gosha*, and are styled even today *Antarjanams*, those who keep inside their homes. The most Orthodox Namboothiri women are even today invariably preceded by Nair women and are protected by the huge cadjan umbrella when they are compelled to go out of their houses.

the generality of the people here unlike in some parts of North India. Generally men comb their hair parting it either in the middle or on the left or right. Among modern youth summer cropping after the Western fashion is popular. Formerly the Nairs used to have a tuft on their forehead, but now this has disappeared. But Namboothiris with tuft on the forehead may still be seen in different parts of the District. As for Christians it may be noted that in the past they used to shave their heads clean without leaving a tuft in the centre like the Nairs. As a rule the Muslims grow a beard, but shave their head clean.

The costumes of women have also undergone great changes. Petticoat or frock is the undergarment used by girls up to the age of 14 and skirt by grown-up women. Jumpers of different varieties, cholies, blouses and jackets are in common use as upper garments among all women, though the fashions vary from person to person and from age to age. The undergarment for covering the breast is the bodice or brassiere. The use of fine silks and saris is common among the young women of all classes. The craze for Nylon fabrics is widespread among fashionable ladies. The ordinary Christian women have been accustomed to dress in white clothes in a peculiar fashion. Their dress consists of a white jacket up to the waist, and a long piece of white cloth, with or without coloured borders tied round the waist with a number of fringes behind, but the end is not passed through the legs and tucked behind as in the case of Nair women. The Muslim women put on coloured and gaudy clothes in the customary manner which distinguish them from the members of other communities. The Muslim women's dress consists of a coloured *mundu*, usually dark blue, a white loose embroidered jacket, and a scarf on the head. As in all other aspects of life, in the matter of costumes also there is a happy blending of the old and the new easily observable by a person from outside the District or the State. The old and new ways of dressing may be found to exist side by side. There are different forms of dressing the hair among women. The usual practice among them is to comb the hair and tie it behind in a knot. Plaited tails and pony tails are two distinctive styles of hair dressing. Artificial hairs, hair nets, and rings are used for putting up the hair in different styles.

While conducting service in temples and performing rituals and rites as part of the religious ceremonies, the Namboothiris appear in ceremonial apparel. They use a piece of cloth which is much longer than a *mundu* and is worn in the fashion called *tattu*, a portion of the cloth passing between the thighs and tucked in at the front

and behind with the front portion arranged in a number of folds. The Nairs and the intermediate castes of both sexes copy the dress of the Namboothiris while performing ceremonies like *sradha*. Similar to this is also the ordinary and ceremonial dress of the Namboothiri women, but the folds go all round the waist. A piece of white cloth covers their body from neck to the knee. They also carry a large concave palm leaf-umbrella with which they screen themselves from men's eyes and also protect themselves from the rain and the sun. Namboothiri women holding such umbrellas in hand and travelling in buses may be seen even today. But with the progress of education and social reform the sartorial habits of the Namboothiris have undergone radical change in recent years and begun to conform to the modern trends.

Ornaments.

The Malayalis of all castes and communities have had their own peculiar ornaments. The most characteristic ornament of the Nair women has been the ear-ring called *toda*, a stud-shaped hollow circle of gold about an inch and a half in diameter. The hole of the ear had to be painfully distended in childhood to retain the ring. But with the march of time rings of this kind have become out of fashion. *Kammal* has taken the place of the *toda*. The Namboothiri women who have never been extravagant in their ornaments have had their ear-rings which are hollow cylinders of gold hanging from the distended lobe. Gold necklaces of various patterns have been in vogue, the pattern of children's necklaces, however, differing from that of grown-up women, and that of Namboothiri women differing from that of Ambalavasis and Nair women. Nose rings or pendants or *mukkoothis*, bangles, bracelets, finger-rings, *aranjanam* (the string wound round the waist), *tanda*, *kolusu*, etc. have also been common ornaments. Nose pendants were worn by women belonging to the Nair and all other Hindu castes except the Namboothiris. Namboothiri women never pierced their nose or wore any nose ornament. They also used bracelets made of brass or bell metal and not of gold or silver. The Namboothiri widows retain most of their ornaments, and their heads are not shaved. Christian and Muslim women have had their special ornaments too. It had been the custom among Christian women to bore their ears in several places and wear a heavy ear-rings. Muslim women too have been accustomed to wear a number of ornaments — necklace, ear rings, bracelets, and anklets. Besides distending the lobe of the ear, they bore about a dozen holes in its rims and wear a ring in each.

Of late the old practice of loading the body with ornaments has almost disappeared in all castes and communities and modern women are more interested in limiting them to the minimum possible. Today they use only a gold chain with a pendant of artistic workmanship for the neck, a pair of *kammals* or studs for the ears, gold, glass, rubber or plastic bangles or bracelets for the wrist, gold rings for the fingers and in the case of girls, a pair of *kolusus* or anklets in gold or silver for the ankles. On festive and ceremonial occasions they may wear more ornaments. Besides ornaments, they are also fond of cosmetics. Articles of luxury and toilet like face powder, lip-sticks, rouge, and eye-tex are used by fashion-conscious young women. Cutex, the modern counterpart of the old time decoction of *mailanchi*, is used for polishing the nails.

Food

Rice is the staple food of the people. Namboothiris and other higher castes are strictly vegetarians. Their dishes consist of cooked rice or *palaharams* (cakes) and sweet meats prepared with one or more grains. The Nairs, Ezhavas and such other castes are not generally vegetarians, though some individual members may avoid animal food. There is no great difference in the dietary habits of the Christians and Muslims. Both of them eat fish and meat. The routine dietary in a family consists of breakfast, lunch, tiffin and supper. *Kanji* or rice gruel with some vegetable curry and pickles formed the main breakfast until very recently in almost all families, but it has now been replaced by tea, coffee or other beverages taken along with dishes like *Dosai*, *Iddali*, *Poori*, *Chappathi*, and *Uppuma*. The lunch is always substantial, the most important items of the menu being cooked rice or *choru*, spiced curries and butter milk. Parboiled rice is used here instead of kaccha or raw rice as in other parts of India. Yet another distinguishing feature is that in all culinary preparations coconut oil is freely used instead of gingili or mustard oil used in other parts of India. The tiffin in the afternoon consists of a cup of tea or coffee and some sweet or delicacy. The supper which is taken after sunset consists either of *kanji* or similar items as for lunch. When there was acute scarcity of rice in the wake of the Second World War, wheat was used as a substitute for rice. Preparations of wheat such as *Poori*, *Chappathi* and *Uppuma* are becoming popular. Owing to the poor cattle wealth of the District, milk is used only by richer sections of the community. Pickles of mango, *cherunaranga* (lime fruit), *nellikka* (the fruit of phyllanthus emblica), etc. are popular. The condiments generally used are turmeric,

pepper, ginger, cardamom, cloves, spices, chillies, mustard, asafoetida, onion, garlic, etc. Hydrogenated oils like Vanaspathi are seldom used.

In urban and rural areas there are a large number of hotels and restaurants catering to varying tastes. The restaurants serve meat and egg preparations such as *biriyani*, *kurma*, cutlet, chops, sandwiches, soup, omelet, bull's eye, etc. Tea drinking is a common habit with the middle class families and labourers. Cold drinks, sarbats, Love'o (a kind of cold beverage sought after by well-to-do young men), ice cream, rose milk, etc. are served in restaurants and sometimes available at vendor shops during the summer season. Various sorts of aerated water like soda more attractive for the colour than for their inherent worth have found their way even into remote villages. Consumption of beverages like toddy, liquor, alcohol etc. is prevalent in the wet areas, and to a small extent even in the dry areas too. Smoking is popular; cigarettes and beedis are used by the rich and the poor respectively. The use of snuff is not uncommon. Chewing of betel leaves with arecanut, lime, and tobacco is a common habit among all classes of people.

Amusements and festivities.

Sports and pastimes, especially those of a military kind, have a great tradition behind them in Kerala. The Nairs, who once formed the fighting class, indulged in various military pastimes in their *kalaris* or gymnasiums to keep themselves in good physical condition. The pastimes associated with the *Kalaris* have been dying out in recent times, but some of them still linger on.

Among the other pastimes of the District the elaborate *Utsavams* and *Talappolis* in the temples stand out as the most important. Of all the Districts of Kerala, Trichur has perhaps the maximum number of religious festivals of repute. In almost every temple a special festival or *Utsavam* is arranged every year and extends over one or more days up to nine days. The *Utsavam* is a big event in the social and religious life of the people. The deity is taken in procession on a caparisoned elephant. There are all kinds of entertainments such as dancing and music, jugglery and dumb-shows, tight-rope dancing, fire works, etc. The Trichur *Pooram* is the best known festival in the District. The temples of Guruvayur, Koodalmanikam, Triprayar and Perumanom have their annual *Utsavams* which are widely attended.

The Arattupuzha Pooram and the Bharani and Talappoli festivals at Cranganore are also well known.

The *Utsavam* can be considered to be a pack of pastimes. During the celebrations, entertainments like *Ammanattam, Koodiyattam, Kathakali, Koothu, Patakom, Kurathiyattam, Ottam Tullal, Valeru, Kuntheru, Parisamuttu,* and *Nanummel Kali* are commonly held in the temple premises. *Ammanattam* is the throwing and catching in different artistic ways of several hand-balls made of polished bell-metal. *Koodiyattam* is perhaps the earliest known form of dramatic art in Kerala. It literally means acting together. In this show two or more actors appear on the stage at the same time as in modern dramas, but the verses in the play are in Sanskrit. It is the science of the signs (*mudras*) that is used by the actors. *Kathakali* is an important form of dramatic art in Kerala and its origin may be traced to the 17th century. It is a musical play depicting stories from Hindu mythology, the music being sung to the accompaniment of drum and cymbals by singers in the background. The actors on the *Kathakali* stage themselves never speak. They merely act the dialogic sections called *Padams* as they are sung by the singers from behind. *Kathakali* therefore is a dumb show in which signs or *mudras* are used. The show runs throughout night, and only males participate in the performance. In *Kurathiyattam* stories about Siva and Parvati are sung to the accompaniment of dance and music and usually there are two actors. *Koothu* is a performance in which a single actor viz., the Chakkiar expounds Puranic stories. It fulfils the function of a public critic. The Chakkiar is an ideal satirist and in the course or his explanation of puranic stories he quotes veiled instances from contemporary life to illustrate or emphasise some moral or incident from the stories he is narrating. Custom has granted the Chakkiar the privilege of immunity from interruption while performing the *Koothu*. *Koothu* is even today a great popular entertainment in temples and it is performed in *Koothampalams* specially erected for the purpose. *Patakom* is another typical Kerala pastime in which a single actor or reciter expounds Puranic stories on the model of the *Koothu*, but the performer does not enjoy the privilege of exemption from retort or retaliation. Hence he does not attempt to draw parallels from contemporary life in the course of his exposition. *Ottam Tullal* according to tradition was created by the famous poet Kunjan Nambiar as a counter attraction to *Koothu*, because he was insulted by some Chakkiars. In *Tullal* the actor dresses in conventional fashions and recites in the prescribed modes stories

composed in Malayalam in *Tullal* metres to the accompaniment of drums and cymbals. In *Pavakali* dolls are made to dance, being held in the hand. *Valeru* and *Kuntheru* are military pastimes in which the exhibitor tosses up swords or javelins, one or many at a time and catches them by the hilt or the shaft, every time as they come down. There is also another form of the games. Swords and javelins are thrown by one person against another and the person attacked catches the weapons by the hilt or the shaft. *Parisamuttu* is a mock fight with swords and shields. *Nanummel Kali* is a kind of tight rope dancing. Most of these entertainments come under the category of indigenous arts and are patronised now mainly by the *Devaswom* authorities.

During the Muharam season the Tiger procession attracts huge audiences. Swinging on *Oonjal* is a favourite pastime indulged in by women folk during the *Tiruvathira* season. The most popular of the general out-door games is *pandukali* or *talamakali*, played with a ball, generally of fibre with leather covering and about 3 inches in diameter. *Kuttiyum Kolum* is another out-door game, played with sticks mainly by children.

There are certain pastimes peculiar to women and girls. The most important of these are the *Kaikottikali, Kolattam* and *Vattukali*. *Kaikottikali* is a kind of dance where the dancers, all women, form a ring or circle, and sing songs as they swing around, keeping tune by clapping their hands (*kaikottal*) and tapping the floor with their feet. *Kolattam* differs from *Kaikottikali* in that it is a children's pastime. Here, instead of clapping hands a pair of sticks each a foot long with metal discs at the top are struck against one another, and a pleasant jingling sound is produced. *Vattukali* is a pastime often played out-of-doors by girls. Rectangles about 10′ by 4′ would be marked on the ground and it would be divided into compartments. The player has to balance herself on one leg, jump into compartment after compartment in recognised order kicking a small piece of flat stone (*Vattu*) roughly circular in shape, about an inch and a half in diameter. Hide and seek, blindman's bluff, the hidden ring, and such miscellaneous games are also indulged in by all children irrespective of sex.

Among the in-door games cards are extremely popular, particularly with the large section of middle aged people. Chess is also another form of in-door game.

Public games and recreation clubs.

Most of the traditional pastimes and games described above are witnessed only during national festivals like *Onam* and *Tiruvathira*, and religious festivals like *Utsavams* and *Talappolis*. Today under

the influence of western education the school and college going population takes keen interest in sports and games like foot-ball, hockey, cricket, volley ball, basket ball, badminton etc. There are a number of Sports Organisations and Recreation Clubs which encourage sports and athletic activities, and the following are the important ones.

1 The Trichur District Athletic Association, Trichur.
2 The Banerji Memorial Club, Trichur.
3 The Trichur Tennis Club, Trichur.
4 The Town Club, Trichur.
5 V. R. Iyer's Gymnasium, Trichur.
6 The Blues Sporting Club, Trichur.
7 Fighting Heroes Club, Ollur.
8 Aurora Club, Ollur.
9 Alagappa Fighters Club, Trichur.
10 The Challengers Sports Club, Chalakudi.
11 The Karoor Heroes Foot-ball Club, Trichur.
12 The Young Men's Club, Cheruthuruthy, Trichur.
13 Yoga and Health Training Centre, Trichur.
14 Pracheena Bharatiya Yogasana Sanghom, Chelakkottukara, Trichur.
15 Cochin Malabar Foot-ball Club, Trichur.
16 The Recreation Club, Chowghat.

A notable event in the world of sports in the District is the annual Chakkola Memorial Foot-ball Tournament held in the Palace Grounds in Trichur Town under the auspices of the Trichur Athletic Association. Foot-ball teams from all parts of India take part. The magnificent Gold Trophy of 135 sovereigns instituted for the winners is perhaps the costliest and most attractive foot-ball trophy in India. The Gold Trophy becomes the property of the team that wins during five consecutive years.

Pilgrim centres.

The District is noted for its large number of famous pilgrim centres. The Sri Kurumba Bhagavati Temple at Lokamalleswaram in Cranganore Taluk is a famous centre of pilgrimage. The Talappoli festival of the temple commencing on the 1st day of Makaram (January-February) and ending on the 4th day and more particularly the Bharani festival in Meenam (March-April), which lasts for a period of 12 days attract thousands of pilgrims from all parts of Kerala. The Guruvayur and Triprayar temples in Chowghat Taluk are also reputed centres of pilgrimage. The Krishna temple of Guruvayur is visited by thousands of devotees from all parts of India. The Sri Rama Temple at Triprayar,

the Vadakkunnathan temple Trichur, and the Koodalmanikam temple at Irinjalakuda also attract large number of pilgrims from all parts of the State. The District has its important centres of pilgrimage for Christians and Muslims also. The Thazhakkad Church near Irinjalakuda and the Koratti Church near Chalakudi are famous. The festival (*Perunnal*) at Koratti which falls during the month of Kanni (September-October) every year is famous and attracts thousands of devotees from Trichur, Ernakulam and Kottayam Districts. The Church is dedicated to Mother Mary and comes under the Archdiocese of Ernakulam. There are also ancient Churches at Palayur and Pavaratti in the Chowghat Taluk and these are visited by thousands of Christian pilgrims every year. There is an ancient Muslim Mosque at Manathala where the dead body of Haidros Kuttee Mooppar, a Muslim saint, is believed to have been buried. The Muslims consider it sacred, and visit it often.

Economic and professional groups and classes in relation to social life.

The traditional social structure of the Distrct as well as of Kerala as a whole has undergone significant changes since the turn of the century. At the beginning of the century Kerala society was dominated by ideas of casteism and the upper classes like the Namboothiris and the Kshatriyas enjoyed a privileged status. Even high caste Nairs served the Namboothiris as domestic servants, though some formed the militia of the country. Among the lower castes the Ezhavas who constituted a considerable bulk of the population were in a very backward condition. Their traditional occupation being toddy drawing which was not considered very respectable, they had to suffer several social disabilities. In addition to them, there were a number of "polluting classes" like the Pulayas, Parayas, etc. and severe limitations were imposed even on their general freedom of movement. They were not only denied the privilege of admission to Hindu temples for worship, but were not even allowed to walk near a temple transgressing the distance of pollution attached to them. Caste monopoly reflected itself in almost all aspects of cultural and social life. It influenced not only the development of art forms like *Koothu*, *Koodiyattam*, *Kathakali* etc. but also food, dress and types of dwellings of the various castes. The upper classes, viz, Namboothiris and the Kshatriyas had a decisive hand in moulding these traditional art forms of Kerala. In fact they set the pace in cultural and social life. Moreover, certain types of food and dress were their exclusive caste monopoly. Women of the lower castes were forbidden to wear any clothing above the loins. Tiling the roof was the exclusive privilege of Brahmin, Kshatriya and other high class Hindu families

and temples, and the members of the lower castes could have only thatched roofs. Institutions like *Marumakkathayam*, joint family, and *Sambandham* which were the pillars of the old social order were intended mainly to serve the interests of the upper classes like the Namboothiris and the Kshatriyas. This is the picture of the traditional social order in Kerala and particularly in the Trichur District.

However, in recent times the old social order has been passing through a period of dissolution. The Namboothiris and the Kshatriyas no longer enjoy a position of predominance in society. Increasing educational standards and the growing political consciousness among all classes and castes of people contributed to the rapid decline of the old social order. The end of royalty and the introduction of agrarian reforms have tended to deprive the upper classes of their privileged status in society. The work of social reformers like Sri Narayana Guru, the spread of English education, and the introduction of temple entry for all classes of Hindus irrespective of caste have contributed a great deal to the social revolution of our times. The backward classes and communities have come of their own and acquired a new status and dignity. The old taboos regarding dress, food and types of dwellings have completely disappeared and a new social order based on the principles of social freedom and equality has gradually emerged. The old *Marumakkathayam* system and its accompaniments like *Sambandham*, *Talikettukalyanam* etc. which stood in the way of social progress in the past have almost disappeared. Legislation has undoubtedly played a part in bringing about the transformation of the *Marumakkathayam* society into *Makkathayam* society. But enlightened public opinion and desire for social change among all classes and communities have been mainly responsible for the achievement of this result. Several castes and communities which have been following their traditional occupations have recently taken to the learned professions and callings and industrial and commercial pursuits. Merchants and entrepreneurs from all classes and castes have increasingly come into the picture.

Society has also come to be divided on economic and professional lines. The caste system has lost its old vitality, and begun to disintegrate. This has resulted in growing social mobility in respect of vocation and economic relations, and helped in the partial emergence of a new social structure with fresh problems. For instance, there is a growing tendency among the urban and educated classes within a major caste group to segregate themselves, the old family ties and loyalties losing much of their original strength.

The progressive changes in the old social life have also influenced the development of the traditional art forms on progressive lines. The traditional pastimes like *Kathakali* and *Harikatha* are now being reformed with a view to meeting the needs of a reformed and changing society. The use of modern make-up materials, change in stage direction, freedom for women to act on the stage as female characters, abridgement of the plays for short periods of three or four hours and adoption of non-Hindu themes like Maria Magdala are some of the recent innovations introduced in *Kathakali*. This ancient art of Kerala which was once exclusively patronised by the Namboothiris and the Rajas is thus being sought to be reformed with a view to making it attractive and enjoyable to the common people of all classes and communities. Similarly the traditional *Harikatha* devoted mainly to the presentation of Puranic themes is giving place to the modern *Kathaprasamgam* in which current social themes are presented. In fact, the old art forms which combined with them a religious motive and thus restricted the sphere of participation exclusively to one community are now becoming more cosmopolitan in character. In spite of these great changes in the social life and institutions of the people, the old social order has not completely given place to the new one. Some of the most revolutionary measures like the Kerala Agrarian Relations Act 1960 which are to transform the old social order of Kerala beyond recognition are yet to be implemented in full. It can confidently be expected that with the implementation of such far-reaching measures the old social order is bound to change completely giving place to the new.

CHAPTER IV

AGRICULTURE AND IRRIGATION

Introduction.

The large majority of the population of the Trichur District, as in the case of other Districts of Kerala, depend on land for their livelihood. But agriculture does not absorb the same proportion of population in this District as it does elsewhere; nor does it do so to the same extent. Only 52·42% of the total population earn their livelihood from agriculture and allied activities.

LAND UTILISATION.

Table I gives the classification of the land area in the District.[1]

TABLE I

Classification of land area (1957-59)

Category	1957-58	Percentage to the total area	1958-59	Percentage to the total area
(1)	(2)	(3)	(4)	(5)
Total geographical area according to				
(a) Professional survey	727,698	Nil	727,654	Nil
(b) Village papers	727,137	100·00	727,137	100.00
Forests	328,483	45·18	328,483	45 17
Land put to non-agricultural uses	29,614	4·07	27,956	3.94
Barren and unculturable land	16,456	2·26	16,456	2·26
Permanent pastures and other grazing land	6,858	0.94	3,463	0.48
Land under Miscellaneous trees	4,120	0.57	4,120	0.57
Cultivable waste	13,488	1.85	22,034	3.03
Other fallow	3,441	0.47	3,142	0.43
Current fallow	5,690	0.78	13,135	1.81
Net area sown	319,897	43 67	308,358	42.41
Total cropped area	462,538	63 6[illegible]	463,726	63.78
Area sown more than once	143,551	19.74	155,368	21 37

Table II shows the Taluk-wise distribution of waste lands as per the findings of the "Cultivable Waste Land Survey" completed by the Department of Statistics in the District in 1959-60.

1 Source: Department of Statistics.

TABLE II

Taluk-wise distribution of waste lands.

(Area in acres)

(1)	Trichur (2)	Mukundapuram (3)	Cranganore (4)	Talapilli (5)	Chowghat (6)
All waste lands	1,921	9,171	154	29,268	492
Current fallow	161	1,170	36	2,327	6
Other fallow	214	712	37	1,861	4
Cultivable waste	1,112	5,595	77	14,828*	371
Uncultivable waste	434	1,694	4	10,252*	111

* In Talapilli Taluk a large part of the forests is also included under waste lands.

Agricultural holdings.

An economic holding is one which not only maintains an average family of a cultivating tenant but is also sufficient enough in area to give him and his pair of bullocks maximum work. What constitutes such a holding is different in different regions according to the soil, crops and price of saleable produce. The extreme pressure on land has resulted in excessive sub-division and fragmentation of holdings into uneconomic units. The average size of a holding in the District is generally below one acre or at the most 1½ acres. The tendency is towards further fragmentation of holdings. The fragmentation of ownership in the land is greater than fragmentation of areas taken up for actual cultivation by tenants. According to the *Report of the Agrarian Problem Enquiry Committee*, Cochin (1949), this state of affairs has been brought about by two important causes, viz., (1) the system of equal inheritance of land among all the sons or members of a family in partition and (2) alienation and compulsory sale of bits of land for redemption of debts. Confining our attention to the areas actually taken up for cultivation, we have an interesting array of figures as revealed by the survey of certain villages in the District in 1949.[1] The position in regard to three villages was found to be as follows.

Village (1)	Total extent in acres (2)	Number of persons holding lands for cultivation (3)
Amballur	832	432
Anjur	369	142
Panancheri	2,383	263

1 *Agrarian Problem Enquiry Committee Report*, p. 222.

The survey undertaken in two villages, Mundathikode and Nellai, throws light to some extent on the nature of fragmentation in the holdings taken up for cultivation by the tenants. In Mundathikode one tenant taking up 25 acres has it in 4 plots (15, 4, 3 and 3 acres respectively). A similar lease holder in Nellai having 19½ acres has it in 3 plots. In Mundathikode 8 persons owning between them 60 acres hold them in 44 strips and in Nellai 21 samples taken up have 144 acres divided into 92 strips. The sizes are as follows:-

	Mundathikode	Nellai
¼ and above	3	1
½ „ „	9	9
¾ „ „	4	12
1 „ „	8	13
1¼ „ „	5	8
1½ „ „	7	14
1¾ „ „	1	9
2 „ „	7	26
	44	92

A similar survey of tenants' holdings below 5 acres shows the following results. In Mundathikode the total number surveyed was 22 holding in all 53 acres in 64 strips In Nellai the number surveyed was 57 holding 121 acres in all in 125 strips. They are distributed as follows:-

	Mundathikode	Nellai
¼ acre and above	11	8
½ „ „	12	21
¾ „ „	19	25
1 „ „	9	20
1¼ „ „	3	23
1½ „ „	7	12
1¾ „ „	.	6
2 „ „	3	8
	64	125

The figures noted above show that in the Trichur District as elsewhere wet land cultivation is carried on in a fragmentary manner.

According to a Census of land holdings and cultivation taken by the Statistics Department of the State in 1956, 40% of the agricultural holdings in the old Trichur District are over one acre. The size of the holdings is also generally larger than in the two Districts of Trivandrum and Quilon.

Table III shows the distribution of holdings in the District. The table has been prepared from the land records. It gives the distribution of holdings according to size, wet land (paddy field), dry land (gardens) and the total of both wet land and dry land.

TABLE III

Distribution of holdings in the Trichur District.[1]

Size of holdings (1)	Wet land (2)	Dry land (3)	Total (4)
Below 5 cents.	2,035	9,592	9,409
5–10	3,634	9,532	9,908
10–25	13,968	27,063	32,398
25–50	19,813	32,324	40,423
50–75	13,697	22,745	28,841
75–100	9,454	15,814	19,883
100–150	12,834	20,171	26,637
150–250	12,024	18,551	25,485
250–500	8,477	13,582	20,998
750–1000	1,717	2,106	3,518
Acres,			
10·00–12.49	911	1,156	2,015
12·0–14·990	625	776	1,321
15·00–17·49	480	597	1,030
17·50–19·99	340	445	745
20–25	444	599	1,020
25–30	284	400	716
30–35	219	253	471
35–40	150	190	361
40–45	117	185	268
45–50	93	164	221
50–60	130	163	296
60–75	149	186	321
75–100	130	179	310
100–150	119	152	294
150–200	64	70	153
200–300	49	73	148
300–500	35	41	81
500–1000	9	17	61
Over 1000	3	3	17
Total.	106,481	181,700	234,982

IRRIGATION

There is a general presumption that because of her heavy rains, Kerala does not need any irrigation. It is also argued that in view of the peculiar undulating terrain and other natural features

1 The table pertains to the Trichur District before the reorganisation of States in November 1956.

of the country, irrigation works here will be comparatively costlier and uneconomical than elsewhere. It cannot be denied that because of the heavy rains, there is some kind of cultivation all over the land. Paddy cultivation is by far the largest agricultural practice pursued by a major section of the people. The low-lying lands are cultivated with paddy and are fit only for this purpose. Depending upon the availability of water, one, two or even three crops can be raised on these lands. Crop failures owing to the irregularity of monsoons have almost become a commom feature. Consequently it has become possible only to raise one crop in a major portion of the paddy growing area. Hence necessity for providing storage facilities for supplying water in order to prevent the vagaries of nature and to stabilise and facilitate the adoption of intensive forms of cultivation is keenly felt in Kerala as elsewhere. Endowed with abundant rainfall ranging from 80″ to 130″ and watered by the rivers, the Trichur District cannot complain of inadequacy of resources of water. Usually such water as is required for the cultivation of crops is derived from the seasonal rainfall precipitating in the region. But the natural rainfall, as regards both quantity and seasonal incidence of fall, is sometimes inadequate for cultivation. The crop seasons are adjusted so as to be in conformity with the period of rainfall. If the monsoons are normal, and rain properly distributed, the yield from the crops will be good and no artificial irrigation will be required. Even then as the total yearly rainfall is not uniformly distributed, there is either too much or too little of water according to plant requirements even in the periods of monsoons. There are, therefore, areas of great scarcity of water in certain localities in the District and these are affected by drought which causes crop failures.

The present sources of irrigation in the District are natural streams, channels, channel-fed and rain-fed tanks, natural water reservoirs formed by constructing embankments across the line of drainage or natural streams, and storage facilities provided by the major, medium and minor irrigation works. Water during the rainy season is allowed to collect in the natural streams and tanks and taken to the fields through channels. Even now it is this system of irrigation that is prominent throughout the District. During the hey-day of the landed aristocracy, it was the usual practice to construct tanks. It was also common in those days to put up *Chiras* or embankments for the storage of rain water or for the prevention of the ingress of salt water. At the time of the compilation of the *Cochin State Manual* (1911) the largest and and most costly of such embankments put up in the District was the Enamakkal Dam or Weir which was constructed and maintained jointly by the British and Cochin

Governments.[1] Further there was a small anicut at Kallai across the Viyyur river which irrigated a few hundred acres. During the period 1917-32 the Paranur Chira, the Peruvan Chira, the Kumaranellur Chira, and the Attur Chira were constructed on the Wadakkancheri river. In the laterite regions where natural facilities existed several other artificial embankments had also been put up and thousands of acres of waste lands converted into single crop *nilams*. In addition, temporary bunds were also put up annually across jungle streams in several places where the water supply was insufficient for the second crop. The supply was eked out by percolation or by baling out the water held up by these bunds. The system of irrigation described above formed the mainstay of cultivation in the District till a few decades ago. In recent times the pressure of population on land became extremely heavy and the aid of artificial irrigation on a large scale for increased production was felt to be an imperative necessity. Consequently, the Government decided to take up major irrigation works in the District for investigation. The Peechi, Chalakudi and Cheerakuzhi irrigation schemes were investigated as early as 1930-35, though they were not immediately taken up for execution owing to financial difficulties. It was only during the period following the end of the Second World War that the Cochin Government seriously thought of taking them up for execution. By about 1946-47 the increasing food scarcity and the consequent high cost of food grains prompted the Government to take up the major Peechi Reservoir and the Chalakudi river diversion schemes. The progress on these works was somewhat slow due to inter-State adjustments.

Thus prior to Independence, the District had no major Irrigation system except perhaps the salt exclusion work of Enamakkal dam. The dawn of Independence brought in its wake the necessary momentum required for the launching of schemes aimed at developing the country as a whole and raising the standard of living of its people. Some of the development schemes started by the erstwhile Cochin Government in the District were taken up and included in the First Five Year Plan.

The existing irrigation works in the District can be broadly divided into three major heads. (1) Major Irrigaion works, (2) Medium

1 See Chapter XIX for details.

Irrigation Works including Lift Irrigation, Salinity Exclusion Schemes, etc.; and (3) Minor Irrigation Works.[1]

MAJOR IRRIGATION WORKS

1. Peechi Irrigation Project.

This is a major irrigation project in the Karuvannur river valley. The scheme was started in 1947 by the erstwhile Cochin Government, and later on it became a part of the First Five Year Plan. The work has now been completed. Water was first let out for irrigation in 1953, and the full storage in the reservoir was obtained in July, 1957.

The project consists of a straight gravity type masonry dam across the Manali River 700 ft. long and 134 ft. high, with a storage capacity of 4,000 Million Cubic Feet. The water spread area of the reservoir is 5 sq. miles and its catchment 41·35 sq. miles in extent. The bed level of the river at the dam site is +130 ft. above M.S.L.[2] and maximum water level inside the reservoir is +260. The project has 23 miles of Right Bank canal with a capacity of 250 cusecs and 28 miles of Left Bank canal with a capacity of 125 cusecs. The ayacut consists of 12,000 acres of waste lands, and 4,000 acres of single-crop lands, both of these convertible to double crop lands, 10,000 acres of double crop lands which require supplemental irrigation and 20,000 acres of kole lands. In addition to its value as an irrigational work, the project supplies 4,000,000 gallons of drinking water per day to Trichur town, controls effectively the peak flows in the Manali river minimising flood havocs in the Karuvannur basin and supplies water for the maintenance of navigation between Trichur town and the backwaters along the coast. The total length of the main canal is 51 miles and of the branch canal 88 miles. The total cost of the project, inclusive of the canals, is Rs. 235 lakhs. The cost per acre of the benefited area is less than Rs. 600/-

The Peechi Dam is an important holiday resort too. It is located amidst picturesque surroundings. The gardens and parks with attractive fountains and cascades, extensive botanical gardens in

1 The nomenclature 'medium' irrigation works refers to irrigation and salt water exclusion works which benefit at least an area of 200 acres of land and which cost less than Rs. 10 lakhs. Generally all medium and minor irrigation works comprise (1) small tanks and reservoirs (2) diversion regulators across small streams (3) irrigation channels and (4) salinity control works. These works are intended to serve isloated regions which do not come under the purview of major irrigation works or where there is no possibility of taking up a major irrigation work. Minor irrigation works include surface percolation wells, tanks and channels and tube wells.

2 Mean Sea Level.

calm surroundings, the superb lake and the artificial swimming pool that provides for all kinds of aquatic sports—these are only a few of the outstanding attractions of the panoramic set-up.

2. Vazhani Irrigation Project.

The project is intended for the benefit of lands in the Talapilli Taluk. It commands an area of 8,800 acres in the Keecheri (Wadakkancheri) river basin. Besides, the reservoir stabilises cultivation in about 5,000 acres of existing wet lands fed by the regulators in the river by supplementing their storage whenever necessary. It consists of a storage dam for conserving the run-off from 8 sq. miles of the valley. The storage consists of an earthern dam across the Keecheri river with necessary outlet sluices at a place called Vazhani, 6 miles east of Wadakkancheri Railway Station. The dam site is easily approachable from the Trichur-Shoranur Road by the Vazhani road, about 5 miles long. The surplus arrangement consists of a spillway with 4 shutters, and is located on a side saddle, where rock is available. The work on the dam was started in April, 1951. The total cost on the project came to Rs. 105/- lakhs. The work was completed and inaugurated on December 6, 1959 by the Governor of Kerala. The capacity of the reservoir is 640 Million Cubic Feet. There is only one Main canal i. e. the Left Bank Main Canal and it is 24 miles long. The length of the branch canals comes to 12 miles. The Vazhani dam is the first earthern dam in Kerala State. It is 75′ high with a length of 2,600 ft. at the top.

The forest surrounding the Vazhani lake has been declared a wild life sanctuary and the project is being developed as a tourist centre. There is an Inspection Bungalow with 2 rooms, a canteen and a beautiful garden with a temple at the end. The garden, dam, pavilion etc. are illuminated on Saturdays and Sundays.

3. Chalakudi Irrigation Scheme.

The Chalakudi Irrigation Scheme is also one of the major schemes in the District and is intended to benefit the Mukundapuram and Alwaye Taluks. The object is to divert the water of the Chalakudi river for supporting the existing paddy cultivation and to aid the conversion of large stretches of *paramba* (dry) lands on either side of the river into paddy lands. The project is to be executed in two stages. The first stage consists of the execution of all works on the left and right banks of the river to the east of the Shoranur-Cochin Railway line and the second stage consists of the extension of the canal system to the west of the Railway line. The first stage was taken up for execution under the First Five Year Plan. The canal system in the first stage consists of 35 miles of main canals

and 101 miles of branch canals. The cost of the first stage was Rs. 128·25 lakhs. The work was started in 1949. By the end of the First Five Year Plan, the diversion weir, 35 miles of main channel and 93 miles of branch channels were completed and an area of 26,500 acres was brought under irrigation. The diversion weir across the river is located at Tumbermuzhi, 11 miles east of Chalakudi town. Its length is 606 ft. with crest 7′ high from the average bed level and 12′ from the deepest bed level. Two training walls, one on each side of the weir up to the head sluices, have also been constructed to serve as leading channels. The head sluices on both sides have been provided with radial shutters for proper regulations and supplies in the canals. Necessary seour sluices have been provided in the body of the weir and at the head sluices. All the above works were completed during the First Five Year Plan period. In the Second Five Year Plan the balance of 8 miles of branch channels and other minor improvements. and finishing works were undertaken. In addition to this, the construction of the remaining length of 17 miles of main canal and 61 miles of branch channels intended to benefit an area of 20,250 acres of land besides 28,400 acres already covered by the first stage has been taken up. The cost of the second stage is estimated at Rs. 60 lakhs. By the end of 1957-58 almost all items of work had been completed. Out of the allotment of Rs. 60 lakhs a sum of Rs. 36,39,568/- had been spent till the end of 1959-60. Out of the estimated total of 188·25 lakhs, Rs. 134 lakhs are expected to be recovered by betterment levy. An amount of Rs. 2 lakhs will be realised as net water cess per annum.

4. Cheerakuzhi Irrigation Scheme.

This scheme the execution of which is in an advanced stage of completion envisages (1) the construction of a river regulator across the Gayatri river at a place called Cheerakuzhi in the Pazhayannur Village, Talapilli Taluk, (2) a head-regulator at the off-take of the main canal in the left bank and (3) 15⅜ miles of main canal on the left bank which divides into two branches, namely the Killimangalam branch and the Cheruthuruthi branch.

These channels, with a net-work of distributaries. will irrigate the fields in the villages of Killimangalam, Vengananellur Panjal, Pynkulam, Cheruthuruthi, Nedumpura and Desamangalam, and 4,000 acres of paddy lands will be benefited. The estimated cost of the whole scheme is Rs. 47·34 lakhs, of which Rs. 13·4 lakhs will be the share of this scheme towards the cost of the construction of the head-works of the Mangalam reservoir. An approach road to the weir site from

the main Pazhayannur—Tiruvilvamala road has been constructed. The work was started towards the end of 1957. So far the masonry for the whole length of the regulator has come up to the crest level i. e. 115·50 ft. The solid masonry weir consists of 11 spans of 25 feet each, with 8 feet high steel shutters. A sum of Rs. 12·62 lakhs out of the total outlay is expected to be recovered as betterment levy. Rs. 0·2 lakhs will be realised annually as water cess.

At present there is a proposal to extend the benefits of the scheme to Ponnani Taluk of Palghat District, and this is expected to benefit an additional 12,000 acres. The cost of the extension is estimated at Rs. 109 lakhs.

Medium Irrigation works.

In addition to the above, there are a large number of medium irrigation works, existing and proposed, which serve isolated regions. They are works benefiting above 200 acres and not costing more than Rs. 10 lakhs. Such of the works as have been completed and the area benefited by such schemes are given below:

Name of the Scheme	*Area benefited*	*Name of Taluk*
Muriyad Moorkanad canal	6,000 acres	Mukundapuram
Illikkal regulator	400 ,,	Talapilli and Chowghat
Kandikulam Padam	200 ,,	Talapilli

Lift Irrigation Works.

In the matter of Lift Irrigation this District is one of the pioneers. The Lift Irrigation Schemes from the Chalakudi river are among the first of their kind in the whole of Kerala. There had been a set-back to the schemes for some years prior to November 1, 1956, as the Government imposed certain restrictions due to their excessive cost. Later this policy was revised and it was decided to go ahead with the Lift Irrigation Schemes. About 9 works have since been taken up for execution in the various parts of the District. Important among these are the Kuzhur Diversion Scheme, Poovathusseri Scheme, Desamangalam Scheme and Kuzhur comprehensive Scheme. The Kuzhur Diversion Scheme will benefit about 540 acres in Kallur Vadakkumuri, Thekkumuri and Alathur Villages of Mukundapuram Taluk. All the works connected with this scheme have been completed. The Poovathusseri lift irrigation scheme will benefit an area of about 289 acres. The length of the main and branch canals proposed will be about 2 miles.

The water from the Chalakudi river will be lifted and supplied through a system of canals on the right bank of the river. The ayacut lies in the village of Kallur Thekkumuri, Mukundapuram Taluk. The area benefited by the Desamangalam lift irrigation scheme is 122 acres in Desamangalam Village, Talapilli Taluk. The pump sets will be installed in Sy. No. 125 of Desamangalam Village at the Bharatapuzha and is about 2 furlongs north of 2/1 of Cheruthuruthi—Ponnani Road. The Kuzhur comprehensive schemes consist of improving the existing facilities of supplying water to Kuzhurpadam, Turuthipadam, and Kumpidipadam of Mukundapuram Taluk. The improvements are (1) erection of an additional pump set at Kallur, (2) another at the existing Parakadavu pumping station and, (3) linking the existing canal at Parakadavu with the Kundur schemes.

The details of the area irrigated by the Lift Irrigation Schemes are given below:

Taluk	*Area irrigated*
Talapilli	300 acres
Trichur	2,682 acres
Mukundapuram	500 acres
Total	3,482 acres

Minor Irrigation.

Minor irrigation has through the ages harnessed to the best purposes of cultivation all the natural advantages offered by the rivers and their tributaries. No Taluk in the District is without a large number of minor irrigation works. The following table will give an idea of the number of minor irrigation works and the approximate area irrigated by them in 1958-59.

Taluk	Number of works	Area irrigated	Cost of construction
		Acres	Rs.
Cranganore	N. A.	N. A.	N. A.
Mukundapuram	N. A.	2,193	N. A.
Trichur	N. A.	3,269	N. A.
Talapilli	43	1,914.65	1,99,195
Chowghat	N. A.	1,200	N. A.

Sources of water supply and area irrigated.

The Trichur District has next to Ernakulam the largest area under irrigation in the State, but in point of the total area irrigated from canals alone it gets the first rank. Table IV

shows the sources of water supply and area irrigated in the District during 1957-58 and 1958-59.

TABLE IV

Source of water supply and net area irrigated.

(in acres)

Source (1)	Area irrigated in 1957-58 (2)	Area irrigated in 1958-59 (3)
1. Canals		
Government &	92,103	103,153
Private	14,171	14,171
2. Tanks	13,172	13,172
3. Wells	8,434	8,434
4. Others	11,158	14,598
Total	139,038	153,528

Table V shows the area (in acres) of crops irrigated in the District during 1957-58 and 1958-59.

TABLE V

Area irrigated under each crop.

Crops	Area irrigated		Percentage of the irrigated area to the total area under each of the crops	
	1957-58	1958-59	1957-58	1958-59
(1)	(2)	(3)	(4)	(5)
1. Rice*	209,718	220,768	85.8	92.2
2. Pulses	8,840	12,280	39.3	55.8
3. Other food crops	28,144	28,144	..	..
4. Non-food crops	17,220	17,220	16.3	15.0
Total	263,922	278,412	57.1	60.0

It may be seen from Table IV that the net area irrigated in the District in 1957-58 and 1958-59 was 139,038 and 153,528 respectively. The percentage of this area to the total irrigated area in the State during these two years was 16·35 and 17·47 respectively while the percentage to the net area sown in the District was 43·6 and 49·8 respectively. It may be noted in this connection that whereas only 19 per cent of the net area sown in the State receives irrigation almost 50 per cent of the net area

* This figure includes area irrigated more than once under autumn, winter and summer crops.

sown in the Trichur District is irrigated. In regard to the percentage of the net irrigated area to the sown area Trichur stands first among the Districts of Kerala State.

Soil conservation.

Water and wind are the two active forces causing erosion. Erosion by wind occurs generally in the coastal areas where there is no protective vegetation. Erosion by water assumes a special significance in the District as rainfall is heavy and cultivation rampant in slopes and undulating lands. Denudation of forest areas as a result of ruthless cutting, grazing and brousing also leads to soil erosion. Along with these the undulating topography, intense precipitation and indifferent soil management practices in the dry land areas of the District, have resulted in soil erosion. This is especially so in the old hill paddy areas of Pananchери village comprising the catchment and upper reaches of the Peechi Irrigation Dam and its canals, the hilly cultivated areas in the upper reaches of the Chalakudi Diversion Scheme in the Mukundapuram Taluk, and the catchment and upstream areas of the Irrigation canal from the Vazhani Dam. The floods in the Karuvannur river, caused by the heavy silting up and consequent rise in the bed level of the river, furnish a concrete example of the havoc of soil erosion. The execution of soil conservation schemes is governed by the provisions of the Travancore-Cochin State Land Development Act—Act XXXVI of 1950. Soil conservation work was started in the District in 1955. The entire workable area of the Vettilappara Ex-Service Men's Colony along the Chalakudi–Anamala road in Mukundapuram Taluk was completed by the middle of March 1956. The total area actually worked was 774·6 acres and the total expenditure incurred amounted to Rs. 86,618·50. During the Second Plan period it was proposed to work 3000 acres of land in the District at a cost of Rs. 3·60 lakhs. The details of the Schemes selected in the District are given below:

Location of the scheme.	Area of the scheme in acres.	Area worked in acres.	Expenditure Rs.
Peechi	1,016	980·00	78,392·24
Vazhani	426	425·00	32,908·50
Parambai	189	190·00	14,146·50
Varandarapilli	600	630·00	94,263·85
Pullankandom	750	508·00	51,421·50
Mullurkara	36	18·00	1,250·25
Paikandom	207	Field work not commenced	
Channaipara	151	do	
Total	3,375	2,751·00	2,72,382·84

Thus the total area worked up to April 1961 during the First and Second Five Year Plan periods is 3,525·6 acres and the expenditure Rs. 3,59,001·34/-

WATER POTENTIAL AND SCHEMES FOR FURTHER EXPLOITATION.

The Keecheri (Wadakkancheri) and Karuvannur rivers of the District have immense potentialities for development. The authors of the Master Plan have proposed many schemes in these river basins for irrigation, salinity control, flood control, etc.[1] The more important of them are mentioned below.

Keecheri (Wadakkancheri) river basin.

There is a scheme to inter-connect the right bank channel of the Peechi Irrigation Project in the adjacent Manali river with the left bank channel of the Vazhani Scheme in the Keecheri river. If the proposed scheme materialises, the water so saved can be used for irrigating the lands on the right bank of the river.

The Naduthodu Scheme has been proposed to supply water for the garden crops in the river basin. The Naduthodu crosses the Peechi right bank canal at its 24th mile and it is possible to store about 560 Million Cubic Feet of water by putting up an earthern dam about 1,310 ft. long and 80 ft. high across this stream.

Karuvannur river basin.

The Manali river in the north, and the Kurumali river in the south join at a place called Palakkadavu near Arattupuzha in Trichur Taluk and they together form the Karuvannur river. The Peechi scheme is in this river basin. At present soon after the north east monsoon, a number of temporary earthern bunds are put up in the river every year to feed the lands on either side. These are washed away during the heavy floods of the south west monsoon causing considerable expense to the state exchequer. As a permanent remedy it is proposed to construct bunds or regulators in this river basin. Three reservoirs are also suggested with a view to solving the problem of water scarcity. Also there is a scheme to construct six numbers of permanent regulators for purposes of flood control.

The Kurumalai has not so far been considered for irrigation schemes of a major nature. This river is formed by two major tributaries, namely the Chimoni and Muppli. Dams can be constructed in both these streams. There is also a proposal to construct a dam 23′ high and 1,500′ long in the Pillathodu tributary of the Karuvannur river, costing about Rs. 40 lakhs. With the implementation of these schemes and ultimate development of the Karuvannur river basin, an area of approximately 75,000 acres capable of yielding three crops a year will be brought under cultivation.

1 For a detailed study of the various Schemes the reader may refer to pages 120–140 in "*Water Resources of Kerala–Advance Report*".

AGRICULTURE INCLUDING HORTICULTURE.

Soil and crops.

The soils of the District contain a fair amount of N2 and serious deficiency in this important plant food is noticed only in the coastal Taluks of Cranganore and Chowghat. The supply of both total and available K20 is not adequate throughout the District. The percentage of available P205 is low. The soils are very deficient in lime also. The following is a Taluk-wise study of the distribution of the soil types. The soils of the Mukundapuram Taluk contain fair amounts of Nitrogen and serious deficiency in this important plantfood ingredient is not met with anywhere. Laterite soils are generally deficient in total and available potash, available phosphoric acid and lime and the soils of this Taluk derived from laterite are no exception. The greater portion of this Taluk consists of reserve forests. Paddy and coconut are the most important crops though arecanut, pepper, tapioca etc. are also grown on a large scale. The western portion of the Taluk is sandy and coconut is cultivated on a large scale. The soil to the east of this area is derived from laterite.

The soils of the Trichur and Talapilli Taluks of the District are mostly laterite in origin. In the Trichur Taluk the western portion lying near the sea is sandy and coconut is cultivated here on a large scale. To the east of this area, there is a sudden transition to the "kole" lands which are under water for about 7 months. Washings from the higher areas are deposited in these lands during the rainy season by the rivers and fertility is kept up at a good level due to the deposit of river silt and other fertilising ingredients. To the east of this area is the stretch of laterite soil ending in the Western Ghats, the eastern-most portion of the Taluk. The soils on the western portion of the Talapilli Taluk are also lateritic while the soils of the north-eastern portion are derived from granite. This area is found to be more fertile than the western portion. The soils in these two Taluks contain fair amounts of Nitrogen and its deficiency is noticed only on the west coast. Coconut is extensively cultivated on the western portion of the Trichur Taluk which is near the sea and paddy is the most important crop in other areas. Pepper, arecanut etc. are also grown to a large extent.

The soils of the coastal Taluks of Cranganore and Chowghat vary from almost pure sand to sandy loam, and they suffer from deficiency in important plant foods. Coconut and cashew are the main crops here. Other crops like paddy, arecanut etc. are also grown. The following is the classification of soils in the different Taluks of the District.[1]

1 Source: Department of Statistics.

Sandy loam.	Parts of Mukundapuram, Trichur and Chowghat.
Laterite.	Eastern areas of Trichur and western portion of Talapilli.
Granite.	Northern portion of Talapilli.
Clayey.	Backwater area in Chowghat and parts of Mukundapuram.
Alluvial soil.	Parts of Chowghat.

MAJOR AND SUBSIDIARY CROPS.

AREA UNDER CULTIVATION AND AVERAGE YIELD.

Rice, tapioca, coconut, arecanut, rubber, cashew and banana are the most important agricultural products in the District. The details of the various crops grown in the District showing the acreage of each crop and their percentage to the total cropped area are given in Table VI.

TABLE VI

Table showing the area under crops in the Trichur District.

Name of crop	Area in acres		Percentage to total cropped area	
	1957–58	1958–59	1957-58	1958–59
(1)	(2)	(3)	(4)	(5)
Rice (excluding bund area)	244,428	239,364	52.84	51·62
Ragi	2,994	3,014	0·73 (Ragi and Other cereals)	0·72 (Ragi and Other cereals)
Otner cereals	355	349		
Tur	2,364	2,364	4·86 (Tur and Other pulses)	4·75 (Tur and Other pulses)
Other pulses	20,131	19,641		
Sugar	695	620	0·15	0·13
Pepper	1,347	1.347	0·29	0·29
Ginger	170	170	3 97 (Ginger to Other condiments and Spices)	3·73 (Ginger to Other condiments and Spices)
Turmeric	230	98		
Arecanut	9.723	9,778		
Other condiments and Spices	6,882	5,885		
Mango	10,450	10,954	2·26	2·36
Bananas	7,299	6,440	1·58	1·39
Other fresh fruits	8,629	6,340	1·86	1·37
Cashew nuts	22,037	21,572	4·76	4·65
Sweet Potatoes	345	76		
Tapioca	15,828	16,408	3·42	3·54
Other vegetables	3,048	4,724	0·74	1·03
Castor	4	6		
Sesamum	1,634	2,874	0·35	0·62
Coconut	81,771	85.931	17·68	18·53
Other oil seeds.	1,887	1,848	0·41	0·40
Tea	1,041	991	0·23	0·21
Rubber	11,518	15,576	2·49	3.36
Fodder crops	17	16		
Other non-food crops.	7.686	7,340	1·67	1·59
Total ..	462,513	463,726	100	100

Source: Department of Statistics.

Table VII shows the total out-turn of principal crops in the District during 1957-58 and 1958-59.

TABLE VII

Total out-turn of important crops in 1957-58 and 1958-59

Sl. No. (1)	Name of crop (2)	1957-58 (3)	1958-59 (4)
1	Rice	121,200 Tons	104,427 Tons
2	Jowar	Nil.	Nil.
3	Ragi	1,363 ,,	1,375 ,,
4	Other cereals & millets	71 ,,	69 ,,
5	Pulses	3,534 ,,	3,342 ,,
6	Sugar cane	Nil.	Nil.
7	Pepper	230 ,,	232 ,,
8	Ginger dry	88 ,,	102 ,,
9	Turmeric dry	82 ,,	35 ,,
10	Cardamom	Nil.	Nil.
11	Arecanut	524 Million nuts	527 Million nuts
12	Banana	7,486 Tons	6,512 Tons
13	Other plantations	13,381 ,,	12,360 ,,
14	Cashew nuts	13,770 ,,	13,479 ,,
15	Ground nut	Nil.	Nil.
16	Sesamum	216 ,,	326 ,,
17	Coconut	220 Million nuts	231 Million nuts
18	Cotton	Nil.	Nil.
19	Tobacco	Nil.	Nil.
20	Tea	486 Tons	673 Tons
21	Coffee	Nil.	Nil.
22	Rubber	1,328 ,,	1,838 ,,
23	Lemongrass oil	26,400 Bottles of 22 oz. each	24,725 Bottles of 22 oz. each
24	Dry chillies	Nil	Nil.
25	Tapioca	44,500 Tons	46,148 Tons

Source: Department of Statistics

MODE OF CULTIVATION OF PRINCIPAL CROPS.

Paddy (Nellu) (*Oryza sativa* Linn.)

The most important crop of the District is paddy. In 1958-59 the area under paddy was 52% of the total cropped area of the District and it represented 12·9% of the total area under paddy in the State. In certain areas three crops are taken during the year, viz., *Viruppu*; *Mundakan* and *Punja*. The first crop is the *Viruppu*, and is purely rainfed. Seeds are generally sown broadcast in April-May after the first showers of rain, and the harvest is in August-September. In the low-lying *Viruppu* fields transplantation takes place in June-July. *Mundakan* is the second crop grown from September-October to January.

This is generally transplanted and requires irrigation, being only partly rainfed. The third crop, *Punja*, is cultivated from January to May and depends entirely on irrigation facilities. This is sown broadcast or transplanted. There are lands in which all the above three crops are raised successively in a year. A good proportion of lands is under *Viruppu* and *Mundakan*, but the major portion of wet lands is devoted to single crop *Viruppu*. The position in 1958-59 was as follows.

Viruppu (Acres in lakhs) (1)	Mundakan (Acres in lakhs) (2)	Punja (Acres in lakhs) (3)	Total (Acres in lakhs) (4)
0·78	1·12	0·16	2·06

Source: Department of Agriculture

There are three systems of paddy cultivations viz., (1) Dry cultivation, (2) Semi-dry cultivation and (3) Wet cultivation.

Dry cultivation.

The hill slopes are cleared during summer months in Trichur. Talapilli and Mukundapuram Taluks and with the commencement of pre-monsoon period hill paddy is sown. The variety of the seed grown is known as *modan*. Rice is also grown purely as a dry crop. The success of these crops depends upon rainfall.

Semi-dry cultivation.

The first crop '*Viruppu*' is sown under dry condition and subsequently treated as wet crop with the outbreak of monsoon. With the pre-monsoon showers the land is prepared by ploughing and paddy seed dibbled behind the plough or sown broadcast and covered by ploughing and planking. The practice is to apply organic manures such as cattle manure or compost and phosphate manures etc. Bonemeal is generally broadcast by hand over the field and the land ploughed. When the plants are about one month old, weeding is done and another dose of nitrogenous fertiliser is applied. This crop is harvested during August-September months.

Wet cultivation.

The second crop '*Mundakan*' is transplanted during August-September months. The usual practice is that as soon as the first crop is harvested the land is ploughed six to eight times and green manure, ash or compost manure is applied. Bonemeal is also used as basal dressing and when transplanting is done. After the first dressing, top dressing with Euria or ammonium sulphate is given. In certain areas sprouted seeds at the rate of 40-50 pounds are sown

in the well prepared field in which ash, cowdung, compost, green leaves, etc. are ploughed in along with the bonemeal. The harvest of this crop is in December-January.

Kole cultivation.

One of the striking features in regard to agricultural operations in the District is the kole cultivation. Extensive low-level lakes in the Trichur and Mukundapuram Taluks are artificially reclaimed and bunded. The area so brought under cultivation comes to 18,000 acres in the Trichur Taluk and roughly half the extent in the Mukundapuram Taluk. A short duration type of paddy which matures in three months is cultivated between January and May. In some of these kole lands, a deep water variety of rice called *Kuttadan* is cultivated. The seed is sown broadcast in March-April and the harvest is in November-December. By the time the plants are a foot high, the lands get flooded but the plants always keep above water level. Kole cultivation will of course vary according to the situation of the *Niloms* (fields). In the case of very low-lying fields, the cost of bunding and baling water will be even double that of fields situated on higher levels, but the cost of ploughing will be considerably less. As regards yield, it ranges from 80 paras to 120 paras of paddy per acre. On an average, the yield may be estimated at 100 paras or 1,600 lbs. per acre.

As already observed, the success of kole cultivation largely depends upon normal seasonal conditions. There had been continued failure of this cultivation some years back. The Government appointed a Committee to go into the question and suggest ways and means to meet the difficulties that beset kole cultivation. One of the measures taken by the Government as a result of the findings of the Kole Committee was the lowering of the crest of the Enammavu Bund. This gave some benefit to the kole owners in the Trichur Lake, as it had the effect of reducing considerably the cost of pumping out water. Some portions of kole land also began to be cultivated with Kuttadan as it was thought by many that this cultivation was danger free. The high hopes which were entertained at the outset with respect to the success of Kuttadan cultivation and the ultimate possibility of its being made to supplant kole cultivation with profit did not materialise to any considerable extent. The area under Kuttadan cultivation is about 7,000 acres at present. With the Peechi Reservoir coming into existence, regular supply of water to the kole lands is now assured and Government are considering the prospect of having phased cultivation in this area for the maximum utilisation of water for irrigating the lands.

Trichur grows a number of varieties of rice which are known by different local names among the agriculturists of the District. The Agriculture Department has however evolved a few improved varieties and is trying to popularise them in the District. For the *Viruppu* crop P. T. B. 1, 7, 10 and 32, for *Mundakan* crop P. T. B. 12 and 27, and for *Punja* crop M. O. 1, and 2 are found quite suitable. The improved paddy varieties recommended for the District are P. T. B. 2, 26, and 31 for *Viruppu*, P. T. B. 12 and 27 for *Mundakan* and M. O. 1 and M. O. 2 for *Punja* crops.

Tapioca (*Manihot utilissima* **pohl**).

Next to rice, tapioca forms the chief food crop of the District. In 1958-59 Trichur District had 3% of the total area under tapioca in the State, the percentage of this area to the total cropped area in the District also being 3%. It is the food of the poor but the middle classes also take it in one form or other. The reason for the greater use of tapioca is that an acre of land under the crop gives a considerably higher calory yield than rice or wheat. Where an acre of land yields 12 maunds of rice, the same land gives 33 maunds of tapioca. The density of population and the smallness of the area available per head make the growing of the crop an economic necessity. Tapioca thrives in all kinds of soils. It is grown by planting portions of the stem cut into convenient pieces six to eight inches long. The seedlings are planted in rows 3 feet distant from one another. Planting can be done throughout the year. Generally cultivators select the beginning of the rainy months as the best time. The plant has to be protected from weeds. It requires heavy manuring. Organic manure and wood ash are in common use. Tapioca is generally cultivated in rotation with other crops like pulses and cereals. The duration of the crop varies from six to twelve months while the yield varies from place to place. Tapioca is used as food in various ways. The roots are boiled in water and eaten like potato. They are also cut into chips and dried. Tapioca flour is a good substitute for sago and is largely used in making puddings and biscuits. Tapioca gruel is given to cows and it increases the yield of milk.

OIL SEEDS.

Among the oil seeds, the most important is coconut. Sesamum, castor, and groundnuts are among the other oil seeds.

Coconut (*Cocos nucifera* **L**).

The coconut palm which for many centuries has had the distinction of being styled '*Kalpa Vriksha*' still continues to

dominate the garden crops of the District. Economically it is the most important crop, and it is also of vital importance in the domestic economy of the common people. Every part of it has some use or other. The trunk of the mature tree is used in the construction of houses, the leaves are plaited for purposes of thatching them, inflorescences are tapped for toddy, and the stem and shell are used for fuel. It is, however, the nut that forms its most important part. Coconut oil, copra, coir yarn and rope are some of the important products of the nut. The oil is used both for edible and industrial purposes. It is an important ingredient in the manufacture of soap. The shell of the coconut serves as a medium for the expression of the finest forms of craftmanship of the East. Shell art-ware with their exquisite carvings is an eagerly sought for item by collectors of curios. Indeed, there is no other tree in the State with such a diversity of uses.

In 1958-59 Trichur had 7% of the total area under coconut in the State, the percentage of this area to the total cropped area in the District being 19. The coconut thrives best on the alluvial deposits of silt and sand found on the coast but it also flourishes on the lower slopes of the laterite hills of the interior. In the sandy tracts where coconut cultivation is easy and inexpensive the tree is planted in every available acre while in the laterite regions where the cultivation is comparatively expensive and difficult, it is usually planted in the vicinity of backwaters and estuaries and on the lower slopes of the hills that surround paddy fields. As the District gets heavy rainfall, trenches are often dug round the coconut garden and mud walls raised to prevent the soil being washed away. These trenches serve as water courses during the monsoons and also as foot paths for men and animals. For propagation fully matured nuts from old trees are selected. They are dried in the sun for some days and then soaked in water for ten to twenty days. They are then buried in rich loamy soil with the tops showing above ground. The nuts begin to sprout in about three months and the seedlings are planted within a year in pits just before the outbreak of the southwest monsoon. Planting is considered to be auspicious during *Tiruvathira Nattu Vela*. It is also believed that when the position of the Jupiter at the time of sowing is in the first, fourth, seventh and tenth *rasis* the trees will have a luxuriant growth. Mondays, Wednesdays, Thursdays and Fridays are also considered auspicious. The size of the pits varies from 2′ in alluvial soils to 6′ and sometimes 9′ in rocky *parambas*. The pits should be forty men's feet apart and an acre should not comprise more than sixty trees. But overplanting is so common that as many

as hundred trees are often found in an acre. Ash is often buried with the seedlings and sometimes a handful of salt also to keep away the attack of pests. The plants are watered everywhere in the hot season for the first three years and the pits are gradually filled up, partly with soil washed in by rain, and partly with leaf, ash and cattle dung. All that is necessary thereafter is to plough up the soil at least once a year and to dig shallow trenches round the trees and fill them up with manure. The trenches are usually dug during the monsoons. The time required for the coconut trees to come into bearing differs with the different varieties of the tree and the nature of the soils in which they are grown. When the trees begin to flower for the first time, a trial is made by cutting a flowering branch to determine whether they will be fit for producing nuts or only palm wine (toddy). If the cut bleeds profusely, then the tree is considered more suitable for tapping. In good soil, the tree yields juice all the year round, but in poor soil it exhausts in six months. The juice is distilled into arrack. On an average the trees come into full bearing about the tenth year. They bear vigorously for about thirty years and then begin to decline. The nuts are plucked six or eight times in the year.

Arecanut (*Areca catachu* L).

Among condiments and spices, the arecanut or betelnut tree is the most important. Unlike other commercial crops, it occupies a special position in so far as its cultivation of the crop is essentially in the hands of poor farmers with small holdings generally not exceeding an acre in extent. It is grown in the same localities as the coconut and the process is almost the same. In the alluvial tracts it is grown in coconut plantations as a minor produce, while in the laterite regions extensive plots of *parambas* are devoted exclusively to it.

In 1958-59 the District had 7·9% of the total area under arecanut in the State. Arecanut is grown in all the Taluks, Mukundapuram and Talapilli being the principal ones. The palm grows well in soils which can retain an optimum moisture and requires plenty of shade. Usually banks of rivers, valleys between hills, hill slopes and homesteads in the District are planted with arecanut. It is a perennial crop. The palm has a tall, erect, unbranched stem, very graceful, often reaching a height of about 60 feet or even more. The seed may be sown either directly in the garden (*in situ*) or by raising seedlings and transplanting them after they have

grown in the nursery for periods ranging from six months to two years. Transplanting is more popular in the District. Usually the seeds are gathered from very old trees. The planting of the seedlings is done in the rainy months from June to September. The spacing adopted varies from place to place ranging from 6'x6' to 12'x12'. However, 500 to 600 trees are seen planted in an acre. Arecanut requires more watering and manuring than the coconut palm. The practice of manuring is prevalent only in certain places of the District. Wood ash, green leaves and cattle dung are used. The arecanuts are harvested when they are tender or fully ripe. The tender nuts are harvested for the preparation of '*kalipak*'. The harvesting season starts from June and extends up to December. That for ripe nuts commences in October and extends up to March. The cost of arecanut cultivation is meagre and hence many have taken to it as a profitable undertaking. The small cultivators take loans on the standing crops and make over the arecanut to processers who take them to recognised markets. Unboiled whole nuts are sent to Bombay, boiled double sliced nuts to the States of Madras, Andhra Pradesh and Orissa, and a few places in Bombay, boiled sliced nuts to the whole of Madras State and unboiled chipped nuts to places south of Coimbatore and to a small extent to Madras City.

Fruits and vegetables.

Trichur is a land of fruits. Perhaps no other District in the State grows a greater variety of fruits or has better facilities for horticulture. Plantain, jack fruits, mangoes, bread fruits, pineapples etc. are grown in abundance in most of the parts. Jack (*Artocarpus integrifolia Merr*) and mango (*Mangifera indica Linn*) trees are extensively grown in the gardens attached to dwelling houses and in coconut and arecanut *topes*. One of the medieval travellers, John de' Marignolli gives the following description about the jack tree. "There is again another wonderful tree called *Chake-Baruke*, as big as an oak. Its fruit is produced from the trunk, and not from the branches, and is something marvellous to see, being as big as a great lamb, or a child of three years old. It had a hard rind like that of our pinecones, so that you have to cut it open with a hatchet; inside it has a pulp of surpassing flavour, with the sweetness of honey, and of the best Italian melon; and this also contains some 500 chestnuts of like flavour, which are capital eating when

roasted."[1] Rheede in his *Hortus Malabaricus* says, "Of this tree, however, they reckon more than 30 varieties, distinguished by the quality of their fruit, but all may be reduced to two kinds; the fruit of one kind distinguished by plump and succulent pulp of delicious honey flavour being the *varaka;* that of the other, filled with softer and more flably pulp of inferior flavour, being the *Tsjakapa*".[2] It would be better to turn to Drury's "*Useful Plants*" to have a correct idea of the mango tree and its uses. "The Mango is well known as the most delicious of Indian fruits. It is esteemed very wholesome and when unripe is much used in tarts, preserves, pickles, etc. There are many varieties all more or less having a peculiar turpentine flavour, though the best kinds are generally free from it. The kernels of the nut seemingly contain much nourishment, but are only used in times of scarcity, and famine, when they are boiled and eaten by the poorer classes. In the pulp of the fruit, there is sugar, gum, and citric acid; gallic acid has also been procured from the seed, and also stearic acid. Interesting experiments were made sometime ago, by a French chemist, upon the process of procuring the gallic acid, which he stated might be used in the preparation of ink instead of galls. Whenever the fruit is cut with a knife a blue stain is seen on the blade which is due to the presence of gallic acid. The timber is soft of a dull grey colour, porous, soon decaying if exposed to wet, but useful for common purposes. In large old trees the wood acquires a light chocolate colour towards the centre of the trunk and larger branches and is then hard, close grained and somewhat durable. The wood burnt with sandal wood, is one of those used by the Hindus, for burning corpses, and is reckoned sacred for this purpose".[3]

Both jack and mango trees grow best in clayey soils. The former requires careful nursing for the two or three years while the latter requires very little attention. Both come into bearing in about eight years and remain in full vigour for nearly hundred years. The jack yields on an average forty fruits a year while the yield of the mango tree is capricious. The yield of mango according to the Sivaswamy Committee is 800 maunds from an acre.

Among the fruit trees grown here and there in the premises of dwelling houses are the tamarind, drumstick, pineapple, citron, pumplemose and pomegranate.

1. *History of Kerala*, Vol. IV, K. P. Padmanabha Menon, pp. 438–439.
2. *History of Kerala*, Vol. IV, K. P. Padmanabha Menon, pp. 439–440.
3 *History of Kerala*, Vol. IV. K. P. Padmanabha Menon, pp. 444–445.

Banana *(Musa paradisiaca* Linn and *Musa sapientum)* is grown in plenty everywhere in the District. Besides the perennial varieties like *palayamkodan, kannan, poovan, kadali, chingan, monthan* etc. which grow in the compounds attached to homes and farmsteads the *Nendran* variety of Banana is grown in a large scale in wet land areas. While the perennial varieties are grown as a rainfed crop, the *Nendran* is invariably grown as an irrigated crop in high level single crop paddy fields. It is used in a variety of ways. The banana requires copious watering and manuring and is therefore generally planted on the low banks of rivers or in *niloms* used as nurseries for paddy. It is also grown in forest clearings and dry lands. The shoot is usually planted about the end of October. The plant takes about eight months to flower and two to three months more for the fruits to mature. The period of the Onam festival i. e. August and September is the season for banana. At Trichur the wholesale merchants do business in rented shops or godowns to which growers bring their produce. The banana is the poor man's money crop. Its cultivation is highly profitable. One hundred bananas sell, according to season, at Rs. 8/- to 20/-

Cashewnut (*Anacardium occidentale* **Linn.**)

Cashewnut is the most important of "dried fruits". It was introduced by the Portuguese navigator Cabral from Brazil in South America. It is a tree that thrives on any soil and is found in most parts of the District, growing wild on waste lands (*parambas*), particularly in the coastal tract. According to the report on the marketing of cashewnuts in India (1941), Cochin State stood first, contributing 16·2 per cent of the total output.[1] During the last decade, the marked increase in the export trade of this dollar earning crop has given a new impetus to its cultivation, and it is now being systematically cultivated over extensive areas.

The rearing of the tree costs but little labour or money except that the young tree has to be protected from cattle for the first three or four years. The fruit consists of a red or yellow fleshy peduncle with a hard nut attached to it. The kernel of the nut is utilised in many culinary preparations, while the peduncle allays hunger and thirst.

In 1958-59 the largest cashew growing District in the State was Trichur. The tree is met with practically in all parts of the District but the Taluks of Trichur and Talapilli are the most important. No particular care is usually shown by the local people in seed selection, planting etc. Generally 2 seeds are dibbled in pits already

1 *Report of the Agrarian Problem Enquiry Committee*, p. 315,

dug for the purpose. The planting is often done in a haphazard way without proper spacing. The number of trees planted per acre has been found to vary from 50 to 200 and as much over 1000 in some of the areas of the District.[1] No manuring is done to the crop. The cost of cultivation comes only to Rs. 70/- to 75/- per acre. The crop begins to bear fruit within three years. The ripe fruits are harvested with a bamboo stick with a hook or picked up when they fall on the ground. The raw nuts are removed from the peduncle and dried and marketed. The raw nuts are converted into kernels and exported. Cashew apples have a food value but are not in demand. A subsidiary industry that has sprung up out of the cashew industry is the shell oil manufacture. Cashew kernels are a luxury article which the common man can hardly afford to buy. Harvesting begins in February and extends up to May. The peak period is March-April. The common practice is to sell the crop even at the flowering stage. Middlemen take cashewnuts on contract and sell the produce to wholesalers in big assembling centres. There are also itenerant collectors of nuts. Large producers sell direct to the agents of the assembling merchants. The main assembling centres are Trichur, Irinjalakuda and Kunnamkulam. There are eight cashew factories in the District. Cashewnuts collected at Trichur are partly despatched to the factories at Mangalore and partly to Quilon for processing.

Plantation crop.

RUBBER (*Hevea Brazeliensis*)

The cultivation of rubber has recently begun to receive considerable attention. 97% of the Indian rubber is produced in Kerala. In 1958-59 Trichur District had 5·8% of the total area under rubber in the State. The history of rubber planting industry began in the District in 1905 with the opening of the plantation in the Palappilli forests. This was followed by the opening of another plantation in Vellanikara. Encouraged by the satisfactory results of these plantations, nearly 5,000 acres in Palappilli forests were bought by planters in 1909 for a sum of 1·8 lakhs of Rupees. The trees planted in 1905 began to be tapped in the second half of 1909, the out-turn being 30 lbs. per acre. Gradually estates sprang up all over. The area under rubber in the District in 1958-59 was 15,576 acres.

Rubber requires a warm and humid climate. Young plants or seeds are sown in pits of about 18″ × 18″. The planting season is from May to September. Usually 150 to 200 plants are planted in an acre. Tapping begins after seven or eight years. The period of

1 *Report of the Spices Enquiry Committee*, p. 101.

tapping is from September to January. To extract the latex, which occurs chiefly in the bark of the tree, regular incisions in the form of spirals round the tree and so on, are made in the outer layers of the bark and the latex is collected as it drips from the incisions. It is then left to coagulate in shallow pans, and the caoutchouc globules rise to the surface and form thin sheet of rubber which is known as sheet rubber. In the case of crepe rubber, coagulation is done by using acetic acid. For removing water and for getting a definite shape, the coagulum is pressed by hand. Then the sheets are allowed to pass two or three times between smooth rollers. The sheets are then usually passed through a machine in order to print the trade mark of the estate. These sheets are then washed. Afterwards they are placed in specially constructed houses, known as smoke houses and hot air with a temperature of 115° to 120°F is allowed to circulate in the room. This is done for fifteen days with the result that the colour of the sheet will change to black from white. There are three important types of rubber sheets, smoked sheet, latex crepe and scrap rubber. Of these the most important is the smoked rubber.

Crop calendar.

The calendar of agricultural operations for important crops in the District is given in Table VIII.

Changes in the area under different crops owing to the spread of irrigational facilities and the requirements of modern economy.

It may be mentioned here that in Trichur District, there is little scope for a great extension of cultivation. The reasons are not far to seek. A large part of the area shown as cultivable is really uncultivable. Every land that could be cultivated has already been cultivated. The total cropped area is 463,726 acres and the net area sown is 308,358 acres in 1958-59. One-third of the total extent of the District is covered with forests which cannot be brought under cultivation. The general prosperity of the District is obvious. Rainfall is unfailing and famine is almost unknown. The soil is naturally fertile. In the circumstances any programme designed to increase food production in the District is feasible only from extension of cultivation by improved irrigational facilities, more intensive use of fertilisers, supply of improved seeds and programmes of land reclamation and development. Coming to the cultivation of crops as required under modern economy there has been of late a remarkable emphasis on the cultivation of cash crops in the District. Although the District is deficient in the matter of food, it is rich in plantation and commercial crops. Coconut

TABLE VIII

Calendar of agricultural operations for important crops.

Crop		Sowing	Harvesting	Peak Marketing
Paddy	Viruppu	April–May	August–September	September–October
,,	Mundakan	August–October	January–February	January–February
,,	Punja	January–February	April–May	April
Ragi		September–October	December–January	December–January
Sesamum		September–October	December–January	January–June
Green gram		May–June	August–September	September–October
Horse gram		September–October	December–January	January–February
Black gram		May–June	August–September	October
Peas and Beans		May–June	August–September	August–September
Tapioca		March–April	November–December	November–February
Ginger		April–May	November–December	December–January
Turmeric		April–May	November–December	..
Sweet potato 1st		June–July	September–October	September–October
Do. 2nd		September–October	December–October	October–November
Tubers		March–April	September–October	October–November
Chillies		November–December	April–May	April–May

rubber, cashew, pepper, ginger, etc. play a very important part in the economy of the District. Their cultivation has recently begun to receive greater attention and the areas under these crops are steadily increasing. There has also been an emphasis on the cultivation of new crops like cotton. The area under Sea Island cotton in the District is 1,150 acres. Unfortunately there appears to be certain confusion about the statistical details. There has not been any intensive survey involving detailed investigation into the area under these crops. This has not been possible also due to the frequent changes effected in the boundaries of the District during the years 1949-59.

PROGRESS OF SCIENTIFIC AGRICULTURE.

Agricultural Implements.

It is believed that the methods of cultivation now in vogue among the agricultural classes in the District as in other parts of Kerala are mostly in accordance with the precepts laid down in *Kerala Kalpam*[1] believed to have been compiled by Parasurama for the benefit of the Brahmins. The implements of husbandry are of the most primitive kind. They are of the same type as in the rice growing areas of the rest of India. They are few in number and rude in construction. They are mostly made of indigenous materials with local labour. Their shape and form were dictated by the necessities of the time when they were invented. In spite of the demand for improved implements for intensive cultivation, the agriculturists use them in the same old manner as their forefathers did. The present agrieulural implements used in the District include the local ploughs, spades of different patterns, rakes and levelling planks. The chief tillage implement is the wooden plough. It consists of a tongue of wood, fitted with an iron tooth, a stilt for holding and a pole to be attached to the necks of bullocks or buffaloes. The plough is usually worked by one man and a pair of bullocks. It makes 'V' shaped furrows leaving ridges of unploughed land and causes considerable waste of energy. The area covered is only 1/3 to 1/2 an acre a day. The plough is also incapable of inverting the soil due to the absence of the mould board. The Department of Agriculture has designed certain types of iron ploughs to suit local conditions. But only very rarely does one see an improved or mouldboard iron plough being used. This is mainly due to the fact that the initial cost of an iron plough is high.

1 This is an old Malayalam poem in manuscript which is a translation of a Sanskrit work on agriculture of the same name.

Next to plough, the most important tillage implement used by the cultivators is the *maram* or levelling board. This is a heavy wooden plank generally drawn by bullocks or buffaloes to level the land. The scooped surface of the plank runs over the clods and crushes them. The *maram* is used both in dry and wet seasons.

The spade is the most important hand tool in use. It is locally called the *mammatti* or *kaikot*. It is used for agricultural operations like mulching, earthing up etc. There are various kinds of them to suit local conditions. Even though hand weeding is the rule a small digger with an iron blade and wooden handle is used for weeding in some parts. The soil between the spaces of the plants is stirred by different kinds of hoes. Worn out *mammatties* are also used for inter-cultivating, weeding and mulching dry crops. The principal tool for harvesting is the sickle with a serrated cutting edge and a wooden handle. This is mainly used for harvesting paddy and for cutting fodder. Table IX gives a comparative study of the position of the number of agricultural implements and machinery used in the old Trichur District in 1951 and 1956.

The improved implements have not gained popularity for more reasons than one. It may be recalled that the ryot of the District is a practical agriculturist whose methods are traditional. In spite of the high cost of an iron plough, the average ryot is of the view that for the puddle cultivation of the Makaram crop the weight of the iron plough is prohibitive. Even in the case of the Kanni crop, the ryot thinks that the fine tilth to which the surface soil is reduced by frequent ploughings with his native wooden plough can absorb the light showers that fall at the time of sowing more easily than the deep furrow turned by the iron plough. Another objection to the use of the improved implements is that the holdings are too small to allow their operation. While there is need for improved hand implements mechanisation has to be cautiously introduced. In a densely populated District like Trichur, it will lead to social disturbances in consequence of displacement of labour which is now subsisting on the land. The *Sivaswami Committee Report* observes, "Machines worked by hand have certainly a place even under existing conditions. Big machines worked by power may be harmful to man-power in agriculture but the existing labour-wasting methods can certainly be replaced by hand-machines in some operations. There should, however, be no objection to such mechanisation if

TABLE IX*

Table showing the number of agricultural Implements in the Trichur District.

Year	Ploughs			Sugarcane crushers			Oil engine with pumps for irrigation purposes	Electric pumps for irrigation purposes	Tractors			Persian wheels	Ghanis		
	Wooden	Iron	Carts	Worked by power	Worked by bullocks	Total			Government	Private	Total		Five seers and more	Less than five seers	Total
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
1951	70,554	10,148	5,562	128	381	509	304	1,516	..	..	7	2,049	..	..	..
1956	98,318	3,379	6,562	79	232	311	763	367	..	..	3	..	548	404	952

* The table pertains to the old Trichur District.

it increases the scope of employment in agriculture, and if the Government is able to provide employment elsewhere for the dispossessed labour"[1]. It may also be mentioned in this connection that there has been no real research on the subject and that no improved implement has been evolved suitable to the conditions of the country.

Manures.

The soils of the District as elsewhere are of poor quality. They are deficient in plant food matter as well as calcium. Hence there is need for extensive manuring. All concentrated and quick acting manures are applied generally to the young standing crop in one or more doses. The time of application is so adjusted that the field has enough moisture. The dose of different plant foods to be applied for a particular crop could be scientifically fixed only after the analysis of the soil. Lime has to be applied invariably as moist soils are deficient in it.

The common organic manures are cattledung, farm yard manure compost and green manure. The modern manures in use include nitrogenous manures such as ammonium sulphate, urea, nitrate, calcium ammonium nitrate etc., phosphatic manures such as bone meal, superphosphate etc. and potassic manures such as wood ash, muriate of potash etc. several private firms in the District supply manure mixtures such as paddy mixture, coconut mixture, tapioca mixture etc.

Agricultural pests and diseases.

The various agencies which often neutralise the favourable effect of many of the factors of crop production are (1) natural forces (2) inroads by birds and animals and (3) pests and diseases. Crop damages caused by natural calamities like storms and floods are only occasional. So also are severe droughts. The District is free from invasions of locusts. Stray cattle however cause some damage. The common means of protection of crops from stray cattle is fencing. The common plants used for fencing are *Euphorbia tirucalli*, *Agava americana*, prickly pear, *lantana indica* etc. Mud walls are also put up in some fields. Pests and diseases, however, are responsible for the great loss of agricultural produce. The damage cannot be accurately estimated as the extent of it depends upon the severity of infestation in any particular year. The

1 *Report of the Agrarian Problem Enquiry Committee* (1949) p. 281.

most important pests and the remedial measures which may be adopted by the cultivators are described below.

A. Damage from caterpillar.

1. PADDY.

(a) *Rice swarming caterpillar (Spodoptera mauritia).*

The caterpillars damage paddy by feeding on the leaves. They appear in the field in large swarms and destroy the whole crop in early stages. The plants are reduced to mere stumps. The outbreak is sporadic. In order to destroy this pest, the fields are sometimes flooded so as to submerge the crops for 10 to 12 hours. Recently it has been found that this pest can be effectively checked by dusting the affected crops with B. H. C. 10% at 15 lbs. per acre.

(b) *Paddy stem borer (Schenobius incertellus).*

These caterpillars bore into the stems and destroy the plants completely. The damage done is occasionally serious. Sometimes coloured lights are placed at night to attract these insects which are caught and destroyed. Dipping the seedlings in solutions containing ·08% folidol or ·05% endrin before transplantation and dusting the plants with 5% D. D. T. or 5% B. H. C. at regular intervals till flowering are found effective in controlling the pest.

(c) *Rice bug (Leptocorisa acuta).*

These small greenish yellow bugs appear in the paddy field during the earbearing seasons and damage the paddy crops by sucking the milky juice of tender grains which become chaff in consequence. They may be controlled by collecting and destroying the nymphs and adults and by dusting with 10% B. H. C. at 15 lbs. per acre.

2. COCONUT.

In spite of its hardy nature, the coconut palm is affected by a number of insect pests at all stages of its growth. The more important of them are described below:

(a) *Rhinoceros beetle (Oryctes rhinoceros.)*

This is the most ubiquitous pest of the coconut palm. It attacks the young, folded leaves and the infested trees receive a set-back and may even die. Its control consists in the removal of beetle from the crown of the palms by means of a hooked pointed rod. After extraction of the beetle the hole should be filled with sand or sand mixed with 5% B. H. C. dust. During dry weather, filling of the axils of the central leaves in the crown with a mixture of sand and 5% B. H. C. dust in equal proportions gives some protection to the

palms. Various insecticides such as D. D. T., toxaphene, B. H. C., Cholordane, calcium arsenate etc. are also tried for the control of oryctes larvae in their breeding places.

(b) *The black headed caterpillar* (*Nephantis serinopa*).

The caterpillar causes extensive damage to the leaves of coconut palms, especially along the coastal and backwater areas. Due to its attack the vitality of the infested tree is lost, resulting in low yields. The infested trees are easily recognised by the dried up patches on the leaflets and the deposits of fras on them. The attack is especially severe during the dry months of March, April, and May. The simplest remedy is to cut off and burn all infested leaves or parts of leaves. As a measure of control spraying with D. D. T. 0·2% has been found to be good.

(c) *Red palm weevil* (*Rhynchophorous ferrugineus*).

This is the most destructive pest of young coconut palms. The damage caused by the weevil larvae is often fatal. It is estimated that about ·5% of the palms are attacked by the pest every year. It is very difficult to detect its presence in the early stages of attack. The grub begins its life inside the palm and normally never comes outside. The early indications of the attack are just a few small holes in the crown from which pieces of chewed fibres protrude and a brownish viscous liquid oozes out. In many cases the drying up of the young heart leaves or splitting of the petioles near the area of attack can be seen. The method suggested for the control of this pest is the removal of the dead and decaying trees and injection of infected trees with 1% Pyrocone-E.

B. Damage from fungus.

1. PADDY.

The paddy crop is affected by a number of fungus diseases which account for considerable decrease in yield. Among the diseases the more serious ones are blast caused by *Piricularia oryzae* and leaf blight caused by *Heminthosporium oryzae*. The blast disease occurs in all rice growing tracts of the District and is the most serious of all the known diseases of rice. Suitable measures to combat *Piricularia oryzae* are spraying the crop 3 or 4 times with copper fungicides such as fungi copper (1 lb. in 30 gallons of water), treating the seeds before sowing with Agrosan G. N. or ceresan at the rate of 5 oz. per cwt.,

balanced manuring and cultivation of resistant varieties. To fight the latter pest the cultivation of resistant varieties and seed treatment with Agrosan or ceresan at 5 oz. per cwt. of seed will be sufficient.

2. Coconut.

The fungi attacking coconut may be classified as those affecting the bud, the leaf, the stem and the root aud systemic diseases like wilts. The disease common in the District is leaf rot. Spraying the crown and leaves with bordeaux mixture or copper fungicides etc. better cultivation of the gardens and the liberal use of potassic manure are advocated to combat it.

3. Bananas.

"Bunchy top" disease is noticed in bananas and plantains in certain parts of the District. The disease causes the dwarfing of the leaves. The edges of the leaves curl up. Sometimes the disease causes rosette of leaves. The remedial measure usually adopted to combat the disease is to cut off the affected plants at ground level and destroy them. The underground stem is also destroyed by pouring crude oil slush over it. There are also rare instances where the healthy plants are treated by applying 10 per cent B, H. C. dust over the leaf sheaths. Another unidentified disease locally called "*kokkan*" is of general occurrence in the Nendran variety. Reddish streaks appear on the leaf sheaths and the sheaths and leaf stalks turn soft and brittle. The growth of the plant is stunted. No remedial measures are being adopted except the selection of good suckers from disease-free plants for planting.

All kinds of insecticides and pesticides are being used by the agriculturists of the District. The following figures relating to the consumption of insecticides and fungicides in the District for 1959-60 may help to give the reader an idea of their average annual consumption:- B. H. C. 54 tons 7 cwts. 90 lbs; D. D. T. 4 tons, 10 cwts; others 13 cwts. 38 lbs; Agrosan I ton, 11 cwts, 42 lbs; cupravit 40 lbs; perinox 10 cwts, 28 lbs. and others 2 cwt. 6¼ lbs.[1]

Activities of the Agriculture Department.

The first step towards encouragement of agriculture in the District began with the establishment of a Department of Agricul-

1. The figures relate to the details of insecticides and fungicides distributed through the various depots of the Agriculture Department in the District.

ture and the appointment of an Inspector of Agriculture and Superintendent of Farm Operations in 1083 (1908) in the erstwhile Cochin State. An experimental and demonstration farm was started in the vicinity of Trichur, in the Viyyur Park, on an area of 350 acres. The Farm at Viyyur continued its work till 1088 (1912-1913) when it was abolished. The Government of Cochin felt that demonstration farms at a large number of centres would be more useful to the public and so, in 1089 (1913-1914), three farms at different centres in the District were started on lands taken on lease. These were the three Taluk farms at Irinjalakuda, Viyyur (Trichur) and Wadakkancheri. However, these farms had to be closed within a couple of years due to technical inconveniences. In 1916-17 the Government opened a Central farm at Ollurkara. Till 1101 (1925-26) the Government of Cochin also used to give a number of scholarships for training in Agriculture at Poona and Pusa. The scholars, on completion of their studies, were taken into service. In order to create an aptitude for agriculture in the younger generation, agriculture was included in the curricula of studies in the Primary Schools and a School was started in 1099 (1923–24) at the Central Farm at Ollurkara to give training to teachers.

In recent years too, the Agriculture Department has been carrying on manifold activities for the promotion of agriculture. The distribution of improved types of fertilisers and manures is one of the important items of work undertaken in the District. Financial assistance by way of loans is given to the Municipalities to enable them to prepare compost manure. It is seen that during 1958–59 an amount of Rs. 50,000/- was given to the Irinjalakuda Municipality for this purpose. The production of compost in the District came to 10,503 tons in 1959. There are two departmental central manure depots in the District, one at Trichur and the other at Irinjalakuda, with 6 sub-depots and 15 departmental agency depots. There are also two central depots and 37 sub-depots of the Fertilisers and Chemicals Ltd. Alwaye, and 24 agency depots of other fertiliser firms. The green manure scheme of the Agriculture Department envisages the distribution of green manure seeds, both of the perennial and seasonal varieties. Among the perennial varieties, seeds of *Gliricidia maculata* and *Indigofera tyesmanii* are distributed in small one oz. and two oz. packets. The District also takes active part in the celebration of the "Gliricidia Week" for popularising *Gliricidia maculata*.

The distribution of agricultural implements at subsidised rates is another important activity of the Agriculture Department. There has not been much success yet in this direction as the old and

indigenous type of tools and implements still continue. The working of the better types of plough is demonstrated in the agricultural farms. The report of the Agriculture Department for 1958-59 reveals that 141 numbers of improved ploughs, 98 Japanese inter-cultivators and 168 sprayers and dusters were distributed by the Department. Under the scheme for paddy seed multiplication and distribution, an attempt is being made to popularise the growing of improved varieties of paddy and to saturate the entire area with superior improved varieties. The scheme provides for multiplication through approved growers and also for the procurement and distribution of specified quantities of seed every year. A quantity of 48,098 lbs. of P. T. B. strains, 1,585 lbs. of U. R. 19, 7,169 lbs. of M. O. 1 variety and 8,049 lbs. of other varieties of paddy strains were distributed.

The advantages of adopting Japanese method of cultivation are brought home to the ryots by establishing personal contacts with them, by conducting group discussions, distribution of leaflets, etc. A week called 'Japanese Method of Paddy Cultivation Week' is being celebrated in the *Viruppu* season. Demonstration plots are established in all parts of the District on privately owned lands. The owner of the land has to do all cultivation operations. The Department provides free of cost all the manure required for cultivation, the Japanese hoes necessary for inter-cultivation and also plant protection materials and equipment. The area till now brought under this improved method of cultivation is 12,472·85 acres.

Encouragement of co-operative farming is another important activity of the Department. The most important Co-operative Farming Societies are the Anamala Collective Farming Society and the Ammadam Joint Farming Society The former had 468 members with a paid-up share capital of Rs. 11,447/- in 1958-59. Its reserve and other funds amounted to Rs. 25,935/-, and its total working capital was Rs. 78,179/- The society reclaimed and cultivated 161 acres of forest land. The main crops were tapioca, banana, vegetables, cotton and paddy. The value of production during 1958-59 was Rs. 47,450/- The other Society was started in 1950 with 27 members and a share capital of Rs. 240/- On 30th June 1959 it had 214 members with a paid up share capital of Rs. 9,341/- It is now doing kole cultivation in about 800 acres of land. It has installed pump sets with motors for de-watering. During 1958-59 it produced paddy to the value of Rs. 1,60,000/- and earned a profit of Rs. 2,863/-

Government Central Farm, Ollurkara.

As stated earlier the Government Central Farm at Ollurkara was started in 1092 (1916-17). The purpose of starting it was (1) to

demonstrate scientific and improved farming practices by use of improved implements and scientific techniques, (2) to distribute elite planting materials of all plants to the cultivators and (3) to conduct research work on various cultural and manurial problems. The area of the farm at the commencement was 418.01 acres. But now it is only 121·26 acres, an area of about 150 acres having been handed over to the District Livestock Farm in 1950, and another 146·75 acres to the Veterinary College, Tuber Crop Research Station, Basic Agricultural School, Poultry Farm, etc. in 1957. Since the formation of Kerala State the Agricultural section of the old Central Farm (even now under the Agricultural Department) was designated as Agricultural Research Station, Ollurkara.

Every year approximately 15,000 grafts and seedlings of fruit plants like Mango, Sapota, Guava etc., are being supplied to the public from the Ollurkara Central Farm. The Mango Orchard in the station is one of the best of its kind in South India. The mango garden is having more than 2,000 man go trees of 65 different varieties. There is also a well maintained fruit and ornamental nursery attached to the Farm. It has a good collection of ornamental plants including more than 120 varieties of roses. The distribution of budded rose plants and healthy coconut seedlings is an important item of work. The Farm has small Pine-apple and Sugarcane plantations. Multiplication and distribution of improved paddy strains like Cochin I, P. T. B. 10, P. T. B. 4, P. T. B. 22, P. T. B. 28, etc,, is done on a large scale. Horse gram, Chamai, Rootcrops like *Colocasia Dioscoria*, Elephant foot yams, Chinese Potato etc. are also distributed from this farm. It has also a very good collection of plantains including some rare varieties like *Myndoli*, *Gros Michel* etc. The production and distribution of seeds of vegetables (about 5,000 packets per year) like Snake guard, Bitter guard, Ash guard, Cucumber, Pumpkin etc., which are very much in demand is another important item of work done by the farm.

The Farm is thus working mainly as a production-cum-demonstration centre. Research work on problems relating to propagation of fruit trees like mango, sapota etc. is in progress. There are separate sections dealing with paddy, banana, pine-apple etc. The Station is also the Headquarters of the following Officers:- 1. The Deputy Director of Agriculture (Horticultural Research), 2. The Deputy Director of Agriculture (Horticultural Development), 3. The

Rice Research Officer, 4. Officers of the Banana and Pine-apple Research Schemes, 5. The Arecanut Development Officer, 6. The Spices Development Officer.

Research Stations, Nurseries, etc.

The Agriculture Department bestows special attention in the field of research with a view to improving agricultural products and disseminating information collected by the various research stations for the benefit of the agriculturists. The coconut development wing of the Agriculture Department carries on demonstration of scientific methods of manuring coconut in cultivators' lands. Demonstration plots are laid out in various parts of the District. There were 22 such plots in the District in 1958-59.

The Department also conduct nurseries in different places in the District. More than 18 thousand quality seedlings are produced every year. But it has to be stated that this is not sufficient to meet the growing demand for quality seedlings in the District. Free fertiliser demonstrations form one of the other activities of the Department in the direction of coconut development.

The Seed Farm at Panancheri is engaged in producing and distributing improved strains of paddy. Five varieties viz. P. T. B. 7, P. T. B. 9, P. T. B. 10, P. T. B. 28, and P. T. B. 32 are used for seed multiplication in *Virupbu* Season and *Mundakan* P. T. B. 12, P. T. B. 27, and Cochin 1 variety are utilised at the Station. Besides gingelly is also being raised in about 2 acres.

The Arecanut Research Station at Kannara is run by the Indian Central Arecanut Committee. Fundamental problems are being investigated in the Central Arecanut Station, Vittal, Mysore State, and the regional problems are being tackled by the regional station at Kannara. There is one arecanut nursery in the District where annually about 75 thousand nuts are procured and sown.

The Department concentrates its attention on the improvement of the cultivation of pepper in the District by propaganda, by distribution of quality seeds etc. There is a pepper nursery in Trichur, from where shoots of heavy bearing vines of selected varieties are distributed.

State Assistance to Agriculture.

To help the ryots to improve their lands, a system of grant of agricultural loans was instituted first in 1083 (1907-08) in the erstwhile

Cochin State. As there was no statutory provision for the grant of loans, an Agricultural Improvement Loans Regulation was passed in 1093 (1917-18). The average annual allotment under agricultural loans in the erstwhile Cochin State was Rs. 20,000/- In addition to the above, grants were also given to agriculturists in times of depression and on such occasions as the birth day celebrations of the then Maharajas. The rate of interest was fixed at 6½%.

Until the beginning of 1958-59, the grant of Takkavi Loans was confined only to the Malabar area of the State. But in 1958-59, Government ordered that the grant of such loans should be extended to the whole of Kerala. Table X gives the details of the Takkavi loans granted in the Trichur District during 1958-59.

TABLE X.

Details of Takkavi Loans.

Taluk	Number of applications	Amount applied for	Number sanctioned	Amount sanctioned	Amount disbursed.
	1958-59	1958-59	1958-59	1958-59	1958-59
		Rs.		Rs.	Rs.
Talapilli	16	5,700	3	1,000	1,000
Chowghat	135	1,550	78	8,400	8,400
Trichur	55	14,720	7	2,800	2,800
Cranganore	116	10,150	76	4,500	4,500
Mukundapuram	311	8,000	123	7,997	7,997
Total ..	633	40,120	287	24,697	24,697

The above Table includes only loans sanctioned and disbursed under Lands Improvement Act and Agricultural Loans Act. Loans for the purchase of seed, manure and cattle and for meeting cultivation expenses were granted on personal security and those for land improvement were granted on landed property security.

ANIMAL HUSBANDRY.

Cattle wealth is of vital importance to the economy of the District. Bullocks and he-buffaloes are the closest companions of the agriculturists. But the District affords the best illustration of the fact that a damp climate is unsuited to the growth of cattle. The indigenous breed of cattle is weak and stunted in growth. The cows are bad milkers and the bulls too weak for heavy drought. The ryots bestow no thought on selection in breeding. Fodder crops are nowhere raised. Cattle are fed during the hot weather almost entirely on straw. They are

often driven out to graze on the laterite hills near the coast and in the jungles in the foot of the Ghats. In general, the cattle are half-starved, ill-fed and neglected. The following remarks about this state of affairs in the *Cochin Census Report* of 1931 are revealing.[1] "Farmers who own but small extents of lands and who are too poor to maintain their cattle throughout the year, dispose of their animals soon after the cultivation season and again go in for new ones at the beginning of the next season. Likewise small garden owners also sell their cattle when their irrigation season is over, and purchase new animals when the next season commences. This arrangement is defective because, if the farms and gardens are not properly stocked, work is bound to be perfunctorily done. Further, the supply of manure secured from the droppings of the animals will also be inadequate".

The figures of the total livestock population in the District are given in Table XI.[2]

TABLE XI

Livestock population.

Category.	1951 Census	1956 Census	1961 Census (Provisional figures)
(1)	(2)	(3)	(4)
Cattle	285,920	357,943	207,824
Buffaloes	73,171	91,433	71,599
Sheep	113,706	16,264	309
Goats	61,714	188,834	123,744
Horses & Ponies	N. A.	N. A.	534
Other livestock.	N. A.	N. A.	1,611
Poultry (fowls and ducks).	695,548	1,293,777	1,405,871
Total ..	1,230,059	1,948,251	1,811,492

The above figures show that the breeding of cattle is definitely showing an upward trend. Of late there have been signs of a new interest in the rearing of poultry and this accoounts for their large increase in numbers.

This District is not a cattle breeding tract, and it does not possess any special breed of cattle of its own. The local cattle are non-

1 *Cochin Census Report*, 1931, p. 301.

2 Statistics of livestock are collected through the livestock Census conducted every five years. The figures for 1951 and 1956 pertain to the old Trichur District while those for 1961 pertain to the present one.

descript. But in common parlance, the cattle are divided into different breeds according to the locality to which they belong. Draught cattle of good quality are very often imported from Palghat, Mysore and Coimbatore. The imported cattle are Kangayam, Sindhi, Murrah buffaloes and cross bred cows. Weekly fairs are held at different places of which Kunnamkulam, Trichur and Chalakudi are the most important. No cattle is exported from the District. The livestock prices for the year 1958-59 in the District were as follows:-

A pair of large size bullocks.	Rs. 750 to 1,000
A pair of large size buffaloes.	Rs. 600 to 800
A pair of medium size bullocks	Rs. 250 to 500
A pair of medium size buffaloes.	Rs. 200 to 400
Cost of a milch cow.	Rs. 300 to 800

The cost of the milch cows is calculated according to the yield of milk in the morning i. e. Rs. 40/- to 50/- per pound of milk.

Development of cattle.

The Animal Husbandry Department looks after the welfare of cattle in the District. It cultivates fodder in about 70 acres of land in the Livestock Farm, Ollurkara and Dry Cattle Salvage Farm, Tumbermuzhi. It tries to improve the breed by the provision of selected bulls and the opening of artificial insemination centres. The cross breeding scheme is functioning in the District at Chalakudi with two sub centres at Kodakara and Irinjalakuda. The object is to study the adaptability of the progeny of the local cattle by breeding them with the jersey breed which is noted for its high yield of milk. The scheme was started in October 1955. The diluted semen is being received at the centre from the National Dairy Research Institute, Bangalore. About 150 cows are being inseminated in a month. More than 500 calvings have been recorded and verified at this centre till the end of 1958-59. At the Dry Cattle Salvage Farm at Tumbermuzhi, there is yet another research scheme to study the comparative performances of the progenies of local cows by upgrading them with Sindhi and Jersey semen. The scheme was started in March 1958 with a foundation stock of 114 cows. The Farm which is 123 acres in extent located at the 8th mile on the Anamala-Chalakudi Road undertakes to look after cows during the dry period for which an amount of Rs. 10/- per mensem per cow is charged. The expenditure of the Farm in 1958-59 was Rs. 23,967/- while the receipt amounted to Rs. 4,284/- The Key Village Scheme is also in operation at two centres, viz., Panancheri and Cranganore started in in 1954 and 1959 respectively. Besides, the District has a key farm centre at Ollurkara and an urban artificial insemination centre at Kunnamkulam. These four schemes cover an area of 176·61. sq

miles and embrace 13 villages of the District. During 1959-60 there were 12,026 cows and 2,921 buffaloes fit for breeding at these centres. The number of stud bulls maintained included 8 Sindhi bulls and 4 Murrah buffaloes. The number of cases of artificial insemination conducted at these centres in 1959-60 were 6,571 while the number of castrations came to 1,699 and the number of animal vaccinations 3,446. Besides the institutions mentioned above, the Veterinary College at Mannuthi and the Poultry and Goat Farms there are also centres of animal husbandry activities.

There is no reliable statistics of livestock products in the District. With a poor stock of buffaloes and cows, it is difficult to develop any dairy industry. The supply of milk is extremely inadequate for local consumption.

Goats and Sheep

The breeding of goats has an important place in a State like Kerala, where breeding of bulls and buffaloes is difficult. Goats supply both meat and milk. A fairly good variety of goats is bred in most parts of the District, chiefly by Muslims. But very little attention is paid to their proper breeding. Grass lands are dwindling with the extension of the area under cereals with the result that there is scarcity of goat feeds. At the same time the number of meat eaters is increasing with the growth of the trading and industrial classes. Goat's milk is largely used for preparing tea and also given to children. Its price is the same as that of cow's milk. The milk of cows, buffaloes and goats is mixed together in tea shops in the preparation of tea. Goat's milk does good to anaemic patients. But the average yield of a goat of the District is estimated as low as ½ lb.

Poultry.

The District is poor in her cattle wealth but rich in poultry. The people have begun to appreciate the value of poultry as a source of subsidiary income and of food production and there has been of late a very substantial increase in the number of poultry keepers. The figures of the Livestock Censuses given earlier prove this fact. Foreign breeds of fowls are reared in the Poultry Farm at Ollurkara and in the Poultry Extension Training Centres at Chalakudi and Ollurkara.

Animal diseases.

The diseases from which animals generally suffer in this District are haemorrhagic septicaemia, anthrax, blackquarter, ephemeral fever, pirophasmosis, trypanosomiasis, haemonchosis,

ascaridiasis, mange etc. Ordinarily non-contagious diseases are treated in the Veterinary Hospitals and Dispensaries. Veterinary Doctors visit the scenes of out-breaks of contagious diseases, camp at the places and render the necessary veterinary aid. The District is served by Veterinary Hospitals at Chalakudi, Kunnamkulam, Pazhayannur, Cranganore, Irinjalakuda, Wadakkancheri, Trichur and Veterinary Dispensaries at Chowghat, Erumapetti, Kattakambal, Kattur, Chelakkara, Mayannur, Mala, Amballur, Kodakara, Cherpu, Panancheri, Moorkanikkara, Antikad and Stockman Stations at Muriyad, Cheruthuruthi, Varandarapilli, and Pariyaram. Thus there are 24 veterinary institutions in all. All of them provide for treatment of animals as out-door and in-door patients. The total number of animals treated in these institutions during 1958-59 and 1959-60 came to 81,619 and 64,445 respectively, while the total number of castrations etc. done were 5,489 and 5,500 respectively. These figures however should not be taken as an index of the incidence of livestock diseases. It is only when the indigenous medicines fail that the diseased animal is taken to the dispensary. The visits of the itinerary veterinary doctor can only be few and far between. The reported cases in the dispensaries represent only a fraction of the actual number. It may also be mentioned in this connection that the Disease Investigation Officer who has his headquarters at Trichur renders help to the field staff in the campaign for the control of diseases. There is also a laboratory under his control. The Veterinary Biological Institute attached to the Veterinary College also undertakes the investigation of animal diseases. The Central Veterinary Store supplies the required medicine and other equipments for treatment of animal diseases.

The livestock improvement activities are also taken up by the N. E. S. Blocks. Cattle fairs and exhibitions are conducted by them and also the Animal Husbandry Department at important places.

FISHERIES.

The Trichur District has a long tradition in the field of fishing industry. It offers enormous natural facilities for both marine and inland fisheries. Its coast line is about 35 miles in length from Azhikode to Puthenkadapuram. The coast line and the ebb and flow of the tide are favourable for fishing except during the monsoons. Fishing is the main occupation of a large number of people. The total number of active sea-going fishermen in the District comes to about 5,700. The main fishing castes are Valan, Arayan, Mukkuvan and Marakkan. The word Valan is derived from "*vala*" which means fish in a tank; some

consider the word to be another form of "*valayan*", which signifies a person who throws a net for fishing. They occupy chiefly the shores of the backwaters and the sea and pursue the traditional occupation of fishing and boat service. Trichur is one of the biggest fish markets of Kerala State. Fish is an important item in the diet of about 90% of the population. Oil sardines are used as manure in large quantity. About 95% of the total catches is marketed within the District. Thus the fishing industry makes a sizeable contribution to the wealth of the District, and is the main source of income of a large section of the people inhabiting the coastal areas.

There are 6 major fishing centres in the District viz., Azhikode, Nattika, Vadanapalli, Kadapuram, Blangad and Puthenkadapuram. The total landings of fish in these major fishing centres come to about 291,000 Maunds per year. The annual turnover in each of the 6 major fishing centres is given below:

Name of the fishing centre.	*Fish caught in Mds.*
Azhikode	78,000
Nattika	36,000
Vadanapalli	40,000
Kadapuram	47,000
Blangad	50,000
Puthenkadapuram	40,000

The total landings of fish in the District come to about 650,000 mds. per year.

Prevalent species of fish found in the District.

About 14 major varieties of fish are obtained in the Trichur Coast. The species of fish, seasons of fishery, annual catches, value etc. are given in Table XII.

The majority of marine fishes are shoaling fishes. Mackerels and oil Sardines are got in plenty. Mackerels stand first from the commercial point of view. Oil sardines are also used as manure and for oil extraction.

Fishing equipments.

A description of the equipments used by the fisherfolk in this District will be interesting in this connection. Fishing boats are dug outs made of Cheeni and mango wood. The estimated cost of one fishing boat used for marine fishing made of Cheeni wood is Rs. 1,400/- and that of mango wood is Rs. 1,000/- The durability of boats varies from 15 to 20 years and no repairs are required for the first 10 years except the lubrication charges of Rs. 30/- per year. There

TABLE XII

The species, seasons, annual catches, etc. of fishes in the Trichur District.

Species of fish (1)	Seasons of fishery (2)	Commercial importance (3)	Annual catches (4)	Value in Trichur (5)
A. *Marine*			Mds.	Rs.
Prawns	Caught in shoals in July to September.	A good dollar earning variety of Marine Fish.	40,000	15 per md.
Mackerels	October to March.	Large portion consumed locally and 5% of catch cured and exported to Ceylon.	350,000	6 „
Oil Sardine	Do.	Do.	400,000	1 „
Seer	October to January.	During heavy catches cured and exported to Ceylon.	25,000	45 „
Sharks	November to April.	Used for oil extraction–oil used for Medicine–Shark pins exported to Hongkong and Singapore.	4,000	15 excluding liver
Cat fish	December to May.	50% marketed in North India. 20% exported to Ceylon and 30% consumed locally.	4,000	10 per md.
B. *Inland*				
Prawns	Throughout the year.	Exported to Rangoon, China and U. S. A.	24,000	18 „
Mullets	December to April.	Locally consumed.	1,700	50 „
Murrels	Especially in summer season.	Do.	2,500	40 „
Cat fish	Do.	Do.	500	30 „
Tiger fish	Do.	Do.	75	60 „
Tilapia	Do.	Do.	300	20 „
Barbus	Do.	Do.	160	20 „
Etroplus	Do.	Do.	100	35 „

are different types of boats for inland fishing. Since these boats are small in size, most of them are made of mango wood *(Mangifera indica)*. A small size boat will cost Rs. 150/- whereas a big size boat costs Rs. 250/- No repairs are needed for the first 5 years and further repairs will depend upon the size of the damage caused. A well kept boat will last for at least 10 years. During 1958, 1,050 boats were used by the fishermen of the District.

The different kinds of nets used by the fisherfolk along with the details of their cost, length, breadth etc. are given below:

Name	Cost	Length	×	Breadth
Kollivala	Rs. 700/-	100′	×	120′
Chalavala	Rs. 40/- per piece	30′	×	35′
Vadakkanvala	Rs. 400/-	100′	×	80′
Chundavala	Rs. 500/-	70′	×	120′
Ettavala	Rs. 800/-	100′	×	120′
Ozhukkuvala	Rs. 50/- per piece	100′	×	120′
Ailakolli	Rs. 750/-	120′	×	150′
Thanguvala	Rs. 1,000/-	180′	×	120′
Vattavala	Rs. 350/-	57′	×	35′

Stake nets, cast nets, *kanambuvala*, *thiruthavala* and *vadivala* are generally used by inland fishermen. The total cost of the equipments used by the fisherfolk amounted to more than Rs. 30,00,000/- in 1958.

Mechanised fishing.

As it is felt that the traditional boats used by fishermen cannot go beyond two leagues for fishing in the sea, an attempt has been recently made to exploit this area by mechanised fishing boats fitted with modern fishing implements like purseine and trawl net. This system has proved very successful. One fishing centre with mechanised boats is now operating at Azhikode. It was opened on 26th October, 1957. The centre has a fish curing yard, salt store, storage sheds for fish, drying stand for nets, a landing jetty, a boat basin for mechanised boats and a landing place for country crafts. At this centre fishermen trained in mechanised fishing are supplied with pablo type boats, trawl nets and gill nets. During 1957-58 four pablo type boats of 24′ 7″ length each fitted with 10 H. P. engines were operated at this centre on a share system by four units of fishermen who had undergone training at the Fishermen's Training Centre, Ernakulam. At the early stage, each unit was supplied with a set of fishing tackles and the boats were operated directly by the Department, utilising the services of these trained fishermen, all expenditure by way of fuel oils, lubricants etc. being met by the Department of Fisheries. The fishermen were given 40 per cent of the sale proceeds of each day's catches for their work and 60 per cent realised by

the Department for the maintenance and running expenses of the boats. The successful working of the centre resulted in more and more of trained fishermen joining it. Therefore, during 1958-59 two more boats were added to the fleet by the Department. A fish carrier boat was also supplied to the centre to assist the trainees to transport their share of catches to marketing places like Alwaye, Ernakulam, Trichur etc. through the internal waterways. A quantity of 75,135 lbs. of fish was caught during the period from November, 1957 to March, 1958 which was sold for Rs. 8,680·60.

Backwater, inland, and fresh water fisheries.

The persons engaged in these fisheries are scattered by the side of the backwaters and canals. The area for fishing is being reduced gradually by reclamation. There are no major fish farms in the Trichur District at present. But there is a proposal to establish an Estuarine Fish Farm at Kadapuram in Chowghat Taluk.

Fish curing yards.

Fish is preserved by the conventional methods. Most of the catches are sold in fresh condition for edible purposes. Fish is preserved usually when the catches cannot be disposed of in fresh condition. The traditional methods of curing are (a) sun-drying without salt and (b) salt curing either by dry process or by wet process. The District is well served with Government fish curing yards. The main fish curing yards are located at Vadanapalli, Nattika and Karimpuram. Salt at 50% of the cost price including transport charge is supplied to bonafide fishermen for fish curing under departmental supervision. It is estimated that about 1,000 persons are engaged in fish curing and other connected activities. On an average, 1,700,000 mds. of fish are brought for curing in the fish curing yards per year. The salt issued at concessional rates every year comes to 30,000 mds. and the fish let out to 120,000 mds An ice and cold storage plant is under construction at Blangad which will in the near future introduce in the District the system of quick freezing in the preservation of marine products. In addition to the Guide light at Azhikode another Guide light is under construction at Nattika.

Organisation of the fishing industry.

The fishing industry is not organised on proper lines in this District. The middlemen of the locality invest the amounts required for the industry and carry out fishing with the help of labourers. There are no regular factories or concerns engaged in the industry. The labourers are indebted to boat owners, boat owners to

middlemen, and middlemen to big merchants. Usually catches have to be sold to middlemen. The fishermen are bound to the middlemen by certain registered agreements such as the *kuthaka* (lease right) agreement, the *champa* (sale agreement of cured fish) agreement, etc. There is no employer-employee relationship in the strict sense of the term.

Price of fish.

The cost of fresh fish is not settled by weight but by count in the case of big fishes and heaps and basketfuls in the case of smaller varieties. It is difficult to specify exactly the prices paid by the consumer for the different species as their prices vary from season to season and from place to place. However, the following table prepared on the basis of the local assessment of prices will throw light on the subject.

Variety	*Price per pound*
Oil sardine	13 nPs.
Mackerel	15 ,,
Prawn (small)	18 ,,
Do. (big)	25 ,,
Shark	19 ,,
Seer fish	37 ,,
Mullan	8 ,,
Cat fish	15 ,,
Manthal	7 ,,
Chemban	7 ,,
Miscellaneous	7 ,,

Marketing of fish and marine products.

Fish is usually brought to the local markets by headloads, cycles and lorries. Most of the fresh fish taken to the market are bought by the local people themselves. When fish is available in plenty the surplus quantity is cured and sent to different markets in the State such as Alwaye, Changanacherri, etc. and to important fish markets in Andhra Pradesh and Madras States and sometimes even to Colombo. Prawn after conversion into pulp is sent to Cochin. Fish is also iced from Trichur, and sent to distant places by train. There are both wholesalers and retailers in the fish trade. The figures relating to the volume of their turn-over are not available. Shark fins are exported to Singapore and Hongkong. Sardine oil is used for oiling canoes. Shark liver is extracted and sent to Government Oil Factory, Kozhikode.

Fishermen's co-operative societies.

As the first step towards modernisation of the fishing industry, Government have introduced fishermen's co-operatives. The idea is to supply the fisherfolk with implements, and storage and marketing facilities. Long term loans are issued to the existing fishermen's co-operative societies for the purchase of boats and nets. Admission is restricted to bonafide fishermen. Sufficient number of boats and nets are supplied to members through the societies with Government aid and the cost of such implements recovered from their daily catches. The existing system of marketing through local curers and forwarding agents leaves the working fishermen exploited and without any voice in the marketing of their products. To avoid this and put the working fishermen themselves in complete control of the marketing of their catches, Fishermen's Marketing Co-operative Societies have been organised and there are 20 of them in the District.

The following table, based on the Census taken by the Department of Fisheries, in 1958 shows the present position of the number of households of fishermen in the District, the crafts and gears used by them, their indebtedness etc.

1.	No. of households	4,532
2.	Average strength of a household	5·5
3.	Total number of members in the household	24,093
4.	Big boats	
	(a) Plank	13
	(b) Dug outs	626
	(c) Average per household	0·14
5.	Small boats	
	(a) Plank	3
	(b) Dug outs	449
	(c) Average per household	0·11
6.	Nets	
	(a) Shore seine	132
	(b) Boat seine	2,142
	(c) Drift net	6,478
	(d) Average per household	1·83
7.	Line and hooks (sets)	6,629
8.	Income	Rs. 56,54,319
9.	Average income per household	Rs. 1,190
10.	Debt	Rs. -9,44,616
11.	Asset	Rs. +3,53,177
12.	Average debt per household	
	(a) For debtors only	Rs. 254
	(b) For all	Rs. 196

FORESTS.

Even from very early times the wonderfully varied and interesting flora of Kerala had attained world eminence. The famous *Hortus Malabaricus*, compiled at Cochin more than two and a half centuries ago by the Dutch Commander Baron Van Rheede and his collaborator the Carmelite Monk Matthaeus and published in twelve Volumes at Amsterdam between 1686 and 1703 with 794 copper plate engravings, describes most of the trees of the West Coast. The flora of the District is characterised by richness and variety. "The copious rainfall of the country and the humidity of the soil and atmosphere are very favourable to the vigorous growth of vegetable life, and the flora of Cochin is therefore remarkable for its variety and luxuriance. Notwithstanding the denudation that has been going on in the accessible forests for over a century, the whole forest area still exhibits, especially during the wet months, a splendid luxuriance of foliage and flowers. The virgin forests which cover over a third of the total area are covered with magnificent teak and other valuable trees in every stage of growth, and form one of the most valuable assets of the State".[1] Over half of the area of the erstwhile Cochin State was, according to the author of the *Cochin State Manual*, at one time covered with forests. But the gradual extension of cultivation along the hill slopes and valleys, especially during the second half of the last century, has reduced their extent considerably. The forests of the erstwhile Cochin State were mainly situated in the eastern portion of the Talapilli, Trichur and Mukundapuram Taluks of the District. They extend from the Shoranur river in the north to the Chalakudi river in the south and are more or less compact. Although there has been no regular survey of the forests on the basis of Revenue Districts, it has been roughly calculated that they cover about 405 sq. miles.[2] This forms about one-third of the total area of the District.

Past and present system of management.

Until the close of the 18th century the forests of Cochin were under the possession and control of feudal chiefs or *Naduvazhis* who owed allegiance to the Raja of Cochin. The major portion of the Paravattani Forests in Trichur Taluk, for instance, belonged to the Perumanam *Devaswom* and the Kodasseri hills in Mukundapuram Taluk to the Kodasseri Kaimal and so on, but they all came into the possession of the State between the years 1760 and 1780. The State, however, did not have undisputed possession of the whole area

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1 *Cochin State Manual*, pp. 250-251.

2 The area given is based on the figures furnished by the District Forest Officers of Trichur and Chalakudi. But according to the Department of Statistics the total area under forests in the District is 328.483 acres (513.25 sq. miles).

till 1888. For instance, Travancore claimed the whole of the forests south of the river Chalakudi and the claim was decided in her favour in 1886. The forests from Adirapilli to Ezhattumughom went to Travancore. Claims were also made on behalf of certain British *Jenmis* to portions of the eastern Machad and Paravattani Forests. But these claims were set aside in favour of Cochin. A separate Department to work the State Forests was first organised in or about the year 1835. There have been several measures of reorganisation of the Department effected since then in response to new needs and requirements.

The forests of the Trichur District are under the administrative control of the Trichur and Chalakudi Divisional Forest Officers. The entire area of the Trichur Forest Division and Pariyaram and Vazhachal Ranges of the Chalakudi Forest Division fall within the District. These forests are spread through five Forest Ranges, viz. Wadakkancheri, Pattikad, Palapilli, Pariyaram and Vazhachal. The following is an approximate Taluk-wise distribution of Forests in the District.

Taluk	*Range*	*Area*
Talapilli	Wadakkancheri	55 sq. miles
Trichur	Pattikad	72 ,,
Mukundapuram	Palapilli	74 ,,
do.	Pariyaram	78 ,,
do.	Vazhachal	126 ,,
		405

The entire Forest area comes under the different State Reserves. There are no private Forests. No forest area is set apart as fuel and fodder reserves or as protected Forests. But in order to meet the requirements of agriculturists, about 2,686 acres of village forests have been set apart in different villages. The administrative control over the village reserves is exercised by the Revenue Department but the protective function in respect of the areas adjoining the reserved forests is however attended to by the Forests Department. The Taluk-wise extent of village reserves bordering reserved forests is given below:

Sl. No.	*Taluk.*	*Extent in acres*
1	Mukundapuram	56·90
2	Trichur	1,788·86
3	Talapilli	839·88
	Total	2,685·64

Besides, an area of about 10,563 acres has been leased out for rubber plantations on a permanent basis. Also an area of 3·5 sq. miles from the Vazhachal Range has been leased out to Malakipara estate for raising tea and 99 acres to Perumpara estate for raising cardamom.

Types of Forests.

The forests of the District are divisible into two major types—Moist Deciduous and Evergreen. Even though the author of the *Cochin State Manual* is of the view that no area is exclusively deciduous or evergreen, the forest authorities are of opinion that major portions of the forests in the District come under the category of Moist Deciduous Forests. It is reported that 75% of the area falling in the Chalakudi Division is Moist Deciduous and that only 25% net Evergreen while the major portions of the forests in the Trichur Forest Division come under Moist Deciduous extending up to an altitude of about 3,000′ above M. S. L. and that Evergreen type of vegetation occurs only to a limited extent.

Moist Deciduous Forests.

The Moist Deciduous Forests occur both on the lower slopes and on the ridges, on rich loamy soil as well as on lateritic areas, but the rate of growth of the species depends on edaphic factors. These forests are characterised by the dominant species, being almost entirely leafless in the peak of the dry season, though there is often a sprinkling of evergreen in the underwood. Annual fires are very common. The economically important species of trees are teak (*Tectona grandis*), Rosewood (*Dalbergia Latifolia*), Irul (*Xylia Xylocarpa*), Pullamaruthu (*Terminalia paniculata*), Venteak (*Lagerstraemia lanceolata*). Vembu or Manjakadambu (*Adina cordifolia*), Cheeni (*Tetrameles nudiflora*). Poola (*Bombax malabaricum*), Chadachi (*Grewia tiliaefolia*) etc.

Wet Evergreen Forests.

Wet Evergreen Forests represent the moist luxuriant type of forest vegetation and are met within places where conditions for vegetative growth are optimum. This type, may, therefore be taken as the climatic climax in these areas and their distribution is influenced by a well distributed rainfall of over 120 inches and a sufficiently retentive soil. The Evergreen Forests are characterised by the presence of a relatively large number of species which grow to lofty heights. The canopy is unbroken, extremely dense, and almost entirely evergreen except for occasional deciduous species like Elavu

and to a less extent Venteak. The Evergreen Forests are well represented in this District in the Sholayar valley. On the southern slopes of the ridge facing Sholayar it is one mass of thick evergreens. The evergreen type is of very limited extent in the Trichur Forest Division. But the main forests in the Vazhachal Range of the Chalakudi Forest Division consist of evergreen and semi-evergreen types. The area of the Range is 120 sq. miles. Also 25% of the forests of the Pariyaram Range consist of evergreen type. The most dominant species are Ayini (*Artocarpus hirsuta*), Arayini (*Antiaris toxicaria*), Punna (*Calophyllum tomentosum*), Agil (*Dysoxylum Malabaricum*), Venkotta (*Lophopetalum wightianum*), Churuli (*Mesua ferrea*), Pali (*Palauqium ellipticum*), Vellapyne (*Vateria indica*), Tellipine (*Canarium strictum*), Kolamavu (*Machilus macrantha*), Elavu (*Bombax malabaricum*), Kalpine (*Dipterocarpus indicus*), Mavu (*Mangifera indica*), Nasakam (*Evodia roxburghiana*), Ambazham (*Spondias mangifera*), etc., etc., jungle wood species like Plavu (*Artocarpus integrifolia*), Whiteceder (*Dysoxylum malabaricum*), Teak (*Tectona Grandis*), Rosewood (*Dalbergia Latifolia*) etc.

There are also some semi-evergreen types of forests in the Adirapilli Reserve of the Chalakudi Division. This type is intermediate between the evergreen and moist deciduous forests. It, however, forms a closed high forest containing an intimate mixture of tree species typical of both the evergreen and deciduous forests. There is great difficulty in determining the status of these forests which can be said to represent a secondary series to the evergreens. Its distribution is restricted to the valleys and moist pockets in otherwise deciduous areas.

Forest Plantations.

A systematic attempt was first made to open teak plantations in Palapilli Forest by the side of the Parakadavu river in 1873. The planting thus commenced continued every year till 1891, by which year about 835 acres had been planted, the approximate number of plants being eight lakhs. The expenditure incurred during the first 25 years was nearly Rs. 1,20,000/- A small teak plantation was started in Chettikulam in Kodasseri village in 1907 and a similar sandalwood plantation in Palapilli two years later. Till 1912, all works connected with planting were conducted departmentally. In 1913 contract system was introduced for the first time and the deviation proved a

great success, besides effecting a good saving to the Department. In the contract system, all works preparatory to planting were alone done by the contractor, while for planting he supplied the labour and the Department executed the works. During 1916-28 an area of 1,651·80 acres in the Southern Forest Division of the erstwhile Cochin State was planted with teak, sandalwood and other superior species. The planting centres were mainly in the Kodasseri and in Palapilli Ranges in the present Trichur District. In addition to the above a total extent of 389·64 acres in the three centres of Wadakkancherj, Puthur and Pattikad, was stocked with teak during the period 1925-28. Most of the plantations were formed on denuded forest areas which consisted of cattle-trodden soil over-run by grass and lantana bushes. In 1925 the Taungya system of planting, that is, raising of a forest crop in conjunction with an agricultural crop, was tried for the first time on a small area of 58·50 acres in Chettikulam. This system proved a very efficient and economic method of forming teak plantations. The plantations are now raised under this system. Under this system agricultural crops like paddy, tapioca, etc. are raised along with forest trees for the first two or three years. The total area of plantations of each species in the two Forest Divisions coming within the Trichur District is given below:

Name of species	Area in acres Trichur Forest Division	Chalakudi Forest Division	Total
(1)	(2)	(3)	(4)
Teak	10,232·73	4,488	14,720·73
Cashew	7,300·00	775	8,075·00
Soft-wood (Mixtures bombax, Ailanthus and teak)	443·29	195	638·29
Oxytenanthera monostigma	10	..	10
Elavu	.	62	62
Eucalyptus hybrid (interplanted with cashew).	..	3	3

The forests in the District are being developed in a most scientific manner. There are no Research Centres and Schools of Forestry in the District.

Forest Produce.

TIMBER.

The chief forest produce is timber. It is worked down from the forests to the sale depots as round logs and sold in monthly auctions. The principal local markets for timber are Cochin, Ernakulam and Trichur. A large quantity is exported to places like Coimbatore and Pollachi. High girth rosewood is exported to foreign countries. Rosewood is also in demand internally for the manufacture of furniture. Other hardwood species which command a steady market are Irul, Pullamaruthu, Koramaruthu, Venga, Venteak, Pongu, Agil etc. The chief consumers of softwoods are the Tata Saw Mills at Ernakulam, the Plywood factories at Calicut and the Match Industries at Chalakudi. The P. W. D. and the Electricity Board get their requirements of timber and poles from the forests. The total out-turn of timber for the period 1957-60 from the Trichur and Chalakudi Forest Divisions in various forms is given below:

	Round logs (cft.)		
Year	Trichur Forest Division	Chalakudi Forest Division	Total
(1)	(2)	(3)	(4)
1957-58	160,136	47,065	207,201
1958-59	472,975	105,192	578,167
1959-60	298,049	18,768	316,817

Separate figures for the out-turn of timber in the portions of the Chalakudi Forest Division falling within the Trichur District are not available.

FIREWOOD.

The industrial concerns of the locality that require a large quantity of firewood are the Tile Factories at Chalakudi. They depend mainly on the supply of firewood from the forests of the District. The firewood collected and disposed of by Government and private parties in the Trichur Forest Division came to 23,612 tons in 1958-59.

MINOR FOREST PRODUCE.

The following is a list of the chief minor forest products in the Trichur Forest Division.

Class and Name of Product.	Tree from which the product is secured.
1. Exudation products.	
Mattipal	*Ailanthus malabarica*
White dammar	*Vateria indica*
Black dammar	*Canarium strictum*
2. Tans & dyes.	
Karuvelampatta	*Acacia arabica*
Kareenchapatta	*Acacia peunata*
Konnai bark	*Cassia fistula*
Myrobolans Kadukka Thannikka	*Terminalia chebula*
3. Oil seeds.	
Marotti	*Hydnocarpus wightiana*
Odal	*Sarcostignea Kalevi*
Karinjotta	*Sawadera indica*
Puvam	*Schleichera trijuga*
Illippai	*Bassia longifolia*
4. Drugs and medicinal produce.	
Amalpori	*Rauwolfia serpentina*
Karumthotti	*Sida humlis*
Aratha	*Alpinia Galanga*
Valampiri	*Helecteris isora*
Kazhanchikuru	*Caesalpinea bonducella*
Garudakodi	*Aristolochia indica*
Pathiripoo	*Myristica malabarica*
Narunandi	*Hemidismus indicus*
Malathangi	*Cissampelos pareira*
Nilapanakizhangu	*Curculigo orchioides*
Vayambu	*Acorus calamus*
Thippali	*Piper longum*
Manjal	*Curcuma sp.*
Kallur vanchi	*Rhabdia lycioides*
Poal valli	*Ichnocarpus frutescens*
Inji (wild)	*Zingiber zerumbet*
Satavari	*Asparagus racemosus*
Kanjiram	*Strychnos nuxvomica*
5. Spices and perfumery.	
Elavangam	*Cinnamomum zeylanicum*
Elam	*Elletaria cardamomum*
Wild pepper	*Piper nigrum*
Ramacham	*Andropogon muricatus*
6. Distillation and extraction products.	
Lemon grass oil	*Cymbopogon Flexuosus*

7. Other produce of miscellaneous uses.

Cheyakka	*Acacia concima*
Incha bark	*Acacia intsia*
Nellikka	*Phyllanthus emblica*
Vakka	*Sterculia villosa*
8. Canes.	*Calamus spp.*

Chief trees.

The list of the chief trees found in the Trichur Forest Division is given in Appendix I to this Chapter.

Forests and agriculture.

With a view to making the area under food crops keep pace with the growth of population and rendering it as self-supporting as possible, it was decided by Government in the early decades of this century to assign for cultivation such areas as could advantageously be excluded from the forests. Such exclusion work was accordingly started in 1924. It was hoped that when the exclusion work would be completed, there would be one acre of Village Reserve for every four acres of paddy lands in the erstwhile Cochin State. There are no records to show whether this end in view was achieved. However, in 1942 the Government initiated the "Hill Paddy Scheme" under which the Forest Department undertook to cultivate paddy after clearing the tree growth in areas easily accessible to the local population. The scheme was given up as the results were incommensurate with the loss of forest produce and expenditure involved. These lands were therefore leased for food production to the applicants after disposing of the produce by sale. The lease rent was 50 NP. per acre and the period of lease was fixed as one year. Later on, the period was extended and the lease rent was raised to Re. 1 per acre. Subsequent to the integration of the States of Travancore and Cochin, the rate was raised to Rs. 3-8-0 per acre. Side by side with this, forest areas were leased out for cultivation under the Grow More Food Campaign launched to meet the food crisis. Over 4,017 acres of reserved forests have been leased out for cultivation in the Trichur Forest Division till the end of 31st March, 1959. This area excludes those areas transferred to the Revenue Department for the same purpose.

Orukomban Working Circle (O. W. C.) Forests and the Forest Tramway.

A peculiar mode of conveyance called the Forest Tramway was employed to work the virgin forests in the District which had never been exploited for want of suitable outlets. The tract that was proposed to be worked by the Tramway was called the Orukomban

Working Circle. Originally it covered an area of about 150 to 200 sq. miles with Orukomban as the central place. The boundaries of this track have never been defined or described, but are supposed to include the whole of the forests covered by the drainage of the Chalakudi river and its tributaries, more particularly the Parambikulam valley once famous for its bountiful and lofty teak. The following is a brief historical survey of the introduction of the tramway.

The idea of working the magnificent teak forests of Parambikulam Valley by means of a tramway was first thought of in 1894 by Mr. J. C. Kohloff who suggested the construction of a wooden tramway from Orukomban to Anapandan. In 1900 Mr. Alwar Chetti secured the service of a special Engineer on whose recommendation it was decided to construct a tramway in three sections, the first section covering a distance of eight miles in the Parambikulam valley followed by a self-acting inclined tramway of 5,000 feet long, the second section 4½ miles long followed by a timber slide 7,000 feet long, and a third section also 4½ miles long extending to the Kurumali river from which point timber could be floated to Trichur during the rainy season and carted to Chalakudi during the dry months. The construction of the tramway commenced in 1901 and when some progress was made it was found necessary to revise the scheme considerably. According to the original scheme the traction of timber trucks was done by manual labour, but with the extension of the tram line from Orukombankutti to Parambikulam on the one hand and to Chalakudi on the other it was decided to substitute manual labour by steam traction. The timber slide was found too expensive and unsatisfactory especially with regard to long and heavy logs; and in order to remedy this the replacement of the slide by another self-acting incline was decided upon. The work was completed in a little over 5 years and the tramway was in full working order in 1907. Subsequently the tram line was extended up to Chinnar so that the final line consists of 51 miles of open line from Chalakudi to Chinnar and 2·18 miles of double line at the inclines and sidings. The gauge is metre and the average gradient 1 in 80 The maximum gradient is 1 in 2·5 at the third of the five inclines. The capital expenditure involved was a little over twenty-two lakhs of rupees.

In 1916, Mr. Bhore, the then Dewan of Cochin, suggested a realignment of the tramway in order to avoid the zigzags and the inclines which have not only increased the cost of transport and maintenance but have effectively curtailed the volume of traffic. But the scheme was not carried out. In 1924, there was a suggestion to construct a feeder line to Chirakadavu. But this proposal also did not fructify. Soon came suggestions for the winding up of the Tramway owing to the exorbitant cost of its maintenance. In 1950

a special committee was constituted to go into the question of the working of the Tramway. Based on the recommendation of this committee Government have decided to discontinue the Tramway as early as possible.[1] Further details on the working, receipts and expenditure of the Tramway are given in the Chapter on "Communications".

The total revenue and expenditure for the Trichur Forest Division are given below:

Year	*Revenue*	*Expenditure*
1957-58	13,70,086	9,57,888
1958-59	17,36,041	8,71,295
1959-60	17,28,463	10 70,071

Vazhani-Cum-Peechi wild life sanctuary.

The Vazhani-cum-Peechi wild life sanctuary consists of the catchment and water-spread areas of the Vazhani and Peechi Dams falling in the Talapilli and Trichur Taluks of the Trichur District. The area of the sanctuary is about 49 sq. miles.

Though the bulk of the area of this sanctuary is covered by forests, there are occupied lands inside it either registered or unassigned under cultivation. The forest type on this area is mostly moist deciduous with patches of wet evergreen in the valleys. There are blocks of areas under artificial regeneration of teak, soft-wood etc., falling inside this sanctuary.

The most important fauna seen in the area are the following:

1. Animals. (a) Herbevora—elephant, bison, sambur. spotted deer, barking deer, mouse deer, monkeys, Malabar squirrel.
   (b) Carnivora—Tiger, leopard, bear, wild-dogs, wild-cats.
   (c) Omnivora—Wild pigs.
2. Birds. Wild fowl, Malabar Horn-bill, green doves.
3. Fish. Different varieties of fishes both indigenous and exotic are being introduced.

Since the notification of the area as a wild life sanctuary and the consequent enforcement of more rigid control over hunting. there are visible signs of improvement in the number of wild life.

1 G. O. F4-3595/49/DD. Dated 24—4—1959.

Floods: famines and droughts.

The District has been generally free from natural calamities of any great magnitude. Even though monsoon inundations occur frequently in the low lying tracts, destructive floods are of very rare occurrence. The most important floods that occurred in the past were those of 1882, 1907 and 1924. Since 1924 there have been no serious floods till 1961. It must however be mentioned that in 1950 exceptionally heavy monsoons occurred on 26th July, and 1st August and in 1957 incessant rains caused some havoc in the low lying areas of the District. On the latter occasion paddy fields were submerged under water for days together in certain parts. Hundreds of families inhabiting the low lying areas were rendered homeless. A District Flood Relief Committee was constituted under the Chairmanship of the District Collector to co-ordinate the activities of the official and non-official agencies operating in the field. An amount of Rs. 12,595/- received out of public contributions was utilised for the repair and reconstruction of the houses affected. Also Government assistance to the extent of Rs. 20,000/- was given to the victims. The Indian Red Cross Society, New Delhi, distributed articles like vitamin tablets, sweat shirts, bed sheets, blankets, etc. in the affected areas.

Schemes for flood control.

Certain schemes designed to avert floods in the river basins of the District have been suggested in the *'Advance Report on Water Resources of Kerala'*. The proposal to reconstruct a combined regulator cum bridge at Enamakkal will to a large extent hasten the discharge of flood waters during the monsoon. Flood conditions of the entire region between Enamakkal dam in the north and 15 miles south up to Cranganore and wet part of Cannoli canal at present damage the crop lands. There is a difference of opinion among the engineers regarding the location of the bridge and the regulator. The proposed scheme is estimated to cost Rs. 10 lakhs. The Karuvannur river has been from early days a river of flash flow with heavy discharge of water during rainy seasons, and practically no discharge during dry seasons. From the confluence of Manali and Kurumali rivers at Palakkadavu, the river passes through low lying areas. Flood banks exist in this portion, but they often get breached causing some damages to crops and properties. This is almost an annual occurrence during monsoons. Several proposals were considered to prevent these damages caused by floods. The Government of erstwhile Cochin State adopted the method of diverting part of the flood water from the source of danger. The Herbert Canal and the Muriyad-Moorkanad Canal were constructed with this object, and these canals

have also definitely contributed their share to reduce the dangerous effects of floods in the Karuvannur basin. There is also a proposal to relieve flood from Karuvannur river by cutting an approach channel to the sea, and providing a spillway at a place near Kuttamangalam. This proposal may cost Rs. 26 lakhs. Though floods are common in Chalakudi river during monsoobn periods, the damages resulting from these floods are normally not very heavy. Normal floods prevail for 4 or 5 days only. They cause sometimes slight damages to the first crop. At present, there are no flood control arrangements along the Chalakudi river. Flood banks along with a series of regulators have been suggested to keep the flood discharge within the river margin. The approximate cost of the flood banks for 20 river miles will be Rs. 40 lakhs.

Storms.

Heavy squalls are not uncommon in the District during the monsoon months but hail storms and cyclones are of very rare occurrence. However, the cyclone of 1117 K. E. (1941-42) is one of the few of which details are on record. The cyclone swept across almost the whole of the District. Trees were blown down in large numbers and many houses collapsed. On the coast a number of trees were uprooted or smashed and thatched roofs were blown away. The actual number of casualities were not known. Relief measures were immediately taken in hand. Various shelter and relief works were started by Government and by some philanthropic institutions in the District. House loans amounting to Rs. 1,05,000/- and agricultural loans amounting to Rs. 1,45,000/- were disbursed to the affected. A Taluk-war statement showing the amount advanced is given below:-

Taluk	House loans (Rs.)	Agricultural loans (Rs.)
(1)	(2)	(3)
Mukundapuram	39,000	54,000
Trichur	33,500	42,500
Talapilli	26.500	32,500
Cranganore	6,000	16,000

When things settled down the economic condition of the District got a little fillip in the shape of reconstruction activities. Since then the District has not experienced any cyclonic storm of great magnitude.

APPENDIX I

List of chief trees in Trichur Forest Division.

Acrocarpus fraxinifolius (Kuranguchadi)
Achronychia laurifolia
Adina cordifolia (Veembu)
Ailanthus malabarica (Matti)
Albizzia odoratissima (Kunnivaha)
Albhizzia procera (Kannanvaha)
Alstonia scholaris (Pala)
Anacolosa densiflora (Kora)
Antiaris toxicaria (Maravuri)
Aporosa lindleyana (Vetti)
Arenga wightii (Kattuthengu)
Artocarpus hirsuta (Ayini)
Artocarpus integrifolia (Plavu)
Baccaurea courtallensis (Mottikka)
Baringtonia acutangula (Attupezhu)
Bauhinia malabarica (Arampuli)
Bombax malubaricum (Poola, Elavu)
Bridelia retusa (Kiyini)
Butea frondosa (Plasu)
Calophyllum tomentosum (Punna)
Canarium strictum (Telli)
Carallia integerrima (Veranga)
Careya arborea (Pezhu)
Caryota urens (Anapana)
Cassia fistula (Kanikonna)
Cedrela toona (Chukanna agil)
Cinnamonum zeylanicum (Elavangam)
Cochlospermum gossypium (Parapoola)
Croton malabaricum (Kolavanchi)
Cullenia excelsa (Mullanchakka, Karayini)
Dalbergia latifolia (Vetti)
Dillenia pentagyna (Punna)
Diospyros massimilis (Karimaram)
Diospyros microphylla (Elichevian)
Dipterocarpus bourdilloni (Kalpini)
Dysoxylum malabaricum (Agil)
Elaeocarpus serratus (Karmavu)

Elaeocarpus tuberculatus (Thotayam)
Eriodendron anfractuosum (Panji poola)
Erythrina stricta (Murukku)
Engenia chavaran (Chavoran)
Eugenia jambolana (Gnaval)
Evodia roxburghiana (Nasagam)
Garcinia morella (Kodapuli)
Gmelina arborea (Kunizhu)
Grewia tilliaefolia (Chadachi)
Hardwickia pinnata (Chorapine)
Holarrhena antidysenterica (Kurudipala)
Holigarna arnottiana (Cheru)
Holoptelia integrefolia (Aval)
Hopea parviflora (Pongu)
Hopea racophloea (Elipongu)
Hydnocarpus wightiana (Marotti)
Hymenodictyon excelsum (Chakkathenkku)
Lagerstroemia Flos Reginae (Manimaruthu)
Lagerstroemia lanceolata (Venteak)
Lannea grandis (Karasu)
Linionia acidissimea (Kottu naragam)
Macaranga roxburghiana (Padini)
Machilas macrantha (Kolamavu)
Mallotus philippinensis (Kurangu manjal)
Mangiferra indica (Mavu)
Melia dulia (Malaveppu)
Mesua ferrea (Churuli)
Memusops elengi (Elenji)
Mitragyna parviflora (Vellakadambu)
Murraya exotica (Kattukariveppu)
Myristica attenuata (Chora pathri)
Nephelium spp. (Kattumulla)
Pyanelia rheedi (Paiyani)
Palauqium ellipticum (Pali)
Phyllanthus embilico (Nelli)
Polyalthia fragrans (Nedunar)
Pterocarpus marsupium (Venga)
Pterospermum rubiginosum (Malayuram)

Pygeum wightianum (Attanari)
Randia dumetorum (Kara)
Salix tetrasperma (Vanji)
Schleichera trijuga (Poovam)
Spondias mangifera (Ambazham)
Sterculia urens (Parapoola)
Sterculia villosa (Vakka)
Stereospermum chelonoides (pathiri)
Stereospermum xylocarpum (Vedamkorana)
Strychnos Nux-Vomica (Kanjiram)
Tabernaemontana dichotama (Konnanpala)
Tectona grandis (Teak)
Terminalia belerica (Thanni)
Terminalia tomentosa (Koramarudu)
Terminalia paniculata (Pullamarudu)
Tetrameles nudiflora (Cheeni)
Trema orientalis (Ami)
Vateria indica (Vellapyne)
Vitex altissima (Mylellu)
Zanthoxylum rhetsa (Mullilam)

CHAPTER V

INDUSTRIES

Introduction.

The Trichur District occupies a relatively prominent place in the industrial map of Kerala. Its central position, facilities for the transport of goods through rail, road and water, nearness to the Cochin port and the availability of raw materials give this District a unique position in the industrial economy of the State.

Old time industries.

Most of the old time industries such as handloom weaving, village pottery, coconut fibre industry, bell-metal industry etc. were organised on a domestic or cottage basis and were in the hands of a class of hereditary artisans. Production was mainly intended for the requirements of the village and there was very little of export or sale of the finished products to places outside the village. In course of time, with the advent of mill and factory-made goods, most of the old time industries faced a lean period and gradually dwindled in importance. Still they survive to this day, though they occupy only a position of minor importance in the economy of the District. Efforts are now being made to revive them.

POWER.

The earliest power station in the District was the Trichur thermal power house with Diesel engines. It was established in 1935, but this has now been closed down. The Poringalkuthu Left Bank Hydro-electric Scheme, one of the four existing Hydro-electric Schemes of the State harnessing the power potential of the Chalakudi basin, is located in Mukundapuram Taluk of the District. The scheme was first investigated some 40 years ago. A number of eminent engineers suggested the present site which provides a drop of 600 feet. The Poringalkuthu Left Bank Scheme is the first hydro-electric scheme in the river basin and the second in Kerala State. It contemplates development of power from the Chalakudi river in 2 stages. The work on the project was inaugurated as early as 1946. The first stage was the construction of a dam and connected water conductor system and the installation of 3 generators of 8,000 K. W. each. The second stage was the installa-

tion of the fourth generator of 8,000 K. W., thus raising the installed capacity of the Power House to 32,000 K. W. A storage dam 86′ high has been constructed across the Chalakudi river below Anakayam valley, about 28 miles east of Chalakudi town, with a storage capacity of 1,130 Mc. ft.[1] The length of the dam at the top is 1,200 feet. The water from this reservoir is diverted through a tunnel 4,029 feet long and 144 sq. ft. in sectional area to a power house located on the left bank of the river by penstocks 2,600 ft. long with a gross head of 595 feet. The catchment area at the dam site is 378 sq. miles with an average rainfall of 110″. Water from the penstocks drives the four reaction Francis turbines operating under a gross head of 595 head feet. Each of the 13,500 H. P. turbines drives a 8,000 K. W. alternator. Four transformers each of 10 MVA-11/66/110 K. W. are provided to step up the voltage for transmission to Chalakudi, twenty miles away, and from where the supply is connected to the State grid. The civil works connected with the project have been completed. The project was formally inaugurated in May, 1957. 80·72 M units were generated during 1958-59 of which 80·12 M units were sent out. The peak load for the period was 21,700 K.W. The fourth generating set of 8,000 K. W. capacity was put into commission in February, 1960 thus completing the Poringalkuthu Left Bank Hydro-electric Scheme. The total cost of the Scheme is Rs. 399·00 lakhs. Along with the Pallivasal and Sengulam generating stations, the Poringalkuthu generating station was till recently meeting the demand for electricity over the whole of erstwhile Travancore-Cochin area including the Thuckalai and Shencottah area, which is now part of Madras State.[2]

Another Hydro Electric Scheme in execution during the Second Five Year Plan is the Sholayar Hydro Electric Project with a generating capacity of 54,000 K. W. This scheme is the second power project in the Chalakudi river. The scheme envisages the construction of a dam 150 feet high across Sholayar, a pick-up weir 2 miles lower down the river to divert water through a short tunnel of length 1,200 feet and drop it down through penstocks to a power house to be located on the bank of the Anakayam stream 982 feet below. The Anakayam river empties its water into the Chalakudi river at a point 1 mile upstream of the present Left Bank Scheme dam site. At the proposed dam site, the Sholayar commands a catchment of 72 sq. miles with an average rainfall of 126·5 inches. The storage capacity of the dam proposed is 4,500 Mc ft. A minimum and steady supply of 380 cusecs[3] of water is expected to be available. The firm

1 Mc. ft means Million Cubic Feet.

2 The power supply to Thuckalai and Shencottah areas has since been stopped as the Madras Government has made their own arrangements.

3 Cusecs means Cubic feet per second.

power that could be developed will be 41,500 K. W. at 60% load factor. With this an additional regulated flow of 380 cusecs will become available to the Left Bank Scheme which can then generate an additional 15,200 K. W. at 100% load factor. Three generators of 18,000 K. W. are proposed for Sholayar power station. The total cost of the scheme is estimated at Rs. 391·5 lakhs.

The Poringalkuthu Right Bank Scheme, the third scheme utilising the power potential of Chalakudi river will further harness the waters of the Chalakudi river by constructing a dam further upstream of the present dam at Anakayam. This scheme has a power potential of 130,000 K. W. at 60% load factor and it will cost about Rs. 1,404 lakhs. The proposed power station of this scheme will be located almost opposite to the Left Bank power station.

The salient features of all the three Hydro-Electric Schemes described above are given below in tabular form.

	Left Bank Poringalkuthu Hydro-electric Scheme.	Sholayar Hydro-electric Scheme.	Right Bank Poringalkuthu Hydro-electric Scheme.
Catchment area above dam site.	378 sq. miles	72 sq. miles	362 sq. miles.
Height of dam above bed level	86 ft.	150 ft.	225 ft.
Full reservoir level	1,391.00 Mc. ft.	2,665·00 Mc. ft.	1,700 ft
Effective capacity of reservoir	1,130 Mc. ft.	4,500 ft.	19,500 Mc. ft.
Length of tunnel	4,029 ft.	1,200 ft.	10,000 ft. (Appx)
No. of penstocks	4	3	5
Length of penstocks	2,600 ft.	3,500 ft.	2,600 ft.
Gross head in ft.	595 ft.	982 ft.	835 ft.
Net power draft.	230 cusecs	380 cusecs	1,400 cusecs
Installed capacity	3,200 K. W	54,000 K.W.	1,50,000 K. W.
Cost of the Scheme (Rs. in lakhs)	399·00	391·5	1,404.00

There are two 66 K. V. Sub-stations in the Trichur District viz., at Chalakudi and Viyyur, while a 110 K. V. Sub-station is under construction at Chalakudi. Nearly 150 centres had been electrified by 1st March, 1959. Trichur Town, the District headquarters, is served by a licensee viz., the Trichur Municipality, as far as electricity distribution is concerned. It may be noted that during 1958-59 nearly 61 centres were electrified. Trichur Municipality is the only local body in Kerala entrusted with the distribution of electric power.

Mining and heavy industries.

There are no mining and heavy industries in Trichur District. However, it would be of interest in this connection to recall the following observations of the author of the *Cochin State Manual*. 'Gold is found in the sands of the river and the sea near Cranganore and used to be laboriously sifted in the old days. This industry was at no time a very paying concern, and was given up more than a century ago. Iron used to be worked in the Talapilli and Chittur Taluks, but the influx of cheaper English material killed the native industry more than half a century ago. The ruins of several old furnaces for obtaining iron from laterite were visible in these Taluks till recently.'[1] The chief economic mineral found in the District is China clay, small deposits of which occur in Poyya, Shanmughom Canal area, Kizhupullikara etc. The chief varieties of building stones available are laterite, gneiss, charnockite, delerite and gabbro which occur in all parts of the District. An inferior type of clay containing iron compounds occurs in several parts of the District and is used for tile and brick manufacture.

LARGE SCALE INDUSTRIES

Textile Industry.

There are 6 textile factories in the District, employing as many as 5,035 persons. Of these, Alagappa Textiles at Alagappanagar, Cochin Mahalakshmi Cotton Mills at Mulankunnathukavu and Vanaja Textiles at Ramavarmapuram are purely spinning mills. The Cochin Hosieries at Kurachira, Trichur and the Kunnath Textiles, Trichur are engaged in the manufacture of hosiery products. Both the units together provide employment to about 280 persons. At Koratti, there is a mill producing cotton sewing thread. This mill, J. P. Coates (India) Private Limited, originally known as Jumna Thread Mills, was started in 1953. The thread of the Mills is sold throughout India.

The Sitaram Spinning and Weaving Mills.

The earliest textile mill to be started in the District, the Sitaram Spinning and Weaving Mills, began operating in 1909 with 25 handlooms and 50 power looms. Located at Punkunnam in Trichur Town, it is one of the largest textile mills in the State. Spinning was introduced in 1924, when 10,100 spindles were set up. The number of looms was raised to 307. The strength of the spindles was gradually increased and by April, 1959, the position was as follows:—18,764 spindles (including 348 doubling spindles) and 418 looms. Till 1946, this mill was under private management. In that year owing to the

1 *Cochin State Manual*, C. Achyuta Menon, p. 24.

unsatisfactory management of the mill, liquidation proceedings against the company were instituted and the Mill was closed from 23rd July, 1953. On 2nd November, 1953, the State Government stepped in to stave off unemployment of a large number of workers. The Mill was managed by the Government as mortgagees, with possession for a period of six years from 1st April, 1956, having advanced a sum of Rs. 8½ lakhs to pay off the simple money creditors of the company. Under the terms of the mortgage deed the Government have the right to make additions or improvements to the mill buildings, plant and machinery etc., 'to work and manage' the mills and to make a charge therefore on the assets of the company. During the first three years of Government management from 1st April, 1956 to 1st April, 1959, the capital investment amounted to Rs. 2,14,135.

This mill is a composite mill, wherein spinning, weaving, bleaching, dyeing and finishing of cotton are carried on. The raw cotton is obtained from cotton producing areas such as Bombay, Punjab, Madhya Pradesh and Tirupur in Madras State. The mill manufactures medium cloth, mulls and yarn 18s to 32s, both single and folded and these are sold throughout India, the more important markets being the States of Kerala, Andhra Pradesh, Bombay, Punjab and Mysore.

In December, 1959, a fire outbreak partly destroyed the mill and hence production had to be suspended. However, the weaving section of the mill was re-started in October, 1960. The mill has now been leased out by the Government to a privateofirm, the Pudukottah Company Private Limited, and it is hoped that production in all departments will be in full swing in the near future.

Prior to the mishap the mill provided work for 2,167 workers as follows:-

	Men.	*Women.*	*Total.*
Permanent ..	1,405	460	1,865
Substitutes or casual workers.	206	96	302
Total	1,611	556	2,167

Alagappa Textiles, Alagappanagar.

Established in 1943 at Alagappanagar near Pudukkad, this is the largest spinning unit in Kerala, which manufactures quality staple fibre yarn and cotton yarn up to 80s, single and folded. It employs 1,694 persons and has a paid-up capital of Rs. 25,00,000.

Vanaja Textiles.

This mill located at Ramavarmapuram, a suburb of Trichur town, is also a spinning mill engaged in production of spun yarn. Started in 1947, it has a paid-up capital of Rs. 5,15,800 and employs 275 persons.

Cochin Mahalakshmi Cotton Mills.

Located at Mulankunnathukavu, 7 miles from Trichur, this mill was started in 1947 as a private limited concern It is purely a spinning mill, employing nearly 300 workers. It went into liquidation and in March, 1957, was declared closed. In July, 1957 the Kerala High Court permitted the State Government to run the Mill as mortgagees in possession. Accordingly in August, 1957, the Government took over the management of the mill.

The principal raw material required by the textile mills in this District is obtained from the cotton producing States of Madras, Bombay and Madhya Pradesh. The finished products are marketed through normal trade channels. The waste products are sold to exporters outside the District.

As a sequel to the functioning of the textile mills in this District, three industrial concerns have sprung up in Punkunnam in Trichur town. They manufacture the various wooden accessories required for spinning and weaving purposes, bobbins, pirns, automatic loom-picking sticks, cloth and warper rollers, wooden cones, slay fly boards, etc.

Tile industry.

The tile industry is the most important industry in this District employing the largest number of labourers. From an humble beginning early in this century, the industry has grown considerably in recent years. Suitable clay required for the manufacture of tiles and bricks is found in places like Ollur, Pudukkad, Karuvannur, Amballur, etc., which are the main centres of this industry. Clay of black and yellow varieties is obtained from paddy fields within a radius of 5 to 10 miles of the factory sites. Normally it is extracted after harvest season, and its cost varies from Rs. 2 to Rs. 4 per c. yd. About 3 to 4 c. yds. of clay will be required for the manufacture of 1,000 tiles. Besides clay fire wood is also available in plenty in the region. Labour is cheaper. There are at present 100 tile factories in the District, most of them small units, and they employ not less than 10,000 workers. In addition, a large number of people derive their income from subsidiary operations like quarrying, collection and supply of fire wood and transport of tiles. 50% of the workers in the industry are women. The

total capital investment has been placed at Rs. 2,- crores, while the investment per unit varies from Rs. 75,000/- to Rs. 3 lakhs. An unskilled male worker earns Rs. 1.75 per day and a female worker Rs. 1.50 in the factories. The annual turn-over of the factories in the District is 150 million tiles, valued at Rs. 1 crore.

As far as marketing is concerned. 10% of the tiles are sold within the State and the rest in the States of Madras, Andhra Pradesh, Madhya Pradesh and Uttar Pradesh. A special feature of the tile industry in this Distict is that the factories are less mechanised than those at Feroke and Quilon, the other principal tile manufacturing centres in the State.

Timber Industry.

The timber industry of the District is of considerable importance. It had its beginnings in the first decade of this century when the first Saw Mill in the State was erected at Trichur (1905) to convert teak and superior hard wood logs into slabs and other sizes. Most of the timber is brought down from the forests to Trichur and Chalakudi, which are the most important timber marts in the District. In Chalakudi, Ollur and Trichur, there are many saw mills with up-to-date plant and machinery and operated by electric power. Modern machines such as automatic band-saws, circular saw benches, electric kilns, moisture metres etc., have been installed in them. Teak logs are sawn and exported to foreign markets. Jungle wood, sawn and unsawn, is chiefly for local consumotion. There are in the District 8 saw mills, emploving 225 persons. Besides, these mills also manufacture excellent packing cases and tea-chests. A subsidiary development has been the starting of many furniture marts. In addition, there are 3 plywood factories employing 210 persons. The furniture factories are equipped with modern machines such as veneer lathes, machine-clipper, dryer, veneer cutter, splicer, chair-seat embossing machine, tea-chest embossing contrivance etc. The wage rate in this industry varies from Re. 0.75 to Rs. 2.50 per day. The products turned out find a ready market all over India.

Soap manufacture.

There are in the Trichur District 3 factories engaged in the manufacture of soap These factories are situated in Irinjalakuda and Trichur. They employ nearly 100 persons. Besides, soap making is carried on as a cottage industry. The total capital invested has been estimated at Rs. 5 lakhs and the total annual turn-over has been placed at 200 tons, valued at Rs.10 lakhs. Coconut oil, the most important vegetable oil used in soap making, is available in plenty in the District Coconut oil soap is very hard, white in colour and produces excellent lather. The other raw materials caustic soda and

aromatic chemicals are procured from Bombay, Calcutta, Cochin and sometimes foreign countries also. The soap manufactured is sold throughout India, Malaya and Singapore.

Canning industry.

This is an industry that has recently sprung up and has immense prospects of development. The first unit, the Canning Industries (Cochin), was started in Trichur in the year 1947. It has a paid-up capital of Rs. 1,31,000. The other two units are Darlco Cannings and Kaycee Plantations Cannings, both situated in Trichur. Pineapple slices, pineapple juice, tit bits, jams, squashes, syrups, jellies and marmalades are the finished products turned out by these units. These factories own their own pine-apple plantations from where pine-apple is sent for canning. They are equipped with machines such as slicers, pulper, steam sterilizer, vacuumizer, exhaust box, juice flesh, pasteuriser, can reforming set etc. The products are sold throughout India. They are also purchased by the Army Purchase Organisation. The total number of workers in this industry is 300 and the total capital invested is estimated at Rs. 7 lakhs. In a year 40,000 cases of products are produced. The wage rates are as follows:-

Women (unskilled)	..	Re. 0·75 to Rs. 1·25
Men (do.)	..	Rs. 1·50 to Rs. 2·50
Men (skilled)	..	Rs. 2·00 to Rs. 3·50

Chemicals.

There are 8 units engaged in the manufacture of chemicals employing about 200 persons. Pharmaceutical products like elixirs, syrups, vitamin tablets, transfusion bottles etc., are manufactured. In addition, some of the units manufacture commercial products like inks, paints, varnish, etc. In this group may be included a factory in Trichur which is engaged in the preparation of chemical fertilizers and manure mixtures. There is also a distillery at Chalakudi engaged in the manufacture of alcohol. The products manufactured are rectified spirit, denatured spirit, methylated spirit, arrack and compounded liquors. The products find their markets in the States of Mysore, Andhra Pradesh and Pondicherry. The distillery has a paid-up capital of Rs. 30,00,000. Molasses, the chief raw material required for this distillery comes from the sugar factories in South India, while chemical components like sulphuric acid, ammonium sulphate and castic soda are purchased from the nearby chemical factories at Alwaye.

Oil mills.

Oil mills are to be found in all parts of the District. There are about 50 units employing 850 persons. Coconut oil is the most important product manufactured in the oil mills. The extraction of oil from copra was for a long time purely a cottage industry. But the increasing demand for oil has led to the emergence of mills worked by electric power. The copra of Kerala in general yields oil of a high quality and under the trade name of 'Cochin Oil', it has always commanded the best price in the world market. Copra is also imported from Ceylon. This is because the quantity of copra produced locally is unable to satisfy the heavy requirements of the oil mills. Coconut oil is used in cooking and in the manufacture of soap and other toilet requisites. The coconut oil-cake or *poonac* is a valuable cattle-feed and an important item of export from this District. 80% of the copra produced is milled for oil. Oil is crushed both by village '*chakkus*' or ghannies and power mills equipped with rotaries and expellers. The yield varies with the oil content of the copra and the efficiency of the method and machinery employed.

Oil is also extracted from lemon-grass, gingelly, castor-seed, groundnut, etc. Gingelly seeds are obtained from the States of Orissa, Madhya Pradesh, Andhra Pradesh, Uttar Pradesh and Mysore. The finished products are sold throughout Kerala and Madras. The daily wages paid to the workers in the industry range from Rs. 1·69 to 2·50 in the case of males and from Rs. 1·12 to 1·31 in the case of females. In the case of piece rate workers the rate depends upon the work turned out. Normally, the wages of female workers vary between Rs. 1·12 and Rs. 2·25 and those of male employees between Rs. 1·87 and Rs. 5. The capital invested in the industry in the District has been estimated at Rs. 15 lakhs.

Printing.

The printing industry is fairly well developed in the District. The Minimum Wages Committee for Printing Presses set up by the Government of Kerala in 1958 reported that out of 699 Presses in the State the Trichur District has the largest number viz. 182.

Match industry.

There are 10 match factories employing 450 workers in the District. Soft wood required in the manufacture of match sticks is

obtained from the local forests. Veneers and splints are made in the match factories. These are sold to either dipping factories (small units) in the District or outside the State (Madras). There are a few composite factories which are located in Chalakudi, Irinjalakuda and Trichur. The products of the match industry find a ready sale in the District itself. The wage rates range from Re. 0·87 to 1·60 in the case of males and from Re. 0·75 to Re. 0·85 in the case of females.

COTTAGE INDUSTRIES

Handloom weaving.

Handloom weaving is a premier cottage industry in this District, and it has a hoary past. Handloom weaving was practised mainly by hereditary weaving communities, the *Chaliyas*, *Chettiars*, *Mudalis* and *Mudaliyars*. It is said that they were orginally brought from Kanchipuram and other places in Tamilnad by the Cheraman Perumals who patronised silk weaving. Poomangalam and Aripalam in Mukundapuram Taluk and Kuttampilli and Tiruvilvamala in Talapilli Taluk are well known weaving centres in the District. Till recently, the primitive method of using throw-shuttle-country-pit looms was in vogue. Production in the early stages was mainly for domestic requirements. The advent of mill made textiles adversely affected the handloom industry. Steps were taken to organise the industry on co-operative lines. Multi-purpose rural re-construction and industrial societies were established to promote the industry. The development of this industry formed an important part of all rural reconstruction schemes. Handloom weaving was taught in the industrial schools. On successful completion of training, the trainees were encouraged to form themselves into co-operative societies. The rising demand during the war years helped the industry to prosper. At the same time, the shortage of yarn acted as an handicap to the rapid progress of the industry.

After 1950, the industry fell on evil days owing to the decontrol of textile goods. In 1953 the Government of India came to the rescue of the weaving community by charging a cess on mill made goods. The revenue realised from this cess (the cess fund) is utilised for the uplift of the industry. At present every effort is being made for its all-round development. Nearly 10,000 people are engaged in it in the District. There are about 25 co-operative institutions in this industry. The principal raw material, yarn, is obtained direct from the mills through regular yarn dealers and also through the Central Co-operative Society. The throw shuttle pit looms have now been superseded by the fly shuttle looms. In a few units, automatic pedal looms are in use. With a view to improving the

texture of the goods produced as well as weaving attractive designs, loom accessories such as take-up-motion attachment, dobbies and cross border dobbies are fitted in the looms. Both the horizontal and the vertical type of warping frames are used. Improved patterns of warping mills are also used now.

The total capital outlay of the industry is estimated to be Rs. 8,70,000. In the case of the co-operative societies in this industry, the working capital is constituted from the share capital of the societies, plus the borrowings from either the Cess Fund or the Reserve Bank of India. On an average the working capital of an handloom co-operative society is placed at Rs. 10,000. With regard to privately owned and managed institutions in the industry, the funds are contributed mainly by the owners themselves. Here, the working capital per unit is estimated at Rs. 4,000.

Weaving of plain and figured fine and superfine fabrics is a feature in some localities in the District. In and around Trichur Town, shirtings of different patterns and designs, using coloured yarns, are manufactured. Folded yarn of 20s, 40s, and 60s counts is used in the manufacture of shirtings. While weaving short width fabrics, a few weavers still resort to the "throw shuttle" form of weaving. Weavers who had attained a high dexterity in their profession weave *Kasavu* (Zari) sarees and dhoties. Some of the weaving establishments utilise dyed yarn to produce beautiful patterns on the cloth woven. Piece-dyeing is also in vogue. The important items produced are dhoties, towels, sarees, furnishing fabrics, coatings etc. The furnishing fabrics are greatly in demand in the foreign countries also.

Most of the Co-operative Societies in the District have their own marketing arrangements like show rooms, sales depots, and approved sales agents. Some of the marketing depots are given governmental subsidies as a measure of incentive. A rebate of 6 nP. in the Rupee is allowed for every sale above Rs. 2 but not exceeding Rs. 50. This has played an important role in improving the industry. The products of the industry find a ready sale in the neighbouring Districts within the States of Kerala and Madras. During the slack season, great difficulty is experienced in the marketing of the finished products. To obviate this drawback. action is now being taken to link production with demand and thus reduce the accumulation of stock.

The average daily wages of the persons engaged in this industry are as follows:-

Men	....	Re. 1·00 to Rs. 1·50
Women	....	Re. 0·75 to Re. 1·00
Children	....	Re. 0·25 to Re. 0·50

The development of the industry on co-operative lines, has to a great extent stabilised the economic position of the weavers.

Khadi and Village Industries.

The Khadi and Village Industries play an important role in the economy of the District which is predominantly an agricultural one. They have greatly contributed to relieve the pressure of unemployment. It is estimated that nearly 10,000 persons are engaged in the field in the District. The development of these industries is in the hands of the Kerala Khadi and Village Industries Board, which was set up in 1957. There is a Regional Advisory Committee for the Trichur District.

Khadi industry.

This is an industry with a good standing in this District. Originally sponsored by philanthropists, it is now well developed and provides employment to nearly 7,000 persons. The principal raw material, raw cotton, is purchased from the neighbouring State of Madras, the main centres being Tirupur and Kovilpatti. The main equipments used in the production of khadi consist of the following viz., Kisan Charkas, Ambar Charkas, Dhunaj Malia and looms. The finished products are marketed within the District itself, though occasionally they are sold in outside markets. The average daily wages range from 75 nP. to Re. 1·00 for women engaged in spinning. In the weaving section the wages vary from Rs. 2 to Rs. 3·50 for both men and women. In June 1959, the Board started a Khadi *Gramodyog Vidyalaya* at Irinjalakuda. On completion of the training which lasts for a year, the successful trainees are absorbed in the Khadi Co-operatives organised in the National Extension Service Blocks. An *Ambar Vidyalaya* is functioning in Trichur from 1957-58. It has trained 200 *Karyakarthas* in two batches during 1958-59. The trained personnel are appointed as instructors in the *Parisramalayas* of the Board. The *Vidyalaya* is run by the Kerala Khadi and Village Industries Association. The table given below shows the Taluk-wise distribution of the units engaged in the Ambar Charka Scheme in the District.

Taluk.	*No. of units.*	*Location.*
Talapilli Taluk	 3	Wadakkancheri Kunnamkulam Talapilli.
Chowghat Taluk	 3	Mathilakam Talikulam Vadanapalli.
Trichur Taluk	 3	Vilavattam Ayyanthole Punkunnam.
Mukundapuram Taluk	 3	Chengallur Pariyaram Irinjalakuda.

Bee-keeping industry.

Bee-keeping is an important village industry in the District. There is the Model Apiary at Cherpu in Trichur Taluk which is easily the biggest in the State. Here there are 70 hives in working condition. The *Gramasevaks* attached to the National Extension Service Blocks are trained in Bee-keeping at the Cherpu Apiary in batches, so that their services could be utilised to the best advantage. An apiary has been set up at the Central Jail, Trichur, where prisoners are trained. Bee-keeping is developed through co-operative societies Financial assistance in the shape of loans for stocking honey and implements like hives etc. is rendered. The older methods of bee-keeping are being discarded and up-to-date equipments like honey extractor smoker etc. increasingly used. The industry provides employment to about 600 persons.

Village oil industry.

There are 24 units engaged in this industry in the District employing 100 persons. Of this the largest number is in Trichur Taluk itself. Some of the units are organised on co-operative lines. Improved models of ghanis made at Wardha and Kallupetti in Madras State are being introduced. The daily wage earned by a labourer in this industry varies from Rs. 1.50 to 2. The Khadi Board meets the cost incurred by the co-operatives in the installation of ghanis. The Government have exempted ghani oil from sale tax.

Village pottery.

There are 8 units in this industry employing about 875 persons. They are located at Ramavarmapuram and Kandassankadavu in Trichur Taluk, Nenmenikara and Vellangallur in Mukundapuram Taluk, and Patramangalam in Talapilli Taluk. Thanks to the Board's efforts, improved types of potter's wheels are

used in the place of the old country type wheels. Both women and men are engaged in this industry. Their daily wages range from Rs. 2 to Rs. 3. The Board issues loans for the construction of common workshops and kiln sheds.

Soap making.

There are 4 units engaging 20 persons in the making of soap with non-edible oil. The most important of these is the one at Nattika run by the Deseeya Mahila Samajam. The development of this industry has been given due attention by the Board. A certain quantity of non-edible oils required for soap making purposes is purchased from the neighbouring Madras State.

Hand-made paper.

The three units engaged in this industry are located at Mayannur, Avinisseri and Viyyur. This is an industry with very great possibilities for development.

Hand pounding of rice.

Hand pounding of rice is one of the ancient and important village industries in the District. This is pre-eminently a feminine pursuit. The four units in the field are situated in the following places, viz., Guruvayur, Mayannur, Cherpu and Taikattusseri. They are subsidised by the Khadi and Village Industries Board. The women employed in the industry earn Re. 1 to Rs. 1.25 per day.

Village leather.

Puvattur in Chowghat Taluk and Mayannur in Talapilli are the centres where there are units engaged in the field.

Palm gur.

There are 22 units employing nearly 400 persons. At present centrifugal machines are used to produce sugar.

Though no power is used in the Khadi and Village Industries, there is ample scope for their development with the help of cheap power which is available in the District. The cost of production could be brought down by adopting improved implements and technique. Most of the products are sold within the District itself. Occasionally they find their way to outside markets as well. The marketing of these products is done through agents and depots. The organisation of these industries on a co-operative pattern has benefited them to a large extent. There are nearly 60 co-operatives functioning in the field. Most of them are financed by the Kerala Khadi and Village Industries Board.

Coir Industry.

Coir manufacture is one of the important cottage industries in the District. Though there is no large scale coir factory, nearly 35,000 labourers are engaged in the industy. The deplorable condition of the labourers in this industry, the existence of middlemen of long standing and the prevalence of adulteration practically disorganised the industry some years ago. Having realised the need for reorganisation of the industry on sound lines, the Government sponsored the Coir Development Scheme in 1950. Under the Scheme three different types of co-operatives have been set up. (1) the *Thondu* Societies to collect and supply the husks, the sole raw material required by the industry, (2) Coir primaries to rett the husks and produce the yarn, and (3) Central Marketing Societies to take up the sale of yarn produced by the primaries. In the Trichur District, there are 41 Societies with a membership of 11,624 and paid-up share capital of Rs. 145,441.

The indigenous method consists in soaking the husks in water for a certain period. A common method is to soak the husks in basin shaped pits. The pits are dug so as to be within the reach of gentle tidal action of the backwater waves; alternately, they are provided with channels to allow water to flow in and out with the rise and fall of the tide. Ordinarily the bottom of the pit is sandy. Otherwise a layer of sand is placed at the bottom and the sides of the pit are lined with coconut leaves. After the husks have been filled in, they are covered with coconut leaves and mud, and weighted down with mud. Another method which is in vogue in the Chowghat Taluk is to place the husks in coir-nets. These are kept floating in the backwaters for a few days and then covered with coconut leaves, and weighted down with mud so as to gradually sink under water. These bundles of husks are known as *Kollis* or *Mallis*. After being taken out from the pits or staked enclosures, the retted husks are washed with water to remove the adhering mud or slime and the outer skin is then peeled off The washed husks are then placed on wooden blocks and beaten with wooden mallets to separate the fibre from the cork and pith. The fibre may then be further cleaned by hand or washed a second time and then beaten lightly to separate the pith still adhering to the fibre. The wet fibres are then spread out to dry. Coir yarn is prepared by spinning the fibre either by hand or with the help of spinning wheels. Hand spun yarn always has a soft twist while machine spun yarn has usually hard twist and is not so even as hand spun.

The variety of yarn produced in large quantities in the District is known as '*Parur Vannan.*' The main centres of production of this variety are Chittattukara, Kottapuram and Cranganore. Superior varieties of the quality of yarn known as 'Parur Special' are also produced in the above areas. Another variety of yarn manufactured in this District, is the rope yarn the main centres of production being Kandassankadavu and Manalur. The coir produced in this District is usually of low quality. Generally women are employed in beating husks and men in other processes. A woman worker who generally goes to the work-spot shortly after day break and continues her work till sun-set is able to beat only 30 to 40 husks except at Kandassankadavu where 75 to 100 husks are beaten. The workers who are spinning coir cannot work as a rule for more than 4 or 5 days in a week. Normally they commence work at 3 or 4 O'clock in the morning and continue up to 5·30 or 6 or even 7 P. M. with a short interval in the afternoon. Generally 150-200 *Mudis* (hanks usually 15m. to 18m. length) can be produced per day by two adults and one boy or girl working on the spinning wheel. Labour costs account for a very high proportion of the cost of production. For the inferior grades of coir yarn the labour costs amount to 50% of the cost of production. For superior grades, the proportion is much greater. In the case of *Parur Vannan,* the labour charges form 80% of the total production cost while for Parur special the labour cost is higher.

Toddy tapping.

Toddy tapping is an important industry in this District. The coconut tree is commonly tapped for toddy, though in certain places the *choondapana* palm takes its place. The sale of toddy is carried on through licensed dealers. On an average about 200 palms are tapped for each shop. The industry is spread over the Mukundapuram, Trichur, Talapilli and Cranganore Taluks. In the last two Taluks prohibition is in force and the fresh or sweet toddy is processed to yield jaggery. In the wet Taluks it is fermented and is used mainly as an intoxicating beverage. The trees are fit for tapping when they come to full bearing, but they are seldom tapped for more than six months in a year. Tapping is said to shorten the life of the tree, but it improves the yield of the nuts during the rest of the year. The yield varies with the quality of the tree and the season of the year, the daily average being a bottle per tree in the hot months and about three bottles in the monsoon and the succeeding months.

Tapping is a strenuous job and only men of robust health can take it up. Only males in the age group of

20 to 50 are engaged in it. It is estimated from the Trade Union returns that there are about 5,000 tappers in the District. They are organised in 7 Trade Unions covering almost all parts of the District.

Curing of arecanuts.

Arecanuts have to be cured for the market. Arecanut preparation is a seasonal industry of some importance. In the Taluks of Talapilli, Trichur and Mukundapuram, hundreds of men and women are engaged in it from September to January. The nuts are plucked when they are not quite ripe, and after removing the outer covering the soft kernel is cut into six to ten pieces according to their size. The pieces are boiled in water for about an hour, and then taken out and exposed to the sun to dry. When boiling, the nuts precipitate an astringent juice which makes the water blood red. The mixture is further boiled till it thickens somewhat, and when nuts are half dried, they are again put into the vessel containing the thickened fluid and well stirred till they absorb it. When dried in the sun again, they are fit for use with lime and betel leaf to form the well known masticatory of the east—the pan. Arecanut is also used in medicine as an astringent to stop bleeding and as a vermifuge for dogs. The major portion of the prepared nuts is exported to the States of Madras and Andhra Pradesh. Pazhanji, Wadkkancherri, Kunnamkulam, Irinjalakuda and Trichur are the centres of the industry.

Cashew industry.[1]

It has already been stated that next to the Quilon District, the Trichur District is the largest producer of cashewnuts in the State, almost all the quantity of this commodity being exported to foreign countries. There are 8 registered factories in this District employing as many as 3,000 persons. Cashewnut cultivation is carried on chiefly in the Mukundapuram Taluk and in Nattika Firka of the Chowghat Taluk.

Grass mat and basket manufacture.

This industry is an ancient one, and the products of this industry are widely used in Kerala. Very beautiful mats, either plain or with excellent designs are made. In almost all houses in Kerala one finds these mats either for daily use or for use in connection with religious and ceremonial functions. Excellent grass mats are made by the members of the Korava and Kakkala communities in the Talapilli and

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1 The industry will be dealt with in detail in the *Quilon District Gazetteer*.

Trichur Taluks. Kora grass, the chief raw material used in mat manufacture, grows in low marshy places and on the banks of rivers. In the District it is found along the banks of the Bharatapuzha in Killimangalam and Puttur in Trichur Taluk. Each blade of kora grass is split into four, and the splits, after the pith is carefully removed, are dried in the sun, then steeped in water and again dried for a day, after which they are boiled in water with dyes of the required quality. The mat is woven in looms similar to the cottage looms, hemp yarn being used as warps and the dyed splits as wefts. The mats are woven in various sizes and coloured in different patterns. They can be made of any length, but as the blades of grass seldom grow longer than three to four feet, they cannot generally be made to exceed a yard in width. The price of the mats varies according to their size and quality, the finer one costing ten to twenty-five rupees and the coarse ones one to three rupees. These mats are much admired wherever they are seen. The industry is therefore capable of considerable development. Through the good offices of the Cochin Central Marketing Society, Trichur, these mats have found their way to places outside the District.

Coarse mats and baskets are made out of bamboos and screwpine leaves (*Pandanus Tectorius*) whieh grow in large numbers in all parts of the District. Screwpine plant is grown in abundance in Trichur Mukundapuram, Cranganore and Chowghat Taluks. The leaves of the plant are dried after removing the thorns on both edges, and the dried and cured leaves are split according to the quality of the mats woven. Fairer varieties of mats are used as bed mats and the coarser varieties as packing material. A large quantity of packing mats is sent to places outside the State. Valapad in in Chowghat Taluk and Edavilangu in Cranganore Taluk are the biggest marketing centres in the District for screwpine mats. Hundreds of families in the screwpine growing areas, irrespective of caste or creed, derive their livelihood by weaving mats. Cheapness and utility rather than finish or design form their special attraction. Almost the entire trade in mats is controlled by a few business men, though in different localities a small number of Industrial Co-operative Societies have sprung up.

Bamboo and *Etta* reeds are in abundance in this District. Sambavas (Parayas), Cherumans and Vettuvans make mats, baskets and other articles required for house-hold and packing purposes. Attractive utility articles are also made out of bamboo. Out of rattan, chairs, baskets, trays, cradles and teapoys of various pleasing designs are made.

Leather industry.

The manufacture of chappals, shoes, suit cases and hand bags out of leather is an important industry in the District. Tanned leather is mostly procured from outside the District. The only tannery in the District is located at Wadakkancheri and it is run on co-operative lines. Work in leather is the hereditary occupation of the 'Chakkilians or Tolkollans', who are found scattered in all parts of the District. The most important centre of production of leather articles is Trichur, which is reputed for its suit cases and leather hand bags. Here it may be of interest to mention the 'Trichur Rail-bag' which was made in this District till a few years ago and was famous all over the country. Kunnamkulam and Irinjalakuda are the other centres of the leather industry. The industry is entirely in the hands of private individuals and agencies, though there are a few Co-operative Societies run by the workers themselves. The artisans are engaged either on daily wages or on piece work system.

Engineering workshops and foundries.

Small smithies mending agricultural implements are found in many places in rural areas. Repair shops have sprung up in the towns. There are about 10 registered general engineering establishments in this District with a labour force of 425, and 6 registered automobile repair workshops employing 200 workers. Mention may be made of a private concern in Trichur engaged in the production of malleable castings.

Other industries.

There are two umbrella manufacturing factories in this District, one at Cranganore and the other at Trichur. There are 7 factories manufacturing splints and veneers and these employ about 575 persons. In Irinjalakuda and its neighbourhood fire-crackers are manufactured mostly by women in their homes. The work relates primarily to the making of cracker-coverings out of waste paper. The waste-paper is delivered by the entrepreneur at the doorsteps of the workers. Later the required chemical ingredients are filled inside the paper cases. Mention may also be made of 3 units, one at Trichur and the other two at Kunnamkulam, which are engaged in the manufacture of surgical instruments and equipments such as Hydraulic operation table, shadowless spotlight, suction and pressure pump, steriliser, stethoscope etc.

INDUSTRIAL ARTS (HANDI-CRAFTS)

Bell-metal industry.

The Trichur District is the largest producer of bell-metal articles in the State. This industry is in the hands of two castes, Moosaris and Kammalas. The former produce articles by casting, while the latter make them out of beaten metal, but the number of articles produced by the latter method are few viz., plates, stirrers, gongs, etc. Articles produced by casting are varied and of different designs. The main centres of production are Kadavallur, Kunnamkulam, Trichur and Irinjalakuda. '*Deepastambhams*' and a few other articles are highly appreciated and there is a brisk demand for them in North India. A small quantity is also being exported outside India.

Bell-metal is a mixture of copper and lead, the usual proportion being 2 to 2½ parts of lead to ten of copper. If the proportion of lead is increased to three parts, the alloy will have a brighter appearance, but as it is liable to crack in casting, this proportion is resorted to only in exceptional cases in making small sized articles, and that too only by very skilled workmen. The mould is made of bee-wax with a core of clay and a thick covering of the same material. The wax runs out in the kiln through a hole in the covering of clay left for the purpose, and through the same hole the molten metal is poured into the mould. When taken out of the kiln and cooled in water, the article has a raw edge and a rough surface and it is smoothed and polished in a lathe. The methods and implements employed by the workmen are old fashioned and somewhat primitive, notwithstanding which some of the articles turned out are distinctly good both in design and in finish. New methods and easy and efficient ways of production are being introduced through Industrial Co-operative Societies—for example—the Bell-metal Workers' Industrial Co-operative Society, Irinjalakuda.

Gold and silver ornament making.

Gold and silver work forms the principal industrial art of the District, and it is mainly in the hands of the hereditary artisan class known as Thattans. They generally work on contract or piece wages and they are employed by the owners of Jewel Marts. The art of gilding by chemical process in also pursued by a few artisans. Their services are also requisitioned for making caparisons of elephants, which form a conspicuous feature of all religious processions. A Co-operative Society for making gold and silver ornaments is working in Cranganore.

Polishing of imitation stones.

Trichur, Ollur and Pudukkad are the chief centres of the industry. During the war years 1939-45, there was a setback to this industry owing to the difficulty in obtaining synthetic stones. Now the stones come from Switzerland. After being polished and processed they are re-exported to foreign countries. A Co-operative Society for polishing imitation stones is working at Athany near Mulankunnathukavu.

Wood carving.

Wood carving is an important handicraft of the District. Almost the entire carving is done by carpenters hailing from the Visvakarma community. Usually rosewood is utilised for carving purposes and occasionally for special types of carving teak-wood is also used. In the carving of images of gods and goddesses, a specified grade of jackwood is used. The wood carvers of Cherpu, 7 miles from Trichur, are well known. The figures of elephants made in this place have a wide reputation. Carvings out of buffalo horn are also made here. The carvings are gradually finding a market outside the State and also in foreign countries. The carving of *Kathakali* dance dolls is also a special feature of this District. With the increasing appreciation of the art of *Kathakali*, the demand for these carvings is also increasing. However, the number of carvers engaged in this particular branch of wood carving is meagre. Therefore the All India Handicrafts Board is considering the question of starting a training centre in Trichur.

Other important handi-crafts are '*alavattam*' (pea-cock feather fan) making at Kanimangalam near Trichur, '*maddalam*' making at Pazhunnana near Choondal and manufacture of wooden vessels at Mullurkara.

The Industrial Estate, Ollur.

This is located at Ollur nearly 4½ miles away from Trichur town. It is bordered on one side by the railway line and on the other by the Cochin-Shoranur road (National Highway.) It has an area of 31 acres and 91¼ cents. It provides for the construction of 4 'A' type, 40 'B' type and 100 'C' type factory buildings besides administrative blocks, canteen, dispensary, etc. Adequate open space has been provided around each factory building. There are at present 27 industrial establishments functioning here. They produce plastic buttons, name plates, toys, agricultural implements, furniture, automobile parts, nails, paper bags, envelopes, french polish, die castings etc. Besides, the

office of the District Industries Officer, Trichur, is also located here. A service workshop equipped with modern types of machinery has been established and this is mainly intended for servicing the machinery of the units in the estate, and is run on a no-profit and no-loss basis.

The other industrial establishments run by the Department of Industries and Commerce in the Trichur District are:-

Sports Goods Uuit Blacksmithy Unit Wood Works & Carpentry Unit Plastic Unit	Industrial Estate.
Bell-metal Unit.	Irinjalakuda.

At present there are no production-cum-training centres in the District. Formerly there were 4 such centres, but these have now been converted into Industrial Co-operative Societies. A cabin store is run by the Department in the High Road, Trichur, and it is concerned with the marketing of the products turned out by the small scale industries in the District.

The Small Industries Service Institute, Trichur.

With a view to providing direct servicing agency to small scale industries which are not in a position to engage skilled technicians and business consultants, the Government of India set up a Small Scale Industries Service Institute at Trivandrum in September, 1955. It was shifted to the Industrial Estate, Ollur in April, 1960, and later from there to Trichur. The technical officers of the Institute are specialists in different trades viz., leather, mechanical engineering, fruit preservation, chemicals, economic investigation, business management etc., and they are periodically deputed to the small scale units which seek technical advice. Since its inception the Institute has conducted in the District a business management course, a blue printing reading class, and foot-wear training course. In order to provide employment and training to artisans an extension centre for foot-wear has been functioning under the auspices of the Institute from December, 1958. In addition to the above centre, the Central Workshops attached to the Institute are functioning from 15th June, 1960. The workshops consist of the following sections:- (1) fruit preservation, (2) mechanical engineering and (3) civil engineering. The Institute is also provided with three mobile workshops which regularly tour rural areas and give demonstrations of modern machinery and techniques in various operations and processes. The mobile workshops are

fitted with tools and small machines suitable for blacksmithy, carpentry, shoe making, and leather goods manufacture. A good technical library has also been provided at the Institute. In addition, a large number of small industries schemes, analysis and planning reports and general information to small industrialists are available at the institute.

Industrial potential and plans for future development.

In spite of the fairly high degree of industrialisation achieved by this District, there are still areas which are backward and undeveloped, e. g., the Chowghat Taluk. This Taluk has a long sea shore and there are possibilities of developing the existing fishing industry by the introduction of new and modern methods. During the Third Plan period a Central Government Press which is estimated to cost Rs. 80,00,000 is to be set up at Koratti, and it is expected to provide employment to about 1,000 persons.

LABOUR AND EMPLOYERS' ORGANISATIONS

Industrial labour in this District is both organised and educated and it has all along evinced a keen interest in trade unionism. The oldest trade union in the Trichur District is the Textile Workers Union, Amballur, Alagappanagar, started in 1936, and it has today 938 members on its rolls. There are in the District 119 registered trade unions, with an aggregate membership of 23,730.

Industry-wise statement of Trade Unions functioning (1961) in the District.

	Name of Industry		*No. of Unions*	*No. of members*
1.	Textiles	..	10	4,645
2.	Plantations	..	11	3,050
3.	Rice & Oil Mills	..	8	320
4.	Transport	..	4	730
5.	Engineering	..	9	551
6.	Printing	..	5	237
7.	Timber	..	9	375
8.	Toddy	..	5	4,249
9.	Shops and Establishments	..	7	1,365
10.	Tile	..	8	1,503
11.	Leather	..	1	57
12.	Beedi	..	5	1,221
13.	Coir	..	4	1,716
14.	Miscellaneous	..	24	1,847
15.	Agriculture	..	4	1,084
16.	Public Works Department (NMR)		1	583
17.	Match	..	2	99
18.	Cashew		2	98
		Total	119	23,730

A large number of these trade unions have developed considerable bargaining capacity and experience. The trade unions function under the Trade Unions Act of 1926. The Labour Commissioner is the Registrar of Trade Unions.

Among the important Employers' Organisations functioning in this District may be mentioned the Chamber of Commerce, Trichur, the Central Kerala Tile Manufacturers' Association, Trichur, the Cochin Motor Transport Owners' Association, Trichur, and the Merchants' Associations at Irinjalakuda, Kunnamkulam and Wadakkancheri.

Welfare of Industrial Labour.

The general condition of industrial labour in the District can be said to be satisfactory. The wage levels are to a considerable extent governed by the statutory wages fixed under the Minimum Wages Act. They are also governed by collective bargaining agreements concluded at conciliation level or by the provisions of the various Awards pronounced by the Industrial Tribunals. Most of the factories observe eight hours work for adults and weekly holidays on Sundays. Almost all the factories observe holidays on Republic Day, Independence Day and May day with the wages due to the workers being paid. In cases of complaint regarding denial of leave with wages, necessary action is taken by the offiicers and the grievances of the workers in this regard are redressed. The industrial workers in the District are benefited by the Fmployees' Provident Fund Act (1957). 74 establishments with an employment strength of about 15,600 employees in Trichur District have been brought under coverage of the Employees' Provident Fund Act. In the case of certain industries there are in existence gratuity schemes which confer retirement benefits on the workers. Housing accommodation, educational facilities to school going children of the workers, hospitalisation, canteens, creches, reading rooms, tiffin sheds etc. are also among the most conspicuous of the other facilities allowed by the industrialists to the workers. The benefits conferred by the Employment State Insurance Scheme have been described in detail in Chapter XVII.

Industrial Relations.

Industry-wise Industrial Relations Committees have been constituted in respect of textiles, tiles, engineering, chemicals, oil mills, toddy tapping, timber, working journalists, plantations, coir and rope making. They have oeen formed on a tripartite basis consisting of an equal number of representatives of employers and employees and with a representative of Government.

The Committees have done appreciable work by evolving patterns of wage structure, working conditions, etc. which have tended to stabilise industries. Moreover, there is an Industrial Relations Board which functions more or less as an apex body and which coordinates the activities of several Committees and advises Government on matters pertaining to industrial peace.

During 1959 there were, 1,510 disputes including the 80 disputes which were pending at the beginning of the year in this District. Of these, 1,420 disputes were settled by the officers of the Labour Department. As the general policy of the Government is that compulsory adjudication should be eschewed as far as practicable, the number of disputes referred for adjudication to industrial tribunals is too small. In the Trichur District during 1959 only 18 disputes were referred to the Industrial Tribunal, Ernakulam, which has jurisdiction over the Trichur District also.

Bonus.

The payment of bonus to the workers has become a regular feature in almost all the industries. A number of disputes have arisen due to the difficulty in fixing the quantum of bonus or due to the unpreparedness of the managements to admit their obligation to pay bonus in case where the establishment did not make any profit. With a view to avoiding frequent disputes on the subject, the question of laying down a definite formula was considered by the State Industrial Relations Board during 1958-59.

Laws relating to Labour Welfare.

A detailed analysis of the various laws relating to old age and sickness insurance, educational benefits, medical facilities etc. is given in the section on 'Labour Welfare' in the Chapter on "Other Social Services". Also certain special and praiseworthy steps taken by some industrialists in resprect of labour welfare in the District are also dealt with in the same chapter.

CHAPTER VI

BANKING, TRADE AND COMMERCE.

History of indigenous banking.

In the erstwhile State of Cochin there existed a class of Tamil speaking money lenders known as Hundi merchants who had migrated from the neighbouring Districts of Madras State. They performed the function of lending money in almost all the towns in Trichur District like Wadakkancheri, Trichur, Irinjalakuda and Cranganore. Besides, there were in the villages several landlords (*Jenmis*) who were in the habit of issuing loans on promissory notes, on the pledge of jewels and on mortgage deeds. The rate of interest ranged from 12% to 60%. There were instances when even the exorbitant rate of 120% was charged. Generally the interest varied according to the creditworthiness of the borrowers and the need of the borrower. The banking habit did not become popular till the early years of the 20th century. It was only in 1918 that the first bank was registered in the District.

INDEBTEDNESS—RURAL AND URBAN.

In the absence of statistical information the extent of indebtedness in the District, both rural and urban, cannot be given with any degree of accuracy. However, it may be stated that large numbers of people both in urban and rural areas are in debt. The major causes of indebtedness are the growing pressure of population on land, low income, the absence of savings to help in times of need and bad seasons. Loans are obtained by people against various types of securities such as personal, bullion and ornaments, immovable and movable properties, shares, insurance policy, commodities etc. A random sample survey conducted among the industrial workers in the Trichur region in 1945-46[1] revealed that 58·70% of the families surveyed were in debt, and the average indebtedness per family amounted to Rs. 68·65. The causes of indebtedness were the following—purchase of land, cattle etc., house building, repairs etc., marriage, ordinary wants, old debts outstanding, sickness, funerals and obsequies. The Tahsildar of Cranganore reports that roughly 95% of the people of the taluk, both in the rural and urban areas, with the exception of a few big land-owners, are in debt.

1 *Report on the Enquiry into the Family Budgets of Industrial Workers in Cochin State.*

Role of private money lenders and financiers.

Unlike in other parts of India where private money lenders still play a dominant role, those in Trichur occupy now only a position of minor importance. The reason is not far to seek. The rapid development of banking and co-operative credit societies in this District has to a great extent been responsible for the decline in their importance. The number of money lenders has been gradually dwindling. A peculiar feature of money lending in the District has been the existence of a large number of women money lenders. As women inherit land and other property there is a large money lending section among them. It is in the field of agricultural credit that money lenders hold their own against their competitors. The smallness of holdings, the meagre amounts needed as credit and the great risks in lending are factors which deter banks from entering the field of agricultural credit. There are several classes of money lenders in this District. The land-holder lends small sums to his crop-sharers or labourers. The usual security is property. The money lenders also advance credit on the security of standing crops, for which the rate of interest is normally higher. Fluctuations in the prices of agricultural produce are the prime reason for the higher rate of interest being charged on loans which are obtained on the security of standing crops. Another method of borrowing is by depositing title deeds with the money lender. Money is rarely lent on pronotes. The rate of interest charged on loans varies from 6 to 12%. In the case of people belonging to the lower strata of society, the rate of interest sometimes goes up to 24% or even 36%, though in the documents only a rate of 6% is shown. The rate of interest charged from poor tenants and labourers for small loans varying between Rs. 5 and Rs. 10 is extraordinarily high, 6 nP. per rupee per month. There are even debtors who pay 6 nP. per rupee as interest per week. The trader in crops also gives substantial credit to agriculturists. Some dealers in commercial produce give short term credit to agriculturists on condition that they would sell their produce at a predetermined price at harvest time. But these transactions are few in number. Another feature of loan operations in the District is that in the place of cash, grains are also loaned. In such instances 20% to 40% of the grain is the interest. In certain areas, pensioners and toddy contractors also lend money.

In the erstwhile Cochin State, no Money-lender's Act had been enacted. The Cochin Kuries Act VII of 1107 (1931-32) and the Cochin Starting of Kuries Restriction Act XII of 1120 (1944-45) provided for some amount of control, but the fundamental defect of exploiting the cultivators was not cured. Another legislation which aimed at preventing unfair transactions and charging of excessive rate

of interest was the Cochin Usurious Loans Regulation of June, 1936. Under this Regulation interest above 12% was defined to be excessive. The most recent measure on the subject is the Kerala Money Lender's Act 1958, which aims at the regulation and control of the business of money lenders throughout Kerala State. Under this Act a person shall not carry on business as a money lender without a license obtained under the Act. A money lender advancing smaller amounts or charging higher interest than that specified in the accounts is liable to punishment.

JOINT STOCK BANKS.

Banking has been an important economic activity in the District for almost 45 years and it has attracted a considerable amount of capital by way of investment. The rise of a large number of small banks is a characteristic feature of the District. In comparison with other Districts of Kerala the growth of banks in Trichur has indeed been phenomenal.[1] There are numerous banking institutions formed by religious and caste groups to cater to their respective interests. For instance, there are many banks with nomenclature associated with a particular sect or religion such as the Assyrian Charities Banking Company Ltd, the Catholic Syrian Bank Ltd., the Catholic Oriental Bank Ltd., the Cochin Nayar Bank Ltd., the Chaldean Syrian Bank Ltd., the Thivya Bank Ltd., etc. Personality differences also played their part in respect of banking business in the Trichur District. In several cases, banks were started by one individual or one family owing to some special aptitude or some special knowledge, and they naturally sought to retain their individuality. Old differences and rivalries between neighbouring places were also a factor in the multiplication of banks. When one village or *pakuthi* came to have a bank, people in the adjoining village or *pakuthi* felt a sense of inferiority if they also did not have a bank. As a result they joined together in a common effort to organise a bank to serve the interests of their locality. Similarly excessive attachment to a personality or family associated with a particular bank also led to rivalries between family groups in the same locality resulting in the floatation of a new bank. It may be mentioned that most of the banks in this District have developed out of the embryo of Chitti and Kuri funds that have been functioning since ancient times. The subscriptions paid by the members of these funds are analogous to the deposits of the present day banks and the prize amounts distributed bear a resemblance to the advances made by Commercial Banking institutions. From such

1 *The Report of the Travancore-Cochin Banking Enquiry Commission (1956)* gives a detailed account of the growth of commercial banks in Trichur and other parts of the erstwhile Travancore–Cochin State. The main points given in this section are taken from this Report.

institutions the transition to the modern form of banking was an easy step.

The oldest bank in this area is the Chaldean Syrian Bank which was established on 9th December, 1918. This initial effort was subsequently emulated by other enterprising people. The average size of the banks was then very small. Most of the banks in the District were largely centred in Trichur, a commercial town with extensive rural areas lying all round which had also their own banks. Initially, the formation of new banking companies was steady, though slow and prudent commercial banking principles were at a discount. However, in the period following the First World War it gathered momentum. This spurt in banking activity may be partially attributed to the favourable impact of the post-war boom conditions prevailing in Cochin State as a result of increased export demand for goods such as pepper, and plantation produce. In this period most of the banks in the District enjoyed a spell of prosperity with abundant supply of deposits and large profits. The declaration of high dividends was a characterstic feature of banks here. An additional factor which led to increased banking activity was the absence of any regulating law. A set-back to the floatation of new banks was witnessed during the depression years of the thirties. In the absence of statistics of bank registration and bank failures the exact degree of the damage done cannot be gauged with accuracy. The next significant event in the history of banking in the District occurred during the period 1936–44, when the number of banks in the erstwhile Cochin State declined from 155 to 82. The disappearance of a large number of banks coincided with a Royal Proclamation issued in 1937 for the regulation of the Joint Stock Banks. Meanwhile the liquidation in 1938 of the Travancore National and Quilon Bank, one of the big banks in the neighbouring State having several branches in Cochin, also caused a major crisis in the banking industry. The general confidence of the depositors was severely shaken and a number of banks in Cochin went into liquidation. Although there was a decline in the number of banks after 1939 there was a considerable branch expansion on the part of the surviving banks. This has to be attributed to the boom conditions created by the Second World War. We, however, do not possess detailed statistics regarding the number of offices opened and closed during each year.

A noteworthy feature of banking development in the District is that banks are not concentrated only in cities and larger towns but lay distributed all over the rural area. The number of offices situated in rural areas is indeed very high when compared to some other parts

of India. The main business of these banks is to finance rural people engaged in small business, crop raising, produce processing, transporting, vending etc.

The banks functioning in Trichur town include those registered within the District and those registered outside it. Almost all the banks registered in Trichur town function in the rural areas as well as in the taluk headquarters of the District and in places like Chalakudi, Cherpu, Kottapuram and Kunnamkulam. Statistics relating to banks registered in the District as on 31st December, 1960 are given at Appendix I. It may be noted that there is only one scheduled bank registered in the District viz. the South Indian Bank, Trichur. The following are the banks registered outside but having branches in the District as on 31st December, 1960.

1. Bank of Cochin.
2. Canara Banking Corporation.
3. Canara Industrial & Banking Syndicate.
4. Catholic Union Bank.
5. Central Bank of India.
6. Cochin Commercial Bank.
7. Dakshina Bharat Bank.
8. Indian Bank.
9. Josna Bank.
10. Nedungadi Bank.
11. Sree Poornathrayeesa Vilasam Bank.
12. State Bank of India.
13. State Bank of Travancore.
14. Travancore Forward Bank.[1]

KURIES.

The Kuri is a form of indigenous credit organisation which serves the purpose of a Savings Bank. Basically, there is no distinction between the *kuri* and the *chitti*. In the Travancore area of Kerala State where the Chitti Act is in force, the transaction is called Chitti, while in the Cochin area where the Cochin Kuries Act is in force, it is called Kuri.[2] The total number of the Kuries registered in Trichur during the decade 1950-60 came to 766. The total number of kuries running in August, 1960, was 621. Of these 178 kuries were conducted by banking institutions, Co-operative Banks, Co-operative Societies, Devaswoms and important Churches. There are a few individuals also conducting kuries. The aggregate total sale of all the running kuries in the District amounted to Rs. 61,38,995 in 1960. The conduct of kuries is regulated by the provisions of the Cochin Kuries Act VII of 1107 K. E. (1931-32) and the

1 Under Moratorium from December, 18, 1960; amalgamated with the State Bank of Travancore on May, 15, 1961.

2 A description of the working of this institution and its history is given in the *Trivandrum District Gazetteer* pp 421–422

rules thereunder and the Cochin Starting of Kuries Restriction Act XII of 1120 K. E. (1944-45). An Act unifying the Cochin Kuries Act and the Travancore Chitti Act for the whole Kerala State is under the consideration of the Government.

Periodical inspection of the records maintained by kuri foremen is conducted by the Chitti Inspector, Ernakulam, every 6 months. In case any infringement of the provisions of the Kuries Act is detected, prompt action is taken against the relevant kuri foreman by the District Registrar, with the sanction of the Inspector-General of Registration. Most cases are compounded by the Inspector-General of Registration on payment of a compounding fee fixed at a prescribed rate. In case such offences are not compounded, penal action against the foreman is sought for in the court of a Second Class Magistrate. Generally such cases are very few.

CO-OPERATIVE CREDIT SOCIETIES AND BANKS.

The inadequacy of the existing credit facilities, the usurious rates of interest charged by private money lenders, unemployment, famine etc. led to the ryots falling victims to the malady of indebtedness. To relieve them from the clutches of the money lenders and to make credit safe and fair, the erstwhile Cochin Government during the Dewanship of Sir A. R. Banerji passed the Co-operative Societies Regulation in 1913.

In the first year of the introduction of the Co-operative movement in the District, there were only 6 Societies with a total working capital of Rs. 579. The picture has now changed considerably. At the end of 1957-58 there were 353 primary credit societies with a membership of 89,842. The paid-up share capital and working capital of these Societies were Rs. 22,83,570 and Rs. 81,25,996 respectively. They advanced by way of short term loans a sum of Rs. 17,42,980 and Rs. 29,83,396 as medium term loans.

Out of this total of 353 credit societies 233 were Agricultural Credit Societies and 120 non-Agricultural Credit Societies. The former had a total membership of 61,932 and a paid-up share capital of Rs. 10,48,217. Of them 87 were of the unlimited liability type. The Agricultural Credit Societies had a total reserve fund amounting to Rs. 7,44,861. Their working capital stood at Rs. 34,90,816. These societies issued an amount of Rs. 6,42,812 as short term loans and Rs. 12,92,547 as medium term loans. The Societies which worked at a profit earned Rs. 1,06,122, and the Societies which worked at a deficit, lost Rs. 43,277 during 1957-58.

Out of the 120 non-Agricultural Credit Societies at the end of 1957-58, 37 were employees-societies and 10 were of the unlimited liability type. The membership of these societies was 27,910 with a paid-up capital and reserve fund of Rs. 12,35,353 and Rs. 2,70,041 respectively. The Societies issued by way of short term loans Rs. 11,00,168 and medium term loans amounting to Rs. 16,90,847. Societies working at a profit earned Rs. 1,46,881, and those working at a loss sustained a loss of Rs. 20,513 during 1957-58.

Cochin Co-operative Land Mortgage Bank, Trichur.

This institution plays an important role in the field of agricultural credit, especially in the provision of long term credit. Registered in December, 1935, it was the only institution in erstwhile Cochin State which granted long-term loans to agriculturists on easy terms and conditions. The Cochin Government passed a special legislation, viz., the Land Mortgage Bank Act to regulate its working.

In 1958-59 the Bank had 6,183 members with a paid-up share capital of Rs. 2·49 lakhs, of which a sum of Rs. 1·50 lakhs was contributed by the State Government. Its deposits and borrowings amounted to Rs. 41·83 lakhs of which Rs. 31·60 lakhs represented the value of debentures in circulation. Its working capital rose from Rs. 44·40 lakhs on 30th June, 1958 to Rs. 46·15 lakhs on 30th June, 1959. The loans outstanding against its members at the end of the year amounted to Rs. 40·88 lakhs. Steps have been taken for its affiliation to the Kerala Central Land Mortgage Bank.

Cochin Central Co-operative Bank.

This institution was formerly the apex bank in the co-operative credit structure of Cochin State. But now its place has been taken over by the Kerala State Co-operative Bank Ltd., Trivandrum. The Cochin Central Co-operative Bank is now more or less a District Central Co-operative Bank, though it has jurisdiction over Ernakulam District also. Short term and medium agricultural loans are made available by this bank to the agriculturists through constituent central and primary societies. It has as its members 26 central societies and 338 primary societies. At the end of June, 1958, its paid-up capital stood at Rs. 2,77,000 of which central societies contributed Rs. 77,000 and the rest was from primary societies. The deposits amounted to Rs. 54,14,000. During 1957-58 the bank earned a profit of Rs. 64,000.

LIFE INSURANCE

No Insurance Company has been registered in this District. Prior to the nationalisation of life insurance on September 1, 1956, several

Insurance Companies had their branches in Trichur. At present there is a Branch Office of the Life Insurance Corporation at Trichur which has jurisdiction over the whole of Trichur District and Ponnani taluk of the Palghat District. The Branch Office, which was opened in 1957, is situated on the Eastern Bazaar Road and the Branch Manager has field officers working under him. Recently, a Sub-office has been opened at Irinjalakuda. There is also an Assistant Branch Manager (Development) at Irinjalakuda, who supervises and controls the work of 5 field officers working in Mukundapuram and Cranganore taluks and Nattika firka of Chowghat taluk. There are 778 agents in the Trichur District and Ponnani taluk. The total number of Life Insurance Policies issued and the total sum assured in the Trichur Revenue District and Ponnani taluk during the years 1957-59 are given below:

Year.	*No. of policies issued.*	*Total sum assured.*
1957	4,144	Rs. 1,10,97,150
1958	4,771	Rs. 1,31,95,000
1959	6,441	Rs. 1,92,68,950

The total amounts of premium collected during the period 1957 to 1959 are as follows:

1957.	..	Rs. 2,25,218·37
1958.	..	Rs. 5,43,731·23
1959.	..	Rs. 8,73,909·72

The premium collected in 1957 would roughly represent the premium from Life Insurance business at the time of nationalisation. The subsequent increases show the steady expansion of the business in later years.

A monthly statement of business proposed and completed by the Trichur Branch of the Life Insurance Corporation of India during the years 1957-59 is given in Appendix II.

Kerala Financial Corporation.

The Kerala Financial Corporation incorporated under the State Financial Corporations Act, No. LXIII of 1951, started functioning in 1953 with its headquarters at Trivandrun. The Corporation specialises in the provision of long and medium term credit to industrial concerns in the State. During the seven years of its functioning, it advanced Rs. 1·8 crores to industrialists. Of this, up to March, 1960, the share of the Trichur District came to Rs. 14,74,000. The following table shows the amount granted to the various industries in the Trichur District by the Corporation since its inception.

Industry to which loan was granted.		Amount applied for.	Amount sanctioned.
		Rs.	Rs.
Tile manufacture	..	30,000	29,000
Fertilisers	..	99,000	75,000
Plywood	..	90,000	86,000
Cashew	..	1,60,000	30,000
Starch manufacture	..	2,00,000	1,99,000
Match	..	10,000	5,000
Textile	..	10,00,000	9,00,000
Miscellaneous	..	3,00,000	1,50,000
	Total	18,89,000	14,74,000

State assistance to Industrial development.

The State Aid to Industries Board, a body set up under the State Aid to Industries Act, has advanced as loans a sum of Rs. 2,20,300 during 1957-60. The loans were granted to saw mills, tile works, foundries, oil mills etc. No application for loans from the District was rejected under the State Aid to Industries Act.

Under the Small-Scale Industries Aid Scheme, 43 loan applications were rejected for want of sufficient and proper security, unfavourable reports of the Revenue Authorities and failure to furnish correct information. As on 31st March, 1960, a sum of Rs. 35,54,000 has been advanced to 20 institutions engaged in various industries such as furniture making, leather, metal. oil milling, canning, foundry and engineering works, beedi manufacture, umbrella manufacture, match making, etc.

A sum of Rs. 68,910.00 was advanced to the handloom weavers' societies in the Trichur District during the period 1954-60. Of this Rs. 10,682.50 formed share capital loan, Rs. 42,900 working capital loan and 15,327.50 loans from the Reserve Bank of India. In addition a sum of Rs. 1,15,800 was advanced to the Cochin Central Co-operative Cottage Industries Marketing Society Limited, Trichur, to be used as working capital for processing handloom cloth from the primary weavers' Co-operative Society.

The Kerala Khadi and Village Industries Board also played an important role in the industrial advancement of the District. Since its inception in 1957 the 53 institutions in various industries such as Ambar Khadi, village oil industry, hand pounding of paddy, non-edible oil soap making, village pottery, bee-keeping, hand made paper, cottage match, village leather and palm gur were assisted by the Board; and a sum of Rs. 1,32,714.39 was disbursed by way of loans and grants to the institutions.

The National Savings Scheme in Trichur District.

The total gross collection from the National Plan Savings Certificates in the District during 1959-60 was Rs. 13,53,430. The

corresponding figure for the preceding year was Rs. 13,40,505. The following table shows the amount realised from subscriptions to the Treasury Savings Deposit Certificates and 15 Year Annuity Certificates in Trichur District.

Year		Total subscriptions received Rs.
(a) *Treasury Savings Deposit.*		
1958–59	..	1,68,500
1959–60	..	14,200
(b) *15 Year Annuity Certificates.*		
1958–59	..	32,900
1959–60	..	3,325

The Prize Bond Scheme was introduced on 1st April, 1960. During the first two months of the working of this scheme the total collection realized by sale of Prize Bonds in the District amounted to Rs. 2,92,805, of which 30,781 were of the Rs. 5 denomination, and 1,389 of the Rs. 100 denomination.

Currency and coinage.

In 1900 the local gold coins called '*puthens*' ceased to be legal tender and the British Indian coins were introduced for all purposes of financial transaction. The most recent currency reform is the introduction of decimal coinage.

TRADE AND COMMERCE.

Imports and Exports.

The principal imports into the District are coal and coke, iron and steel, rice, wheat, sugar, pulses, oil seeds, textiles, groundnuts, vegetables like potatoes, tomatoes, oranges, plantains, coriander, cumin etc. A portion of the imported commodities is locally consumed and a good portion re-exported to other places outside the District but within the State. The chief commodities exported from this District to other parts of India and to foreign countries are raw cotton and cotton manufacture, pepper, ginger, lemon-grass oil, tapioca chips and other tapioca products, cashewnuts, arecanuts, coconuts, coconut oil and its bye-products, fish (dried), eggs (of both hens and ducks), mangoes, bananas, jack fruits, spices, grain and pulses, timber and hides, skins and leather. The most important exports with details of destination are given in Appendix III. Figures of the volume of export-import trade carried on via rail route in this District during the year 1958-59 are given in the tables given as Appendix IV. The tables will show that the total volume of inward goods traffic came to 3,369,844 million maunds while the total volume of outward goods traffic came to 2,620,758 million maunds only during the year ending 1959.

A considerable volume of trade in the District is carried on through waterways. A statement of the traffic carried on by the waterways from each of the principal landing places (Chowghat, Karanchira and Kottapuram) is given in Appendix V. It may be noted that the bulk of the traffic is in coconuts, arecanuts, cashewnuts, provisions, tiles, coconut-husk, fish, oil and salt. A sizable portion of the traffic is carried on by road routes also, but transportation by road presents certain peculiar difficulties. Lorries are not able to make full use of the available roads owing to the presence of numerous ferries and weak culverts on them. Moreover, the cost of transportation by road is much higher than that by the waterway. To cite an example, the *Vallom* (country craft) would charge only Rs. 5 for transportation of 2,000 tiles from Trichur to Karanchira (a distance of 10 miles) while by road (a distance of 13 miles) the lorry would charge anything from Rs. 20 to Rs. 30 for a lorry load which carries only 2,500 tiles.

A statement of overall traffic carried on from the principal landing places mentioned above through water, road and rail routes is given in Appendix VI.

Regulated markets.

There are no regulated markets in this District.

Whole-sale trade centres and the products dealt with.

Each of the 5 taluks in the District has its own important whole-sale trade centres. The following table gives the names of such centres and the chief commodities handled at each of them in order of their importance.

Name of centre.		*Commodities handled.*
Kottapuram.	..	Rice and other agricultural commodities.
Trichur.	..	Rice, coconut, coconut oil, gingelly oil, groundnut oil, cashewnuts, bananas, mangoes, pine-apples and oranges.
Kokkalai. (Trichur town)	..	Arecanut.
Wadakkancheri.	..	Arecanut and other agricultural commodities.
Kunnamkulam.	..	Rice, banana, vegetables, mangoes.
Chowghat.	..	Fish, rice, tapioca.
Irinjalakuda.	..	Cashewnut, rice and pepper.

The approximate figures relating to the annual turn-over in quantity and in value of some of the commodities mentioned above are given in the following table.

Annual turn-over in quantity and in value of each of the commodities.

Place.	Commodity.	Quantity.	Value in Rs.
Kottapuram.	Rice	160,000 Mds*	40,00 000
Kunnamkulam.	Rice	75,000 ,,	18,75,000
	Bananas	50.000 ,,	10,00,000
	Mangoes	600 Tons	3,00,000
	Vegetables	12,000 ,,	66,00,000
Chowghat.	Rice	60.000 Mds.	15,00,000
Irinjalakuda,	Rice	85,000 ,,	21,25,000

* Mds. = 82 2/7 lbs.

Retail marketing centres.

In the preceding sections we have referred to some of the important wholesale centres in the District. The bulk of internal trade is however carried on by retail traders. Retail prices are always high because the trade is often run on credit. Retail shops are scattered over different parts in the urban and the moffussil areas of the District. In many cases it may be seen that there are no hard and fast rules regarding wholesale or retail business. Some of the wholesale dealers also carry on retail business.

A general idea of the diversity of trade interests and the volume of business in the District can be had from the following statement showing the number of dealers registered and their total turn-over during the years 1957-58 and 1958-59.

Particulars of goods	1957-58		1958-59	
	No. of dealers	Gross turn-over (In thousands) Rs.	No. of dealers	Gross turn-over (In thousands) Rs.
Food shops and Hotels	1,091	30,418	1,080	27,795
Clothing and consumer goods	504	29,340	500	33,317
Building materials	68	2,922	92	4,705
Transport and vehicle goods	25	3,188	34	8,502
Machinery and capital goods	12	808	16	1,901
Fuel and power	36	2,796	42	2,895
Industrial commodities	142	39,722	167	40,879
Miscellaneous	1,733	57,159	1,536	75,412
Total:	3,611	166,353	3,467	194,306

Fairs, melas and rural marketing centres.

A notable event is the All India Industrial and Agricultural Exhibition held in Trichur town during the '*Pooram*' festival in Medam (April-May). The Exhibition goes on for about a month. Almost all kinds of industrial and agricultural products are sold to the visitors who visit the Exhibition in thousands. There are not many fairs or melas, but the religious fairs held at Irinjalakuda, Koratti, Guruvayur, Manathala, Palayur, Lokamalleswaram (Cranganore) and Tiruvilvamala in connection with the religious festivals of the Hindus, Christians and Muslims are of special importance. The following table gives details regarding these fairs.

Name of the fair or mela	Village/town in which it is held	Day on which it is held	Commodities sold	Approximate number of persons attending the fair or mela
1. Koodalmanikam *utsavam*	Irinjalakuda	April & May	General and handicrafts articles	10,000
2. Koratti *Perunal* (Christian festival)	Koratti	October	Do.	10,000
3. *Ekadasi*	Guruvayur	*Ekadasi* day in the month of Vrischigam (November-December)	Puffed rice (*pori*), *uzhunnappam*, halwa, dates, tender-coconut, *airupam*, sugarcane	25,000
4. *Nercha* (Muslim festival)	Manathala	15th Makaram (January-February)	Puffed rice (*pori*), *uzhunnappam*, halwa	10,000
5. *Perunal*	Palayur	15th July every year	N. A.	1,000
6. *Talapoli*	Cranganore	10 days a year in January	Bell - metal pots, brass metal pots, copper metal pots, steel pots, stationery articles, coir mats and coir rugs, *pori*, bananas, wooden furniture	75,000
7. *Bharani* festival	Cranganore	20 days in a year in the month of Meenam (March-April)	Do.	3,00,000

There are also a large number of weekly, bi-weekly and daily markets spread throughout the length and breadth of the District.

Co-operative Marketing.

There are 15 Co-operative Marketing Societies with a membership of 5,994 and paid-up share capital of Rs. 1,02,643. Besides providing credit and undertaking the marketing of the products they perform such functions as processing, managing firewood depots, ration and fair price shops, chitti business, distribution of agricultural implements, etc. The Government has advanced loans to some of the societies for the construction of godowns. These societies deal in the marketing of the following products viz. Sea Island Cotton, arecanut, fruits and vegetables, coconut and copra and other agricultural produce. They also undertake the distribution of manure and fertilisers to their members.

There is no Co-operative Store engaged in wholesale trade in this District. There are 244 primary societies engaged in purchase, production and sale of both agricultural and non-agricultural goods. During 1957-58, the total purchase and sales by these societies amounted to Rs. 57,52,385 and Rs. 40,37,961 respectively.

Consumer's co-operation has not been fully developed in this District. Many of the store societies are functioning mainly as fair price shops. Of late the movement for the organisation of Co-operative Stores manned by students has gained momentum. These stores are principally engaged in the distribution of requisites for students. In this connection it is interesting to note that there are two literary societies in this District which are functioning on co-operative lines viz. the Sahitya Pracharak Co-operative Society Ltd., and the All Cochin Karshaka Publications. They undertake publication of literary works written by promising writers. In 1957-58 they had a total membership of 187 and a paid-up share capital of Rs. 20,775. The total purchase and sales amounted to Rs. 1,48,153 and Rs. 98,149 respectively. The working capital stood at Rs. 49,306 at the end of 1958. During 1957-58 they earned a profit of Rs. 6,803. The Valapad Co-operative Stores in Nattika firka of Chowghat taluk, the East Fort Co-operative Stores in Trichur town and the Cochin Hydro-electric Co-operative Stores, Poringalkuthu are the important store societies functioning in this District.

The following table gives the number of agricultural and non-agricultural non-credit societies functioning in the District in 1957-58.

	Type.		*Total No. of societies.*
Agricultural.	Purchase and sale.	..	69
"	Production and sale.	..	38
"	Production.	..	20
"	Social Service.	..	14
Non-Agricultural.	Purchase and sale.	..	80
"	Production and sale.	..	57
"	Production.	..	NIL
"	Social Service.	..	17
"	Housing.	..	1
		Total:	296

Fair price shops.

There is a net-work of wholesale and retail fair price shops in the District. These were set up by the Government in 1956 in order to arrest the rise in the price of rice in the open market and help the common man. At present distribution of rice, wheat and sugar is done through them. There is generally one fair price shop for every 500 families. Every family is supplied with an identity card in which are mentioned the quota of rice and other articles issued from the shops. The selection of the fair price shop dealers is done by the Tahsildar of the taluk on the recommendation of the respective Panchayats. The Tahsildar is the authority competent to issue and cancel licenses of fair price shops. He is also responsible for the verification of accounts, issue of stocks of rice, and the proper working of the shops. There is a Taluk Advisory Committee to advise the Tahsildar. The Committee consists of all the Panchayat Presidents and the Municipal Chairman with the Tahsildar as President. There are also Vigilance Committees for the successful working of these shops. The Committees consist of representatives of political parties and important individuals of the locality. They have also powers to inspect the fair price shops with the

permission of the Tahsildar. There are 14 wholesale and 662 retail fair price shops dealing in foodgrains in the District.

Merchant Organisations.

The most important merchant organisation functioning in this District is the Trichur Chamber of Commerce. It was incorporated in 1949 and caters to the interests of trade and industry. The Trichur Merchants Association, a sister organisation, is also incorporated in the Chamber. The Chamber has 188 members on its rolls and the management of its affairs is vested in a Managing Committee of 15 members. Besides there is also a Board of Directors. The Chamber is represented on the follo'wng Committees.

1. Divisional Railway Users' Consultative Committee of Olavakkot Division.
2. State Sales Tax Advisory Committee.
3. Cochin Harbour Administrative Committee,
4. Trichur Railway Station Consultative Committee.
5. State Food Advisory Committee.

It has taken also keen interest in social activities like the starting of a Medical College at Trichur.

In addition to the Chamber of Commerce there are the following organisations in the District.

a) Central Kerala Tile Manufacturers' Association, Trichur.

b) The Kerala Bankers' Association, Trichur.

c) The Cochin Motor Transport Owners' Association, Trichur.

d) The Merchants Associations at Kunnamkulam, Irinjalakuda and Wadakkancheri.

Weights and measures.

The weights and measures in use in the District were bewildering in their variety and complexity. Though the weights and measures were known by the same names in all parts of the District, their multiples and sub-multiples differed very widely in different parts. Thus the liquid measure *chotana* was eight *edangazhies* in Trichur and 3 in Cranganore, while of the grain measure *para* there were different well known standards in different parts of the District. The weights and measures used in the District were standardised in 1085 K. E. (1909-10) by a notification issued by the erstwhile Cochin Government. All weights and measures which conformed to the prescribed standard were inspected and stamped for use. The Tahsildars were appointed for this purpose as wardens; and in each Taluk office there

was a stamping establishment. The use of unauthorised or unstamped weights and measures was made penal.

The metric system of weights and measures came into force in the State with the passing of the Kerala Weights and Measures (Enforcement) Act 1958. The use of these weights and measures was made compulsory in this District with effect from October, 1, 1959, but the use of the old units has been permitted for a period of two years more. Three firms in the District have been licensed to manufacture the new weights and measures.

The table given in Appendix VII lists some of the old weights and measures prevalent in the District.

APPENDIX I

Table showing the number of Banks registered in the District as on December, 31, 1960.

No.	Name of Bank	Year of establishment	Paid-up capital Rs.*	Reserves Rs.*	Total deposits Rs.*	Total No. of offices including Head Office**	Dividend declared (in percent)
	SCHEDULED BANK						
1.	South Indian Bank, Trichur	January, 25, 1929	1,341	851	47,391	29	9
	NON-SCHEDULED BANKS HAVING PAID-UP CAPITAL AND RESERVES FOR Rs. 5 LAKHS AND ABOVE						
2.	Catholic Syrian Bank, Trichur	November, 20, 1920	841	633	27,891	24	10.50
3.	Chaldean Syrian Bank, Trichur	December, 9, 1918	446	407	9,383	12	5
4.	Cochin Nayar Bank, Trichur	July, 13, 1929	537	177	12,427	9	
5.	Dhanalakshmi Bank, Trichur	November, 14, 1927	320	315	6,443	3	7.5
6.	Indian Insurance & Banking Corporation, Trichur	March, 6, 1933	385	230	6,608	7	6
	NON-SCHEDULED BANKS HAVING PAID-UP CAPITAL AND RESERVES BETWEEN Rs. 1 LAKH & Rs. 5 LAKHS						
7.	Catholic Oriental Bank, Aranattukara, Trichur	November, 6, 1920	81	52	313	2	6
8.	Catholic Union Bank, Mala	February, 4, 1929	194	113	3,693	9	6
9.	Cochin National Bank, Trichur	April, 2, 1921	134	82	991	3	3
10.	Cochin Reserve Bank, Trichur	June, 13, 1936	50	54	707	1	10.50
11.	Cochin Union Bank, Trichur	May, 11, 1932	73	50	421	2	6
12.	Irinjalakuda Catholic Bank, Irinjalakuda	March, 12, 1927	57	77	634	1	5
13.	Kandassankadavu Popular Bank, Kandassankadavu	February, 28, 1929	51	56	658	1	2
14.	Kerala Union Bank, Mala	September, 22, 1932	125	24	877	2	6
15.	Lakshmi Prasad Bank, Trichur	March, 17, 1934	100	99	2,101	1	6.5
16.	Lord Krishna Bank, Cranganore	April, 22, 1940	200	193	4,963	5	6

17.	Malabar Bank, Trichur	January, 4, 1929	100	97	4,907	6	12
18.	Mar Thoma Syrian Bank, Trichur	January, 7, 1927	32	96	1,243	3	10.5
19.	Ollur Bank, Trichur	May, 21, 1928	77	41	610	1	5.25
20.	Oriental Insurance & Banking Union, Trichur	August, 19, 1933	141	115	3,979	4	10
21.	Public Bank, Pudukad	June, 6, 1928	100	39	685	4	6
22.	Sree Radhakrishna Bank, Trichur	August, 20, 1931	200	144	1,499	1	7
23.	Suburban Bank, Trichur	November, 5, 1934	56	168	1,314	12	
24.	Thiyya Bank, Kottapuram	April, 9, 1945	105	79	941	5	6
25.	Vyavasaya Bank, Peringottukara	October, 8, 1920	62	55	485	1	4
	NON-SCHEDULED BANKS HAVING PAID-UP CAPITAL AND RESERVES BETWEEN Rs. 50,000 AND Rs. 1 LAKH						
26.	Assyrian Charities Banking Corporation, Trichur	June, 22, 1935	52	22	513	1	6
27.	Bharatha Union Bank, Trichur	March, 7, 1932	35	29	592	1	
28.	Chalakudi Bank, Chalakudi	June, 11, 1929	39	17	272	1	4
29.	Chalakudi Public Bank, Chalakudi	July, 20, 1929	40	37	258	1	9
30.	Chittattukara Catholic Bank, Chittattukara	August, 22, 1933	50	8	107	1	6
31.	Christian Popular Bank, Irinjalakuda	April, 6, 1929	49	10	275	1	
32.	Irinjalakuda Bank, Irinjalakuda	September, 5, 1928	44	42	452	1	6
33.	Kshemavilasam Banking Company, Trichur	September, 23, 1927	5	88	1,271	1	40
34.	Mar Appraem Bank, Trichur	February, 27, 1934	74	20	710	1	
35.	Nayar Union Bank, Trichur	December, 12, 1931	46	19	333	1	6
36.	Oriental Christian Bank, Trichur	March, 29, 1935	37	36	548	1	6
37.	Parameswara Vilasam Banking Company, Kodakara	August, 22, 1929	20	41	233	1	15
38.	St. Thomas Bank, Ollur	July, 31, 1929	41	15	63	1	

* Rupees in thousands.

** The offices include those established outside the District.

APPENDIX II

Monthly statement of business proposed and completed by the Trichur Branch* of the Life Insurance Corporation of India—1957-59.

Months	1957		1958		1959	
	Proposed Rs.	Completed Rs.	Proposed Rs.	Completed Rs.	Proposed Rs.	Completed Rs.
January	..	..	6,30,000	2,64,500	3,95,000	48,500
February	2,13,000	..	4,43,500	6,80,500	4,36,000	3,29,750
March	4,25,850	..	6,21,000	5,71,250	12,53,250	9,32,750
April	7,07,850	..	9,63,000	6,45,000	11,12,500	8,72,500
May	8,50,500	4,17,100	8.96,500	7,48,500	10.74,250	10,32,000
June	11,04,900	9,22,800	11,56,250	6.54,500	16,91,300	11,50,000
July	7,46,700	9,84,350	8,89,750	8,85,500	15,54,500	15,16,000
August	16,55,700	3,77,000	18,77,250	7,80,500	9,87,250	14,46,750
September	20,91,500	16,44,900	18,13,250	10,79,000	12,69,000	12,16,500
October	20,07,250	24,24,000	16,76,500	13,31,250	15,53,500	11,71,000
November	10,77,750	9,89,500	13.13,000	9,37,000	25,44,000	18,01,600
December	29,75,250	33,37,500	30,83,250	46,17,500	62,47,600	77,51,600

* The Branch Office was opened only in February, 1957.

APPENDIX III

Commodities exported with their destination.

Name of commodity	Destination	
	Foreign	Indian
1. Lemon grass oil	U. S A., Europe (Switzerland)	..
2. Fish (dry) freezed	Burma, Ceylon, Singapore, U. S. A.	..
3. Coconuts	..	Mainly Bombay and also other Indian States
4. Coconut oil	..	Bombay
5. Coconut oil cake	.	Bombay
6. Cashewnuts (kernels)	U. S. A., Canada, England and U. S. S. R.	Bombay and other Indian States
7. Arecanut	..	Bombay, Mangalore, Madras, Pollachi, Coimbatore, Erode, Vellore, Bezwada, Salem etc.
8. Turmeric	Ceylone, Singapore	Indian States
9. Pepper	U. S. A., England, Canada, France, U. S. S. R., Portugal, Ceylon China, Japan, and other European countries	Bombay
10. Tapioca	U. S. A	Bombay, Mysore, Madras, Salem, Malabar and Coimbatore
11. Eggs	..	Bombay, Delhi, Madras, Calcutta, Bangalore etc.
12. Ginger	U. S. A., Arab countries etc.	Bombay
13. Mangoes	..	Delhi, Bombay, Calcutta, etc.
14. Pineapple	..	Delhi, Bombay, Calcutta, etc.

APPENDIX

Statistics relating to the volume of export

(in

Stations	Coal & coke	Cotton Raw	Cotton Manu-factured	Dyes & tans	Grains & pulses	Hides skin & leather	Groundnuts	Metal & Manganese
Vettikatiri	..	..	..	..	..	..	..	..
Mullurkara	..	116	..	..	10	23	..	24
Wadakkancheri	..	..	..	3	227	58	..	167
Mulankunnathukavu	—	—	342	..	..	..	..	34
Punkunnam	..	..	..	..	..	—	..	17
Trichur	..	1,271	40,204	745	18,963	3,351	..	15,976
Kunnamkulam O. A.	..	—	5	2	47	3	..	1,180
Trichur T. B. C.	—	—	9	..	45	3	..	2,083
Ollur	..	..	..	..	9	247	..	10,089
Pudukkad	..	..	..	..	665	18	..	597
Nellai	..	..	..	..	..	..	..	49
Irinjalakuda Town O. A.	—	—	1	..	140	38	..	227
Irinjalakuda Town O. A.	..	..	..	..	..	..	..	67
Chalakudi	..	..	20,433	..	742	..	..	662
Koratti Angadi	..	..	..	..	..	..	..	..
Karukutti	..	..	..	..	1,648	..	..	14

IV

trade by Railways during the year 1958-59.

maunds)

Provisions	Oils	Oil seeds	Salt	Spices	Sugar	Wood unwrought	Other commodities	Total
..	..	..	..	143	..	..	135	294
216	..	185	..	2,322	77	17,672	53,147	73,792
16	..	..	..	147	..	20,340	25,227	46,185
..	..	..	..	..	..	..	1,199	1,575
..	..	..	..	..	..	..	--	17
102,567	44,615	676	40	18,113	559	72,109	6,803	325,992
50	..	6	..	2,700	..	7	1,497	5,497
20	..	..	3	17	..	30	2,389	4,599
13	18	..	..	6	..	110,018	1,094,175	1,214,575
..	11	56	..	..	..	37,420	430,995	469,722
123	19	..	..	..	..	..	199	390
189	221	..	..	7	..	17,665	4,294	22,772
238	11	..	..	..	..	129	248	693
229,569	477	..	..	7	..	136,468	59,626	447,994
1	..	..	..	..	..	..	549	550
..	..	..	..	7	..	24	4,408	6,101
								2.620,758

APPENDIX

Statistics relating to the volume of import

(in

Stations	Coal & coke	Cotton		Dyes & tans	Grains & pulses	Hide skin & leather	Groundnuts	Metal & Manganese
		Raw	Manufactured					
Vettikatiri	..	..	..	..	..	..	..	9
Mullurkara	..	20	7	..	..	..	..	5
Wadakkancheri	599	..	4	5	1,787	7	..	474
Mulankunnathukavu	..	..	26	..	..	..	..	1
Punkunnam	..	..	..	..	..	..	..	..
Trichur	182,742	20,509	14,413	589	1,299,861	1,553	547	58,055
Kunnamkulam O. A.	..	..	112	23	34	193	..	2,373
Trichur T. B. O.	..	..	..	..	..	..	..	..
Ollur	1,578	131	120	2	2,030	3	..	11,100
Pudukkad	..	35,364	120	3	13	107	..	12,2[illegible]
Nellai	...	..	..	..	..	..	..	19
Irinjalakuda	..	..	—	..	72	1	..	1,181
Irinjalakuda Town	..	..	425	..	3	3	..	1,283
Chalakudi	5,349	1,784	12,715	88	19,276	39	..	5,134
Koratti Angadi	...	..	..	4	—	..	...	6
Karukutti	—	—	—	...	63	..	—	5

IV *(Contd.)*

trade by Railways during the year 1958-59.

maunds)

Provisions	Oils	Oil seeds	Salt	Spices	Sugar	Wood unwrought	Other commodities	Total
2	..	..	..	..	..	..	9	20
..	..	..	8,511	..	..	53	4,728	13,324
25	1,278	..	7,211	..	..	1,648	36,604	49,642
..	45	..	..	.	..	33	51	156
..	..	..	..	..	..	..	..	..
17,424	318,134	153,291	69,116	25,819	82,414	247,318	420,142	2,912,195
389	31	..	..	..	..	13	7,015	10,188
..	..	..	..	..	..	.	.	..
6	1,310	..	..	..	.	16,146	2,824	35,250
53	2,948	..	..	..	..	411	21,719	72,960
1	346	..	..	..	..	.	788	1,154
24	286	567	10,166	..	..	35,845	6,623	54,765
227	16	..	..	..	..	..	2,789	4,746
1,115	19,666	..	10,304	..	..	12,231	126,578	214,779
1	19	..	..	..			45	75
..	..	..	..	..	..	32	490	590
								3,369,844

APPENDIX V.

Statement of traffic carried by the waterway from each of the principal landing places to the other.

	Centre	Commodity		Ton
Chowghat	North Bound Ponnani	Rice		[illegible]
		Coconut & its products		[illegible]
		Provisions		[illegible]
		Fish & fish oil		[illegible]
		Coir & its allied products		49
		Tiles, bricks & clay		[illegible]
		Sand & stone		[illegible]
		Bamboo, firewood & timber		[illegible]
		Vegetable		520
		Others		[illegible]
	Tirur	Coconut & its products		750
		Fish & fish oil		1,800
			Total	9,928
	South Bound Kottapuram	Tapioca		20
		Coconut & its products		1,800
		Provisions		6,22[illegible]
		Fish & fish oil		60
		Tiles, bricks & clay		6,006
		Bamboo, firewood & timber		933
		Salt		17,000
		Others		702
	Cochin	Coconut & its products		28,200
		Fish & fish oil		940
		Coir & its allied products		8,434
		Tiles, bricks & clay		12,000
		Pepper		118
		Arecanut		3,400
		Bamboo, firewood & timber		1,200
		Others		950
	Quilon	Gashewnuts		7,450
			Total	95,458
Karanchira	North Bound Trichur	Coconut & its products		250
		Others		1,310
			Total	1,560

Appendix V (Contd.)

	Centre	Commodity		Tons
	South Bound	Coconut & its products		5,840
	Cochin	Cashewnuts		4,500
		Tiles, bricks & clay		5,450
		Timber, bamboo & firewood		1,390
		Others		1,200
			Total	18,380
	Kottayam	Tiles, bricks & clay		750
			Total	19,130
Kottapuram	North Bound	Nil.		Nil.
	South Bound	Coconut & its products		1,750
	Ernakulam	Fish & prawns		2,100
		Coir & its products		250
		Vegetables		750
		Others		5,750
	Cochin	Coconut & its products		21,850
		Fish & prawns		12,500
		Coir & its products		5,040
		Vegetables		1,575
		Arecanut		500
		Others		7,450
	Athirampuzha	Fish & prawns		3,100
	Changanacherri	Fish & prawns		7,300
	Alwaye	Fish & prawns		2,500
			Total	72,615

APPENDIX VI

Analysis of the over all traffic.

Name of the landing place	Taluk served	Total production: Commodity	Total production: Tons	Local consumption Tons	Surplus available (3—4)	Transported by waterways: S. B.	Transported by waterways: N. B.	Transported by waterways: Total	Trans-ported by road	Trans-ported by rail	Total of Col. 9 to 11
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Chowghat	Ponnani Chowghat	Coconut	58,996	35,496	23,500						
		Arecanut	5,193	680	4,513						
		Tapioca	10,133	10,108	25						
		Other agricul-tural produces	2,140	1,540	600	95,458	9,928	105,386	18,972	..	124,358
		Coir & allied products	24,500	280	24,220						
		Tiles, fish, tim-ber & others	82,000	10,500	71,500						
			182,962	58,604	124,358						
Karanchira	Trichur	Coconut	42,436	..	42,436						
		Cashewnuts	8,639	..	8,639						
		Tapioca	2,101	2,101	..						
		Other agricul-tural products	1,500	1,500	..	19,130	1 560	20,690	73,399	86,986	181,075
		Tiles	180,000	50,000	130 000						
		Imports from Cochin (by water)	18,000	18,000	..						
			252,676	71,601	181,075						
Kottapuram	Cranganore Parur	Coconut	31,713	10,510	21,203						
		Tapioca	6,788	6,788	..						
		Other agricul-tural products	1,050	1,050	..	72,615	..	72,615	..	..	72,615
		Fish	60,000	15,088	44,912						
		Stones	6,500	..	6,500						
			106,051	53,436	72,615						

S. B. = South Bound. N. B. = North Bound.

APPENDIX VII.

Weights and measures used for all articles other than gold, silver and precious stones and medicines.

6 4/5 rupees weight	..	1 *palam*
6 1/4 *palams* or 42 1/2 rupees weight	..	1 *rathal* (standard)
20 *rathals*	..	1 *thulam*
25 *rathals*	..	1 maund
20 maunds	..	1 candy

For medicines.

12 *panamidas* or *fanams* weight	..	1 *kazhanchu*
12 1/2 *kazhanchus* or 5 rupees weight	..	1 *palam*
8 1/2 *palams*	..	1 *rathal* (standard)

For gold, silver etc.

3 *nellidas* (grains of paddy)	..	1 *kunni*
4 *kunnis*	..	1 *panamida* (*fanam* weight)
21 *fanams* weight	..	1 sovereign weight
31 *fanams* weight	..	1 rupee weight

Dry measure.

2 *uzhaks*	..	1 *uri*
2 *uris*	..	1 *nazhi*
3 *nazhis*	..	1 *padi*
4 *nazhis*	..	1 *edangazhi* (standard)
4 *padis* or 3 *edangazhis*	..	1 *vallam*
10 *edangazhis*	..	1 *para*

Liquid measure.

4 *tavis* or *todams*	..	1 *nazhi*
4 *nazhis*	..	1 *edangazhi* (standard)
10 *edangazhis*	..	1 *para*
12 *edangazhis*	..	1 *cholana*
25 *cholanas*	..	1 *candy*

Measures of length.

8 barley corns (in breadth)	..	1 *angulam* (1 1/6 inches)
24 *angulams* or *virals*	..	1 carpenter's *kole* (2 1/3 feet)
4 *koles*	..	1 *dandu* (9 1/3 ft.)
800 *dandus*	..	1 *nazhika*
2 1/2 *nazhikas*	..	1 crossam or *katham*
4 crossams	..	1 *yojana*
9 inches	..	1 span (used in measuring cloth)
2 spans	..	1 cubit or *muzham*
2 *muzhams*	..	1 yard

Measures of surface.

1 square *dandu*	=	1 *perukkam* (1/5 cent)
40 *perukkams*	=	1 *para* (8 cents)
500 *perukkams* or 12 1/2 *paras*	=	1 acre

Measures of capacity.

24 cubit *virals*	..	1 *perukkam*
24 *perukkams*	..	1 *thoovada*
24 *thoovadas* or 1 cubic *kole*	..	1 *candy* (equal to 12 19/27 cubic feet)

CHAPTER VII.

COMMUNICATIONS.

Old time trade routes and highways and modes of conveyance.

Not much is known about early road communication in the District except what can be gathered from a few casual references found in the writings of early foreign travellers who visited the land. Till the middle of the 18th century there were no roads in the District suitable for wheeled traffic or even for pack bullocks. The rivers and backwaters were the main channels of communication and trade. Several kinds of locally made cargo and passenger boats were in use. The following passage taken from the *Travels* of Ibn Batuta will give an idea of how people travelled and goods were transported in the 14th century. "No one travels in these parts upon beasts of burden, nor is there any horse found except with the king, who is therefore the only person who rides. When, however, any merchant has to sell or buy goods, they are carried upon the backs of men, who are always ready to do so (for hire). Every one of these men has a long staff, which is shod with iron at its extremity and at the top has a hook. When, therefore, he is tired with his burden, he sets up his staff in the earth like a pillar and places the burden upon it; and when he has rested, he again takes up his burden without the assistance of another. With one merchant you will see one or two hundred of these carriers, the merchant himself walking. But when the nobles pass from place to place, they ride in a '*dula*' (palanquin) made of wood something like a box, and which is carried upon the shoulders of slaves and hirelings. The whole of the way by land is under the shade of trees, and the distance of every half mile, there is a house made of wood in which there are chambers fitted up for the reception of comers and goers whether they be Moslems or infidels. To each of these there is a well, out of which they drink; and over each is an infidel appointed to give drink. To the infidels he supplies this in vessels; to the Moslems he pours it in their hands". The means of communication in the District remained much the same till five centuries later. Francis Day in his "*Land of the Perumals*" written in 1861 A. D. observes as follows:- "The usual mode of travelling is by the *Moncheel* or palanquin carried by bearers, each of whom receives 4 pies a mile, by bullock or buffaloe carts which are paid at the rate

of one anna, 9 pies a mile and by boats of every description from the comfortable cabin to the little snake boat, which can go up very shallow streams".[1] Among Tipu's gun roads, mention is made of the one from Pazhayannur to Chalakudi via Mullurkara and Trichur. Tipu is said to have converted it into a cart-road for transporting his heavy field pieces to the Travancore Lines.

ROAD TRANSPORT.

Beginnings of road communication in the District.

A significant change in the field of road communication came about the middle of the 19th century when Sankara Warrier assumed office as the Dewan of Cochin State. He was indeed the pioneer of road making in the District. Most of the existing main roads with their bridges and culverts were constructed during his administration. By 1850 there were about 300 miles of good roads in the erstwhile Cochin State, the major part of which forms the present Trichur District. The roads opened by Dewan Sankara Warrier were only earthern roads. Their metalling was however done by Dewan Sankunni Menon, whose administration also witnessed the construction of many branch and feeder roads. Many more roads were opened from time to time under successive Dewans. In 1914, a Road Committee was appointed by the Government of Cochin to formulate a road programme based on a definite policy. This led to a vigorous expansion of road construction. Such important roads as the roads from Trichur to Kandassankadavu, Triprayar to Enamakkal, Mala to Annamanada, Mala to Krishnankotta etc. were constructed during this period. With the institution of Village Panchayats in 1914 A. D. the opening of village communications received a great stimulus and consequently there were large additions to the road mileage. When Municipalities were established, all the roads within the Municipal areas were transferred to the respective Municipal Councils for maintenance. Similarly all roads which were strictly only village roads and were originally maintained by the Public Works Department were also partly transferred to the respective Village Panchayats. The year 1924 was a critical year in the road history of the Trichur District. The heavy floods of the year wrought such havoc to the existing roads that many of them became unfit for motor traffic. As the floods affected the thorough running of trains between Ernakulam and Shoranur, the dependence on motor traffic was keenly felt. The phenomenal increase in traffic combined with the damages wrought by the floods led to the old roads being repaired and new ones fit for

1 '*Land of the Perumals* (1861)' Francis Day, p. 407.

motor traffic being opened. A system of periodical surface renewal of roads was also introduced.

The District is now covered by a net work of main roads and village roads. A major achievement during recent years is the construction of the Chalakudi-Anamala road, which is 53 miles long and is one of the very pretty hill-roads in India. At one spot it reaches an elevation of 2,900 feet. The up-to-date classified list of National and Provincial Highways in Trichur with details of their mileage is given below.

Sl. No.	Name of road	Length: Mile.	Furlong.	Feet.
	I. NATIONAL HIGHWAYS.			
1.	No. 47 Vaniampara road	13	4	0 (excluding town portion)
2.	,, Chalakudi road.	23	4	330 (excluding town portion)
3.	No. 47-A. Kunnamkulam road.	12	4	90 (excluding town portion)
4.	No. 47. Chowghat road.	5	5	570
	II. PROVINCIAL HIGHWAYS.			
1.	Karupadanna road.	20	3	0
2.	Shoranur road.	13	2	0
3.	Chalakudi Anamala road.	53	3	435
	III. PLANTER'S ROAD	4	6	0

Brief descriptions of the National Highways are given below.

National Highway No. 47.

National Highway No. 47 in Trichur District consists of the following 2 roads.

(1) *Trichur-Vaniampara road.*

The road starts from Trichur town. It runs in an easterly direction from Trichur to the District limit at Vaniampara. Its length is 15 miles and 3 furlongs. The road continues in the Palghat District via Alathur, Palghat etc. It touches the following important places.

Mileage.	Name of place.
0	Starts from the Round in Trichur town.
1/8	Trichur town limit.
3/6	Veterinary College, Ollurkara.
8/5	Post Office, Police Station at Pattikad.
14/8	Vaniampara Rubber Estate.

The following roads either take off or cross this road.

Name of road (left)	Mileage	Name of road (right)
Mukkattukara road takes off.	0/3	
Crosses East Fort road.	0/5	
	3/4	Edakunni road takes off.
Mukkattukara road takes off.	3/5	
	8/3	Peechi Dam road takes off.
	9/4	Tekkumpadam road takes off.
	15/3	Trichur District boundary.

The road is motorable throughout the year. The town portion up to 1/7 is concreted, 1/8 to 11/3 is water-bound macadam and from 11/4 to 15/3 it is black-topped.

(2) *Trichur-Chalakudi road.*

The road starts from Trichur town, and runs southwards, the District limit being at Anjal. Its length is 24 miles 3 furlongs. It continues in Ernakulam District via Angamali, Alwaye, Ernakulam etc. and leads to Trivandrum. It is motorable throughout the year under ordinary conditions. During extraordinary floods some stretches are submerged rendering through traffic impossible for 2 to 3 days at a time. The Trichur town portion up to 0/7 and about 1/2 a mile length between 5/5 and 5/8, is concrete surfaced. The remaining portion is black-topped. The road is in Trichur taluk up to 4/2 and the remaining length is in Mukundapuram taluk. The road touches the following important places.

Mileage.	Name of place.
2/2	Chiyyaram
2/5 to 3/8	Ollur
5/4	Talore
7/3	Amballur
7/8 to 8/2	Pudukkad
10/5	Nellai
12/6	Kodakara
14/4	Perambra
15/5	Potta
17/7 to 18/7	Chalakudi
20/2	Muringur
21/6 to 22/5	Koratti
24/3	Anjal

The road has a steel girder bridge at 6/7 to cross the Manali river. The Kurumali river at 8/8 and Chalakudi river at 19/4 are crossed by means of Rail-cum- road bridges.

The following roads either take off or cross this road.

Name of road (left)	*Mileage*	*Name of road (right)*
	0/6	T. B. road to Trichur Railway Station.
Chelakkottukara road	0/7	
	2/2	Koorkancherri Chiyyaram road.
	2/5	Ollur town road.
	3/3	do.
	3/8	Edakunni road crosses.
Amballur Palapilli road.	7/3	
	7/8	Pudukkad bazaar road.
	8/7	Kurumali rail—cum—road bridge.
	9/4	Konthipulam road.
	10/5	Nellai Railway Station road.
Kodakara Vellikulangara road	12/6	Alur Kodakara road.
Potta Kanjirapilli road	15/6	Chalakudi main canal crosses.
	16/1	Ezhunnellathupata.
Anamala road.	17/6	
	17/7	Tramway line crosses.
Chalakudi market road.	18/1	Chalakudi feeder road to Railway Station.
do.	18/5	
	19/4	Combined rail—cum—road bridge.
	20/1	Kadukutti road.
Ezhattumugham road.	20/5	
Jumna Thread Mills.	21/6	
	22/1	Pulikkakadavu road.
Koratti Railway Station.	22/4	
Leper Asylum road.	23/4	
	24/3	District boundary.

The starting points of both Trichur-Vaniampara and Trichur-Chalakudi roads are from the 'Round' in Trichur town. They are only about 200 feet apart and are connected by the 'Round' road.

National Highway No. 47-A.

National Highway No. 47-A consists of two roads. One is the Kunnamkulam road from Trichur to Kunnamkulam and the other is Chowghat road from the District boundary at Tanatharapalam to

Kunnamkulam. The Highway runs in a north-westerly direction from Trichur and after the District boundary continues in Palghat District to Calicut. The roads are motorable throughout the year. The first mile within Trichur Municipality is concreted and the next 1½ miles is water-bound macadam. The remaining length is black-topped. There are two important bridges on the road, one at Puzhakkal in 2/2 and the other at Keecheri in 9/4 across Wadakkancheri river. The Kunnamkulam road is in Trichur taluk up to 8/0 and the remaining length in Talapilli taluk. The entire length of Chowghat road is in Talapilli Taluk. The roads touch the following important places.

(1) Kunnamkulam road.

Mileage.	*Name of place.*
0	Shoranur road junction in Trichur town.
0/2	Punkunnam Railway Station.
0/6	Sitaram Spinning and Weaving Mills.
6/0	Mundur.
8/0	Kaiparamba.
9/0	Keecheri.
10/5	Choondal.
13/4	Kunnamkulam town and joins Chowghat road (2) below.

(2) Chowghat road.

19/0	Tanatharapalam.
21/0	Perimpilavu
22/7	Parayampadam.
24/6	Kunnamkulam town and joins Kunnamkulam road (1) above.

The following roads either take off or cross the National Highway.

Name of road (left)	*Mileage*	*Name of road (right)*
(1) Kunnamkulam road.		
	0	Starts from Shoranur road
Road to Punkunnam Railway Station	0/2	
West Fort road	0/6	
	1/0	Trichur Municipal limit
Ayyanthole road	2/0	
Adat road	3/0	
Mullurkayal road	4/0	
	5/6	Avanur road
	6/0	Kottekat Mundur road

Alur Keecheri road	9/0	Veloor road
Mattom road	11/0	
	12/1	Kunnamkulam town limit
	13/4	Road joins Chowghat road
(2) Chowghat road.		
	19/0	District boundary road, continues from Palghat Division.
	21/0	Kadavallur road
	21/3	Pazhanji
Akkikavu road	21/5	
	23/1	Kattakambal road
	24/1	Kunnamkulam town limit
Road to T. B.	24/3	
	24/6	Road meets Kunnamkulam road (1) above.

District and Village Roads.

There are 106 District Roads having a total mileage of 363 miles 6 furlongs and 390 feet and 61 Village roads with a total mileage of 137 miles 5 furlongs and 128 feet. The classified list of such roads is given in Appendix I.

Municipal and Panchayat Roads.

It has already been noted that after the establishment of local self-governing bodies, roads under the maintenance of the Public Works Department were transferred to the respective local bodies. The three Municipalities in the District have 95 miles of road under their jurisdiction. Out of this 5 miles and three furlongs within the Trichur Municipality and 4 furlongs within Irinjalakuda Municipality are concreted, 4 miles within the Irinjalakuda Municipality tarred and 8 miles within the Trichur Municipal limits semi-grouted. More than 90% of these roads are metalled. About 65 miles out of the 95 miles are located within the limits of Trichur Municipal town itself.

The road mileage under the various Panchayats in the Trichur District is about 1,950 miles. Roads falling under this category are local and cart tracks which link up various centres of cultivation, industry and trade with the national highways, railway stations, market towns and headquarters of taluks. Most of these roads are unmetalled and are unserviceable during monsoons. But during fair weather light motor traffic is possible.

The table below shows the categories of roads in the District and their mileage.

Road mileage in the Trichur District (1960-61.)

Category.	Mileage. Miles.	Furlongs.	Feet.
A. State:			
1. National Highways.	55	2	330
2. Provincial ,,	92	0	435
3. District roads.	363	6	390
4. Planter's roads. *	4	6	0
5. Village roads.	137	5	128
B. Municipal.	95	0	0
C. Panchayat.	1,950	0	0
Total:	2,698	4	623

* Planter's roads are roads maintained by Government within the plantations.

Vehicles.

Motor traffic is considerably heavy in the District. The following table gives the number of motor vehicles plying in the District as on 31st March, 1959.

Motor cycles.	136
Private cars.	1,089
Lorries.	444
Taxi cars.	68
Other vehicles (Buses)	376
Jeeps.	47
Others.	5
	2,165

The table below gives the number of non-motor vehicles and conveyances of various kinds in the urban and rural areas in the District in August, 1960.

Sl. No.	Type of vehicles	Total No.	Urban areas.	Rural areas.	Licensing fee per year for each vehicle (Rs.)
1.	Bicycles.	17,952	6,281	11,671	
2.	Hand carts	2,240	1,115	1,125	2-16
3.	Jutkas (Horse drawn)	22	17	5	5-16
4.	Rickshaws.	901	611	290	4-16
5.	Bullock-carts.	8,590	1,590	7,000	6-16
6.	Four-wheel push cart.	1	..	1	4-16
	Total:	29,706	9,614	20,092	

The Origin Destination Survey conducted by the Department of Statistics in Trichur town in 1955–56 revealed that 94% of the trips undertaken by the people were on foot, even though there is a privately owned town bus service. The following table gives fuller details of the number of trips expressed as a percentage of the total.

Mode of travel.	*Number of trips.*
On foot.	94
Bus.	1
Cycles.	2
Owned car.	2
Taxi.	NIL
Rickshaw.	1
Boat.	NIL
Train.	NIL
Total:	100

It may be noted that Trichur town occupies the lowest position among the towns of the State in the matter of journeys by bus. This is due to the high rates of fare charged by the private motor transport agencies in Trichur.

PUBLIC TRANSPORT.

Privately owned bus and taxi services.

Private motor service plays a relatively significant role in the transport system of the District. There is a Regional Transport Officer having jurisdiction over the Districts of Trichur and Palghat with headquarters at Trichur. The registration of motor vehicles, licensing of drivers and conductors etc. are done by him and the executive staff under him consisting of 2 Motor Vehicles Inspectors and 8 Assistant Motor Vehicles Inspectors. The Motor Vehicles Inspectors have jurisdiction over one Revenue District. They also function as Additional Licensing and Registering authorities in their respective Districts. The Treasury Officers are the taxi licensing authorities under the present set-up and the taxation of vehicles is being attended to by them The Regional Transport Officer is also the Secretary of the Regional Transport Authority and its chief Executive Officer. The day-to-day enforcement of the provisions of the Motor Vehicles Act relating to the issue of permits is being done by him as Secretary to the Regional Trans-port Authority. There were 290 buses in the Trichur District in 1958–59 under the management of private transport agencies. The total route mileage covered by them came to about 2,580.

There were 68 taxi-cabs and 444 lorries on register at the end of 1958–59. The number of taxi cabs has increased to 154 by the end of 1959-60. The motor vehicle tax collected during 1958-59 was over Rs. 23 lakhs.

Transport and Workshop Societies.

A distinguishing feature is that there are 3 Co-operative Societies conducting bus services and plying lorries. The Ex-Services Engineer's Combined Co-operative Society Ltd. has 3 service buses and 9 lorries with its own workshop and consumer pump. The Motor Workers' Co-operative Society Ltd. and the Trichur Multipurpose Co-operative Society Ltd. have one service bus each.

State Transport Service.

There are no municipal owned bus services in the Trichur District. Though the erstwhile Travancore Government had extended the activities of its Transport Department to the northern most point (Alwaye) as early as 1114 K. E. (1938-39), the people did not get the benefits of this progressive measure beyond the southern banks of the Periyar even after the integration of Travancore and Cochin in 1949. In December, 1954 the State Transport Department constituted the erstwhile Cochin area into a separate Sub-District under the Alwaye District Transport Officer and put two buses in the Trichur-Ernakulam route, one in the Trichur–Kunnamkulam route and another in the Trichur-Shoranur route. There was no further progress for the next two years except that the Trichur-Kunnamkulam services were extended to Guruvayur. With the formation of the Kerala State in November, 1956 the operations of the State Transport Department were extended to the Malabar area also. In April, 1957 skeleton Express Services were introduced connecting all the District headquarters in the Malabar area viz., Palghat, Cannanore and Kozhikode with Trichur and providing through connection to Trivandrum. A District Transport Office was formed at Trichur on 1st July, 1957. The jurisdiction of the Trichur District Office extended over the Districts of Trichur, Palghat, Kozhikode and Cannanore. There were at that time 14 bus schedules altogether. In September 1958, the Trichur-Chittur service was introduced. The need for Express Services in Trichur-Ernakulam route was so keenly felt that the Department increased the number of trips in the route from 2 to 12. The skeleton services which operated for short distances had to face keen and unhealthy competition from the private operators, who too

operated on the same routes as the State own services. Consequently most of the short distance Express Services did not prove remunerative. The Guruvayur-Trichur service had eventually to be converted into an ordinary service. The policy of the Government is the progressive nationalisation of all routes in the District. But the only route that has been nationalised so far is the Trichur-Ernakulam route (via Kodakara, Chalakudi, Angamali and Alwaye) covering a distance of 23·8 miles up to Karukutti in the northern border of the District, the total distance of the route being 47·5 miles. The nationalisation was effected on May, 1, 1961. The following is the statement containing the names, mileage etc. of various routes operated by the State Transport Department in this District in 1959-60.

Sl. No.	Name of route	Route mileage	Total miles	Average number of persons hauled
1.	Trichur—Ernakulam	47·5	1,235	1,843
2.	Trichur-Chittur	45	360	365
3.	Trichur-Palghat	49	392	305
4.	Trichur-Guruvayur	21·5	344	1,086
5.	Trichur-Perinthalmanna via Alathur & Palghat	82	164	142
6.	Trichur-Kozhikode	87·5	350	299
7.	Trichur-Kozhikode via Manjeri	94·5	378	294
8.	Trichur-Cannanore	143·5	861	574
9.	Perinthalmanna-Guruvayur	54	432	1,075
10.	Palghat-Guruvayur	58	464	397

The services are operated by the State Transport Department according to the time tables prepared by the Director of Transport. The District Transport Officer, Trichur, is responsible for the operation of the services according to the schedule. The average number of Express and ordinary buses on road per day in the District comes to 25 and 13 respectively. The present basic fares are as follows.

Express services	5·1 nP. per mile.	
Ordinary services	3·44	do.

Festival services are operated by the Department to meet the needs of the public on occasions connected with religious festivals such as the *Pooram* at Trichur and *Sivarathri* at Alwaye. Garage facilities for repairs and maintenance of Department vehicles also exist at Trichur. A labour section is working under a Labour Welfare Officer to attend to the needs of the personnel of the Department and to implement the various labour laws.

Railways.

The introduction of railway into the District was finalised in 1899 when the scheme for the construction of a narrow gauge line from Shoranur to Ernakulam entirely at the cost of the Cochin Government received the sanction of the Government of India and the construction of the line was started by the Madras Railway Company before the end of the same year. The construction of some of the major bridges presented considerable difficulty and it took nearly three years to complete the work. The line was opened for goods traffic on the 2nd June and for passenger traffic on the 16th, July 1902. The length of the line is 65 miles, of which about 43 miles run through the Trichur District. The capital outlay on this railway was Rs. 70 lakhs. The metre gauge Shoranur-Ernakulam railway was converted into broad gauge in 1930-35 in connection with the development of the Cochin Harbour. The District is at present well served by railways.

The Broad gauge running north to south enters the District near Vettikatiri station which is in the Shoranur-Cochin Harbour Terminus section of the Olavakkot Division of Southern Railway Divisional Headquarters, Olavakkot. It then crosses through the District for about 43 miles cutting across the Taluks of Talapilli, Trichur, Cranganore and Mukundapuram. There are 13 Railway Stations. Waiting rooms are provided at Wadakkancheri, Trichur, Ollur, Pudukkad, Irinjalakuda and Chalakudi. Also facilities are provided at Trichur and Punkunnam for refreshments. The following table shows the distance between the stations and the number of passengers booked at each station during the year ending March, 31, 1957.

Actual distance between stations	Railway stations in Trichur District	No. of passengers booked
	Vettikatiri	11,070
2¼		
	Mullurkara	22,779
5¼		
	Wadakkancheri (W)	66,436
4¾		
	Mulankunnathukavu	19,194
4¼		
	Punkunnam (N)	63,716
1¼		
	Trichur (S) (W)	445,060
2¼		
	Kanimangalam Train Halt	19,989
2		
	Ollur (W)	44,172
4¼		
	Pudukkad (W) (Alagappanagar)	40,586
2½		
	Nellai	20,705
4		
	Irinjalakuda (W)	102,831
3¼		
	Chalakudi (W)	143,843
3½		
	Koratti Angadi	66,253
2¼		
	Karukutti	54,092

(S) Tea, Coffee or Light Refreshment.

(W) Waiting Room.

(N) Non-vegetarian Refreshment Room.

Waterways.

Before the construction of roads in the latter half of the 19th century, inland traffic in the District was carried on almost entirely over backwaters and rivers. The taluk of Cranganore and portions of the taluks of Mukundapuram and Trichur are so admirably served by backwaters and rivers that they not only afforded easy and cheap means of conveying the produce of the interior to the ports of Cochin, Cranganore and Chettuvai but also enabled the old Cochin State to enjoy the lion's share of the trade with the Portuguese and

the Dutch on the Malabar Coast for nearly three centuries. Indeed canals were such important means of communication in early Cochin that successive rulers devoted much attention to their improvement and maintenance. The advent of railways considerably reduced their importance but they were not entirely superseded. Traffic had increased so much that by 1096 Kollam Era (1921 A. D.) it had become necessary to introduce some kind of departmental control over the navigable canals. By the deepening of the Edaturutti canal and the construction of Aranattukara canal during the administration of Dewans Sankara Warrier (1840–56) and Sankunni Menon (1860–79) boat traffic between Trichur and the Ernakulam area was rendered possible.

There is a chain of lagoons or backwaters running parallel to the sea from one end of the District to the other, and it extends far north as far as Ponnani and south as far as Trivandrum. They have also numerous branches running towards the interior. Almost throughout their length they are navigable for country boats of all sizes throughout the year.

The main canals of the District are (1) Ponnani canal in Chowghat Taluk, (2) Cannoli canal lying between Chowghat and Mukundapuram Taluk, (3) Shanmughom canal in Mukundapuram Taluk and (4) Puthenthodu in Trichur Taluk. These canals form the main arteries of water communication.[1]

A list of landing places in the District with details of their location, transport facilities and places served by them is given in Appendix II.

The following is a statement of the number of crafts licensed to ply on the waters during 1957–58.*

Name of licensing station.	Country crafts.		Motor boats.		Rafts
	No.	Tonnage.	No.	Tonnage.	No.
Chowghat.	8,575	78,314	..	..	..
Cranganore.	1,876	10,139	19	481	475
Total:	10,451	88,453	19	481	475

* *Traffic Survey Report on Inland Navigation in Kerala,* p. 96.

1 The details of these canals are given in Chapter I.

There are two important routes in which passenger motor boats are operated in the District. They are Mala-Parur (Chalakudi river-Parur canal) and Kundur-Pullut (Chalakudi river). The particulars regarding traffic in these routes are given below. *

Route.	Distance in Miles	Number of boats operating	Number of trips.	Duration of transport Hrs. Mts.	Fare charged Re.	nP.	Number of passengers carried per day.
Mala-Parur.	10	2	4	2.00	00	31	200
Kundur-Pullut	10	1	2	2.00	00	31	75

* *Traffic Survey Report on Inland Navigation in Kerala,* p. 121.

Ferries.

Ferry boats are used where the rivers are not bridged. The list of ferries in 1959-60 shows that there were 16 of them in the Cranganore taluk, 26 in the Mukundapuram taluk, 22 in the Chowghat taluk and 15 in the Trichur taluk. Out of the above, 22 ferries in the Chowghat taluk and one in the Cranganore taluk were under the control of the Malabar District Board. The ferries in the Chowghat taluk alone fetched an income of Rs. 76,443 in 1959-60 to the Malabar District Board. The 26 ferries in the Mukundapuram taluk and 5 ferries working in the Trichur taluk are free services run by Government. Fifteen ferries in the Cranganore taluk were leased out during 1959-60 for Rs. 21,026 while the comparatively unimportant ferries in the Trichur taluk were leased out for Rs. 6,171 only. The highest tax fetching ferries in the District are Uzhuvath Pullut Kadavu and Kavilkadavu in the Cranganore taluk which were leased out in 1959-60 for bid amounts of Rs. 8,256 and Rs. 6,350 respectively.

Bridges.

The intersection of the roads by many rivers and irrigation canals has made it necessary to provide a large number of bridges and culverts in the District. Government spends large sums of money every year on the construction of new bridges and culverts and on the repair of the existing ones.

The majority of the existing bridges and culverts were constructed during the administration of Dewans Sankara Warrier and Sankunni Menon. Brief notes on the more important of the bridges are given below.

Karuvannur Bridge.

The bridge is across the Karuvannur river at the 10th mile of Trichur-Cranganore road and has a waterway of 326 feet and a road width of 16 feet. It was constructed in 1935 and is of R.C.C. deck with N. Girders, with substructure of C. I. piles.

Karanchira Bridge.

The bridge is also across the Karuvannur river at the end of Karanchira road. The length of the bridge is 226 feet and it has a roadway of 16 feet. The construction of the bridge is similar to that of Karuvannur bridge.

Cochin bridge at Cheruthuruthi.

This bridge is across the Bharatapuzha river and is located at the boundary of the Trichur District. This was the old railway bridge and when the Shoranur-Cochin railway was converted into broad gauge and a new bridge constructed, this was taken over by the State and decked with reinforced concrete The waterway has 15 spans of 70 feet each. The roadway is 1? feet

Cheerakuzhi Bridge.

This bridge is on Lakkiti road. It has 5 spans of 75 feet each and 2 spans of 25 feet. The roadway is 12 feet The year of construction is 1099 K. E. (1924 A D.)

Vazhachal Bridge.

This bridge is at 23/1 on the Anamala road. It is across Chalakudi river. The bridge has 5 spans of 60 feet each.

The other major bridges sanctioned under the Second Five Year Plan in Trichur District are (1) Kandassankadavu bridge (2) Triprayar bridge, (3) Pullut-Cranganore bridge, (4) Manali bridge and (5) Edaturutti bridge. They are under various stages of construction.

Transport by Air.

There are no airways and aerodromes in the District.

Other means of Transport.

Forest Tramway.

The forest tramway is peculiar to the District and is primarily meant for tapping the virgin forests of Chalakudi or the "Orukomban working circle". It is the only tramway of its kind in India and is a marvel of engineering skill. No visitor to the District can afford to miss the unique opportunity of taking a trip to Parambikulam which is the Tramway Terminus. Leaving the workshop at Chalakudi, the tram line runs for 21 miles through low country. At mile 21 there is an abrupt rise of 1,000 ft. The ascent is made by a series of double track self-acting wire rope inclines, of which there are three at this place. The ascending van is handled up at the end of a wire rope, one inch in diameter, which passes over a horizontal

wheel fitted with two independent rim brakes at the brake house at the top, the descending load attached to the other end of the cable serving as counterpoise. The first incline has a gradient of one in fifteen, the second one in seven, and the third one in three. Another train is then formed which descends to the right by means of ten reversing stations aligned in zig-zag over the face of the steep hill. The next series of inclines come at mile 26¼ where there are two inclines with gradients varying from 1 in 5 and 1 in 7. The total length of the tramway line is 50 miles and it is usually covered in 10 hours. The total number of trains run by the Tramway during 1958-59 is 1,734 as against 1,596 in 1957-58. The volume of traffic carried through the tramway during 1958-59 compared with that of the previous year is indicated below.

Sl. No.	Particulars.	Unit.	1957-58.	1958-59.
1.	Timber for the Forest Department.	Ton	2,825	3,269
2.	Timber for private parties.	,,	3	1
3.	Tramway loco fuel.	,,	1,864	1,090
4.	Fuel for private parties.	,,	..	8
5.	Tramway sleepers	Nos.	11,548	9,448
6.	Minor forest produce	Mds.	141	83
7.	Honey	Tins	42	38
8.	Canes	Mds	4	322
9.	Odas	Nos.	7,850	19,550
10.	Bamboos.	,	1,705	3,085
11.	Miscellaneous items	Mds.	53	83
12.	Rice and provision	,,	1,568	1,562
13.	Livestock	Nos.	1	..
14.	Teakwood poles of sizes	Nos.	1,949	1,198

The financial results of the working of the Tramway are shown below.

	1957-58.	1958-59.
	Rs.	Rs.
Receipts.	2,15,434	2,01,509
Expenditure.	3,24,772	3,44,596
Net deficit.	1,09,338	1,43,087

In addition to the above expenditure, an amount of Rs. 1,02,759 was spent during 1958-59 alone as capital outlay which is an asset to

the Tramway. The *Administration Report* of the Forest Department for 1958-59 observes as follows: "It is not wise to retain this Tramway both from the financial as well as practical point of view. On each ton of timber transported through this antiquated mode of transport, the Forest Department is losing Rs. 50. The earlier this Department (Forest Tramway) is closed, the better it will be for all concerned".

TRAVEL AND TOURIST FACILITIES.

Old time Rest Houses and Dharmasalas.

As was common in every Hindu State of old *uttupuras* or gratuitous feeding houses for Brahmins existed from time immemorial in the State of Cochin, the major part of which forms the present District of Trichur. They appear to have been originally intended for giving free meals to way-worn travellers, the feeding of permanent residents being a later development. Another form of charitable institution that existed in early days was the water *pandal* where buttermilk flavoured with salt and lime juice or curry leaves was gratuitously served to way-worn travellers during the summer season. There were hundreds of such institutions in the District which were maintained by Government as well as by private individuals.

Modern Travellers' Bungalows and Rest Houses.

The old time Rest Houses and *Dharmasalas* have now become almost obsolete and their place has been taken up by the modern Travellers Bungalows, Rest Houses and Camp sheds which are open to all bonafide travellers who pay the prescribed fees. These are maintained by the Public Works Department. Travellers Bungalows are classified into two categories according to the nature of the convenience provided. All the Travellers Bungalows and Rest Houses are provided with the necessary staff, furniture, utensils, crockery and linen. Officers of the Central and State Governments on official duty are charged concessional rates A list of Rest Houses, Travellers Bungalows, and Camp sheds in the District is given in Appendix III.

The former Ramanilayam Palace in Trichur town has been converted by the Government into a well-furnished Tourist Bungalow. Residential accommodation for tourists is available also at Peechi and Vazhani. Situated amidst idyllic surroundings and ensconced in the centre of the ever-green hills of the Western Ghats, Peechi is an ideal holiday resort. A first class tourist lodge 'The Peechi House' has been constructed on the left of the top of the dam, specially to cater to the richer class tourists. The Peechi Hotel, constructed nearby, is intended to accommodate visitors at moderate fare while at the same time providing them with all facilities. Both these lodgings have been constructed by Government for

the specific purpose of encouraging tourists to visit this beauty spot.

At Vazhani, there is an Inspection Bungalow where residential facilities are offered to tourists. A canteen has also been constructed here to cater to the needs of the visitors.

POST OFFICES.

Before the introduction of the British Indian Postal system the post except in Chowghat taluk was carried under an indigenous postal system known as Anchal. It was established about the year 1791 with the exclusive object of sending official communications from one station to another. At a later stage Anchal masters were authorised to accept private communications and transmit them free and tapal runners also were allowed to carry them on their own account.[1] It was only in 1865 that the Anchal Department began to carry private letters and parcels regularly, levying postage on them in money. The stamps then issued were of the denominations of 3, 5, 10 and 20 pies. Side by side with the system of Anchal service the British Indian Postal System also functioned in the District catering to the needs of the public.

On April, 1, 1951 the Anchal Department was amalgamated with the Indian Postal Department and a new Postal Division comprising of the two Districts of Trichur and Kottayam was formed with headquarters at Punkunnam in Trichur town. On 3rd January, 1953 the Division was bifurcated, there being one Division for Kottayam with headquarters at Kottayam, and another for Trichur. The new Trichur Postal Division with its headquarters at Punkunnam consists of (a) Trichur District except Chowghat taluk, (b) a major portion of Ernakulam District and (c) a portion of the Ponnani and Chittur taluks. The post offices in Chowghat taluk are under the administrative control of the Superintendent of Post Offices, South Malabar Division, Palghat.

In August, 1952 the present Trichur District had one Head Post Office, 42 Sub-Offices and 213 Branch Offices. The decade ending with 1960 saw an increase in the number of Sub and Branch Offices. The position in August, 1960 was as follows. In addition to the one Head Post Office, there were 68 Sub-Offices including the Extra Departmental Sub-Offices, and 248 Branch Offices. Out of this the Head Office, 35 Sub-Offices and 2 Branch Offices were provided with Telegraph facilities. The Head and Sub-Post Offices provide all facilities whereas Branch Offices perform only restricted functions such as delivery and despatch of postal articles, issue and payment of money orders and sale of stamps. But 6 Branch Offices are authorised to perform Savings Bank work.

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1 *Cochin State Manual*, C. Achyuta Menon, p. 363.

TELEPHONE AND TELEGRAPHS.

The Telephone and Telegraph section comes under the Posts and Telegraphs Department. The Divisional Engineer, Telegraphs, Trichur, is the administrative head of the Department in the District.

Even though a telegraph office was opened at Trichur as early as 1892, the public often experienced considerable difficulties in booking telegrams without incurring extra charges. This was a big handicap to the merchant community at Trichur. A Departmental Telegraph Office was therefore opend at Trichur in 1959. It is directly connected to Calicut, Coimbatore, Madras and Cochin. There are 38 combined Post and Telegraph Offices in this District.

Even though Trichur had the good fortune of obtaining telegraph facility as early as 1892, the first telephone was installed here only in 1934. A Public Call Office was opend at the Trichur Post Office and this was connected to the Repeater Exchange at Shoranur. An independent Exchange was opened in 1937 at Trichur, the first in the District, with nearly 30 connections. Similarly Exchanges were opened at other taluk headquarters. The Irinjalakuda Exchange was opened in 1949, the Chowghat Exchange in 1958 and the Wadakkancheri and Cranganore Exchanges in 1960. Other Exchanges in the District are at (1) Chalakudi, (2) Alagappanagar and (3) Kunnamkulam. The largest Exchange in the District is at Trichur with a total capacity of 1,080 connections. Cranganore, Chowghat, Wadakkancheri and Alagappanagar have small Auto-exchanges and the rest are Manual Exchanges manned by telephone operators.

Telephone Exchanges in Trichur District 1958-59.

Name of Exchange	Type of Exchange.	Working connections		P. C. Os	
		Main.	Extension.	Local.	Trunk.
1. Alagappanagar.	GEC-RAX-30 Lines	29	1	3	NIL.
2. Chalakudi.	CB. 40. V. 100 ,,	55	3	1	,,
3. Chowghat-Guruvayur.	SAX-50 ,,	39	NIL	2	,,
4. Irinjalakuda.	C8. 40. V. 100 ,,	73	6	2	,,
5. Kunnamkulam.	C8. 40. V. 100 ,,	44	3	3	,,
6. Trichur.	C8. Multiple 40 V. 760 ,,	680	74	7	4
7. Wadakkancheri.	35 Lines SAX	8	NIL		

A small Auto-exchange is being set up at Kandassankadavu There are 30 Public Call Offices in the District. Proposals for opening 9 more in rural areas have been sanctioned.

The Exchange at Trichur is connected to all the Exchanges in the District and also to other centres like Calicut, Coimbatore, Palghat, Ernakulam and Alwaye. It is proposed to convert Trichur Exchange into an Automatic Exchange in the Third Plan period.

Radio.

The number of Broadcast Receiver Licenses issued in the District during the period 1955-60 is given below.

Year		*Total No.*
1955-56	..	1,750
1956-57	..	2,255
1957-58	..	2,845
1958-59	..	3,288
1959-60	..	4,506

Organisations of Employees and Employers in the field of Transport and Communications.

In the field of Transport and Communications the following are some of the important organisations that function in the Trichur District.

1. The Trichur Post and Telegraph Employees' Co-operative Society, Trichur.
2. Kerala State Transport Employees' Union (AITUC)
3. Kerala State Transport Workers' Union (INTUC)
4. Kerala State Transport Staff Union (AITUC)
5. Kerala State Transport Ministerial Staff Union.
6. Post and Telegraph Recreation Club, Chowghat.
7. Deseeya Motor Drivers' Union, Trichur.
8. Trichur Private Motor Workers' Union, Trichur.
9. P. S. N. Motor Workers' Union, Trichur.
10. N. M. S. Motor Workers' Union, Trichur.
11. Irinjalakuda Motor Drivers' Association, Irinjalakuda.
12. Railway Goods Shed Swathanthra Tozhilali Union, Kokkalai, Trichur.

There are no recognised Associations of the Post and Telegraph Employees in the District.

APPENDIX I.

District Roads.

Sl. No.	Name of roads	Length		
		Mile	Furlong	Feet
1	Mukkattukara road	2	1	66
2	Pudukkad Feeder road	0	5	0
3	Cherur road	2	1	0
4	Amballur Palapilli road including road to	8	3	330 +
	Edathingal Padam	1	3	0
5	Edakunni road	7	4	360
6	Trikkur road including road to Marathakara	2	7	546
7	Puttur road	4	5	330
8	Manamangalam road	4	2	0
9	Tanikudam road	4	6	0
10	Veembu road	3	2	0
11	Pudukkad Mupliyam road	5	2	0
12	Mandan Chira road	1	7	0
13	Ollur town road	3	4	330
14	Kallur Amballur road	2	2	0
15	Kandassankadavu road	8	9	390
16	Enamakkal Ferry road	2	2	201
17	Cherpu Triprayar road	8	2	0
18	Karanchira bund road	0	6	330
19	Triprayar Enamakkal road	6	1	261
20	Vazhani road	2	6	0
21	Veloor road	8	2	150
22	Ponnani road	5	5	0
23	Erumapetti road	13	1	309
24	Chittanda Talasseri road	5	4	0
25	Eyyal road	3	6	471
26	Palayannur road	13	6	414
27	Chelakkara Elanad road	7	1	303
28	Chelakkara Karukakadavu road	2	2	491
29	Kondazhi Mayannur road	6	6	0
30	Lakkiti road	5	2	0
31	Palayannur Elanad road	6	2	0
32	Kadavallur road	2	7	0
33	Pazhanji road	3	1	570
34	Kattakambal road	4	6	0
35	Kadavallur Pazhanji road	1	5	351
36	Alur Keecheri road	1	3	486
37	Mattom road	4	0	0

Appendix I *(Contd.)*

Sl. No.	Name of roads	Length		
		Mile	Furlong	Feet
38	Koonamuchi Guruvayur road	1	7	249
39	Alur Kodakara road	2	4	0
40	Kodakara Vellikulangara road	7	5	0
41	Thommana road	6	6	279
42	Kakkathuruthy road	2	0	90
43	Parayankadavu road	3	5	222
44	Konthipulam road	5	5	0
45	Tazhakad road	1	1	96
46	Anandapuram Nellai rood	4	5	0
47	Chalakudi Feeder road	1	1	96
48	Potta Kanjirapilly road	3	0	0
49	Mala road including Ambazhakad road	8	6	234
50	Chalakudi Mala road	5	0	0
51	Chalakudi Vellikulangara road	7	6	0
52	Mala Krishnankotta road	4	2	0
53	Chowghat road from 26/2 to 27/8	0	6	0
54	Plywood Factory road	1	0	0
55	Kattur Kakkathuruthy road	2	7	0
56	Anjur road	1	4	330
57	Avanur road	4	7	0
58	Chalakudi Market road	0	4	0
59	Road connecting Pazhanji road with Kattakambal road	0	1	165
60	Karukakadavu Mudirode road	2	1	530
61	Loop road connecting Anamala road and Potta Kanjirapilli road	0	0	245
62	Road leading to Wadakkancheri Staff Quarters	0	3	390
63	Road from South West of Boys' High School, Cranganore	0	5	50
64	Road from 0/3 of Kavil Kara road to Kothaparamba	0	4	500
65	Ezhunellathupata road	3	4	72
66	Porathisseri road	0	5	280
67	Kuzhur Kundur road	2	2	255
68	Approach road to Karupadanna landing	0	1	330
69	Road from Pudukkad Railway Station to Pazhayi	0	5	265
70	Pudukkad Bazaar road	0	3	251
71	Kuttikkad Mothirakanni road	3	3	0
72	Killimangalam road IV section	1	5	0
73	Pulikkakadavu road	2	3	0
74	Muringur Kadukutti road	3	4	0
75	Vettikadavu road	2	0	0
76	Northern and Southern Bazaar road (Kunnamkulam)	0	6	0
77	Anjur road (Municipal portion)	0	3	330

Appendix I (*Contd.*)

Sl. No.	Name of roads	Length		
		Mile	Furlong	Feet
78	Erumapetti road	0	3	330
79	Chattukulam Kadanthodu road	10	7	190
80	Kottapadi bazaar road	1	0	0
81	Pavaratti Cochin Frontier road	2	2	0
82	Pavaratti Enamakkal road	3	5	360
83	Chittattukara bazaar road	1	3	185
84	Koottungal Ghettuvai road	3	5	300
85	Chettuvai Ala road	23	0	200
86	Guruvayur Chowallurpadi road	1	3	0
87	Chittattukara Chowallurpadi road	2	1	70
88	Machad Thanikudam road	4	0	193
89	Killimangalam road middle portion	1	3	355
90	Mullurkara Varavoor road	4	2	269
91	Kondayur road	1	2	0
92	Ashtamichira Annamanada road	4	5	0
93	Muringur Ezhattumughom road	10	6	0
94	Karalam Moorkanad road	1	0	300
95	Road from Punkunnam to Ayyanthole	0	5	235
96	Road from Museum road to Mukkattukara	0	5	165
97	Puthenpidika Muttichurkadavu road I section	0	5	330
98	Adat Chittilapilli road	0	7	0
99	Kuttichira road	1	4	0
100	Cheruvathani road leading to Cheruvallikadavu bridge	2	1	600
101	Road connecting Alur Keecheri to Alur Mattom	1	0	330
102	Masjid road branching from 11/2 of Shoranur road	0	0	500
103	Road connecting Perumthuruthy to Kattakambal	0	1	380
104	Road from Thuvannur to Chiraparamba	0	3	330
105	Thevar road to Arattupuzha	1	1	78
106	Guruvayur Muthuvattur road	0	5	125
107	Road from Kuttur Chamakkad road to Choorakattukara	0	4	420

Village Roads.

1	Peringavu road	0	5	225
2	Footpath Elamthuruthy Marathakara	0	4	0
3	Cherusseri Taikkattusseri road	3	6	210
4	Koorkancherri Chiyyaram road	3	0	0
5	Urakam Police Station to Pallusseri Church road	1	0	300
6	Kundoli ferry road	2	6	582
7	Anakallu road	1	2	330
8	Chemmapilli ferri road	1	1	281

Appendix I *(Contd.)*

Sl. No.	Name of roads	Length		
		Mile	Furlong	Feet
9	Thevar road	2	1	580
10	Kottekat Mundur road	6	2	0
11	Ammadam Pallipuram road including Pallisseri embankment	4	4	381
12	Ayyanthole road	2	0	123
13	Adat road	2	5	192
14	Mullurkayal road	4	0	342
15	Palakkadavu road	1	4	0
16	Kanimangalam Nedupuzha road	2	0	0
17	Cherpu Urakam Police Station	3	4	609
18	Athani Puduruthy road	5	1	222
19	Palambalakode road	1	6	330
20	Tiruvilvamala Malesamangalam road	3	4	0
21	Vellattanjur road	2	7	0
22	Pynkulam road	2	5	0
23	Cheruvallikadavu road	1	[illegible]	0
24	Alur Mattom road	0	6	0
25	New Kadavallur road	0	5	306
26	Akkikavu road	2	1	0
27	Mathilakam road	3	7	135
28	Kombodinjamakkal road	4	4	304
29	Avittathur road	2	1	0
30	Karanchira Thanisseri road	3	6	380
31	Nellai Railway Station road	0	6	210
32	Chelur Edakulam road	3	1	0
33	Kattur Hospital road	1	0	590
34	Kuriapalli Kothaparambu and Kavil ferry road	3	5	173
35	Singapuram Kottapuram road	1	5	10
36	Padakulam road	2	0	0
37	Azhikode Kara road	2	6	300
38	Azhikode road	3	1	0
39	Kavil Kara road	2	6	300
40	Hospital road	1	0	330
41	Road from Chief's Palace to Bhagavati temple	0	3	36
42	Kothaparamba Kara road	2	7	0
43	Pariyaram Church road	1	2	0
44	Mala Adur road	5	0	471
45	Chalakudi Vettikadavu road	0	6	0
46	Vallaparambu Keezhur road	3	4	0
47	Poyya Puthenvelikara road	0	7	0

Appendix I *(Contd.)*

Sl. No.	Name of roads	Length		
		Mile	Furlong	Feet
48	Road from Areekal thodu Karingole chira	2	4	0
49	Road from Porathusseri to Parakadavu	1	3	0
50	Varavoor Irunilankode road	1	1	88
51	Road from Chalakudi road to Kuriachira	1	5	330
52	Pampady road	2	6	0
53	Road in Vellattanjur village	1	0	0
54	Nelluvai Trichur road	2	5	350
55	Road connecting Kadavallur road with Indian Union Boundary	0	5	15
56	Road from 9/4 of Vaniampara road to Thekkumpadam	0	3	100
57	Kombathu kadavu road to Cochin State frontier	5	2	0
58	Leper Asylum road	1	0	600
59	Kuzhikal Ferry road	0	5	0
60	Mattom Vaka road	1	3	0
61	Road from Kandassankadavu to Mampilli	1	5	280

APPENDIX II.

List of landing places with details of location, transport facilitiis etc.[1]

Section of the canal in which the landing place is located	Taluk	Name of landing place	Principal places served by the landing place	Transport facilities available
Ponnani canal	Chowghat	Chowghat	Chowghat market and Guruvayur	The wharf provided here keeps off Boats during low tide for want of proper depth. An approach road connects this landing place with Chowghat-Kunnamkulam road.
West Coast canal (branch canal to Shanmughom canal basin)	Mukundapuram	Shanmughom canal basin	Irinjalakuda town and places nearby	There is a wharf. Boats can load and unload at the basin. There is an approach road to the basin from Irinjalakuda.
West Coast canal	Cranganore	Tiruvanchikulam	Cranganore taluk (Sringapuram market)	There is a wharf. Boats can load and unload at the basin. There is a connecting road to Cranganore-Chettuvai road.
West Coast canal	Cranganore	Kottapuram	Cranganore taluk	There is only a foot path to the Cranganore-Chettuvai road.
West Coast canal	Cranganore	Azhikode	Cranganore taluk	There is the terminus of Azhikode-Chettuvai road.

1 *Traffic Survey Report on Inland Navigation in Kerala*, p. 113.

APPENDIX III

List of Rest Houses, Travellers' Bungalows etc.

Sl. No.	Name	Taluk and place	Location	Nearest Railway station, if any, and the distance from it	By whom maintained	Class to which it belongs	Nature of accommodation and facilities provided	Remarks
1.	T. B. Chowghat	Chowghat taluk, Guruvayur *amsom*	Chowghat at mile 29/16 on Chattukulam — Kadanthodu road	Trichur 20 miles	Public works Department	II Class	3 rooms with furniture, dunlop pillowed mattresses and mosquito nets	
2.	T. B. Valapad	Chowghat taluk, Chapallipuram *amsom*	Valapad at mile 0/4 of Kuzhikal Ferry road	Trichur 15 miles	do.	do.	One room only with furniture including cot	
3.	T. B. Cranganore	Cranganore	Cranganore	Irinjalakuda 15 miles	do.	do	Bedding cots and other residential facilities	Rates are charged according to the income of the occupant in case of Government employees
4.	T. B. Karupadanna	Mukundapuram	Karupadanna	Irinjalakuda 13 miles	do.	do.	do.	do.
5.	Rest House, Mathilakam	Chowghat	Mathilakam	Irinjalakuda 13 miles	do	do.	do.	do.
6.	Rest House, Cheruthuruthy	Talapilli Cheruthuruthy	19/3 of Shoranur road	One mile from Shoranur Railway Station	do	do.	do.	There is water arrangements but no catering arrangements

7.	Rest House, Wadakkancheri	Talapilli Wadakkancheri	12/1 of Trichur-Shoranur road	Wadakkancheri 1 mile 1 furlong	do.	do.	do. Two rooms without mosquito fittings, bed fans etc	No water arrangements and catering
8	Rest House, Kunnamkulam	Talapilli Kunnamkulam	One mile from Kunnamkulam Bus stand	Wadakkancheri 14 miles 2 furlongs	do.	do.	Two single rooms	Not electrified and no catering arrangements
9.	Ramanilayam gate house	Trichur taluk	Near Ramanilayam tourist bungalow	Trichur 1 1/2 miles	do.	do.	Well equipped with bedding and furniture	
10.	T B. Trichur	Trichur taluk	Trichur Ward No. XV	Trichur 1/2 mile	do.	do.	Only for lodging 5 rooms	
11.	T. B. Irinjalakuda	Mukundapuram	Irinjalakuda	Kallettumkara 5 miles	do.	do.	2 sets of rooms with necessary equipments	
12.	T. B. Chalakudi	Mukundapuram	Chalakudi	Chalakudi 1 mile	do.	do.	4 sets of rooms	do.
13	Rest House, Anakayam	Mukundapuram	32/5 of C. A road	Chalakudi 32/5 mile	do.	do.	No facilities to accommodation	
14.	Chendanthode	Mukundapuram	43/0 of C. A. road	Chalakudi 45/0 mile	do.	do.	do.	
15.	Vazhachal	Mukundapuram	23 of C. A road	Chalakudi 23 mile	do.	do.	do.	
16.	Arurmuzhi	Mukundapuram	33/0 of C. A. road	Chalakudi 33/0 mile	do.	Nil.	Not used for accommodation	
17.	Kunnankuzhi	Mukundapuram	44/0 of C. A. road	Chalakudi 44/0 mile	do.	Nil.	do.	

CHAPTER VIII.

MISCELLANEOUS OCCUPATIONS.

Public Employees.

In this Chapter may be described the most important of the miscellaneous occupations of the people of the District which have not been mentioned elsewhere. Trichur town has always had its importance in the field of administration. Even when it was part of the old Cochin State a number of Government offices functioning at the state level were located here. Hence there had been all along a concentration of government officials in Trichur town and its suburbs. Today Trichur being the headquarters of the District, it still continues to have a large number of government servants who hail from the different parts of the District and the State. The exact number of persons employed in public services in the present Trichur District is however not available, but it may be assumed that their number is considerable, though it may not be as large as in Trivandrum District. A large number of women is also employed in public services. The middle and lower middle classes form the majority of the public employees. Employees belonging to the higher income group are very few. Public employees include the low paid policemen, peons, watchmen, employees of local bodies, village officials etc.

In addition to those employed in the service of the Central and State Governments, there are a few who are employees of local bodies like Municipalities. The total number of employees in the Trichur Municipality is 104 including temporary hands. The Kunnamkulam Municipality employs 64 persons and the Irinjalakuda Municipality 69. The employees of the Municipalities include the Municipal Engineer, Health Officer, Manager, Revenue Officer, Clerks, Typists, Drivers, Peons etc. These employees are paid from out of the Municipal revenues, though their salary and allowances are fixed by Government.

The various amenities enjoyed by the public servants of the District are detailed below. The public employees are entitled

to the benefits of the compassionate gratuity scheme. Provision is also made for compulsory insurance or contribution to Provident Fund. Since most of the important public offices are situated in the new Civil Lines at Ayyanthole which is outside the heart of the town a large majority of the employees experience very great difficulty in securing housing accommodation within reasonable distance of their offices. Hence the Government have taken steps to provide quarters for their employees in the District Headquarters itself. Residential buildings have been constructed near the Trichur Civil Lines and a good number of the employees of the offices at the District level are put up here. Loans have also been granted to public servants to construct their own houses. Government officers, both gazetted and non-gazetted, and their families are entitled to free medical aid in Government Hospitals and Dispensaries. Educational concessions are granted to the children of non-gazetted officers. The system of the grant of Dearness Allowance to the government employees was started soon after the commencement of the last World War, when the prices of commodities began to show an upward trend. All Government employees of the State get the benefit of Dearness Allowance and other financial concessions admissible to them. Risk allowance is given to those who undertake work involving risk to life, health etc. Mess Allowance, Dhoby Allowance and Uniform Allowance are given at varying rates to the Nursing Staff of the Health Services Department. The employees are also given facilities for recreation in outdoor and indoor games so that they may keep themselves active and healthy. Government also affords facilities to its servants to establish Co-operative Societies so that they may be free from the profiteering of merchants and middlemen. The members of the staff co-operate in the successful running of canteens. The Canteen at the Peechi Dam site may be mentioned as an example of an ideal canteen run by government servants on a co-operative basis. There are a large number of associations of the public employees at the District level and State level. The N. G. O. Association, Chowghat, the All Cochin N. G. O. Central Association, Trichur, the All Kerala Typists and Stenographers Association Trichur District Unit, the Departmental Graduate Teachers Association, Irinjalakuda, the Cochin Departmental Undergraduate Teachers Association, Trichur, the Graduate Officers Association, Trichur, and the Public Health Staff Association, Trichur are some of

the important organizations of the public employees functioning in the Trichur District. These associations have been formed in order to ventilate the grievances of the public employees and to seek redress at the hands of the Government.

Learned Professions.

Teachers.

The teachers form one of the most important of the learned professions. It has been gathered that in 1958-59 the total number of teachers employed in the Trichur District was 11,145. Out of this number 372 were teachers of Colleges and 10,773 were teachers of Primary, Secondary and Training Schools and Schools for the defectives. A distinctive feature of the teaching profession is that a comparatively large number of women are employed as teachers. Teachers of Colleges and Schools, both government and private, have their own associations.

Doctors.

The medical profession is a lucrative calling of the present day. It is estimated from the records made available by the Registrar of Medical Councils, Trivandrum, that there are 664 registered medical practitioners in the Trichur District. Out of this 503 are practising the Ayurvedic system of medicine. The total number of Homoeopathic doctors is 100 and there are 54 doctors who practise the western system of medicine. There are only 4 Sidha Vaidyans and 3 Unani doctors. The number of Allopathic doctors in the Trichur District is fewer than that in the Trivandrum District. In Government Hospitals treatment is generally free. But in certain sections of the Government Hospitals payment is to be made towards rent and diet depending on the amenities provided to the patients and their income. A branch of the Indian Medical Association is functioning in the Trichur District. It has 86 members on its rolls. The Association co-operates with the governmental agencies in eradicating major diseases like Malaria. Among the organizations of the Ayurveda physicians may be mentioned the Kerala Ayurveda Samajam, Cheruthuruthi, Wadakkancheri, the All Cochin Medical Association, Trichur, and the Akhila Kerala Ayurveda Mahamandalam, Trichur.

Lawyers.

The number of lawyers in the Trichur District has been continually on the increase. There are five Bar Associations in the

District and 234 advocates who are members of these Associations. The number of advocates in the Trichur Bar Association is 139, that of Irinjalakuda 38, that of Wadakkancheri 30, that of Chowghat 17 and that of Cranganore 10. There are also a large number of lawyers' clerks and petition writers, who are associated with the legal profession. The lawyer element prominently figures in all walks of life and the lawyers belong to the upper strata of society.

Engineers.

The Engineering profession is a thriving one and the Engineers occupy a prominent place in the life of the District. There are 145 Engineers in the Trichur District. They are employed in the Public Works Department, the Electricity Board and the Public Health Engineering Department. 109 of them are employed in the Public Works Department. This includes the 8 Engineers working in the Peechi Irrigation Project. The total number of Engineers in the Electricity Board is 23 and that in the Public Health Engineering is 13. In addition to these there are 30 qualified engineers who are working on the staff of the Trichur Engineering College. Moreover, some of the other Departments of Government have also qualified engineers on their staff.

Journalists.

The working journalists may also be mentioned among the miscellaneous occupations of Trichur, though they are not numerically strong. The three newspapers and one evening daily which are published from Trichur have their editorial and reporting staff. Besides there are also the district correspondents of newspapers published from outside the district. The 'Kerala Union of Working Journalists' has a branch in Trichur. According to the information received in March 1961 there are about 15 working journalists in Trichur, though only 13 of them are members of the association of the working journalists. The three categories of the working journalists are (i) the News Editors, Assistant Editors and Leader writers, (ii) Chief Sub-Editors and (iii) Sub-Editors, reporters and correspondents. In addition to these three categories of working Journalists there are part-time employees who serve more than one newspaper. All newspapers in the Trichur District come under the 'F' category. The gross revenue of each newspaper is taken into consideration when the remuneration of the working journalists is fixed.

Domestic and Personal Services.

Domestic Servants.

A considerable number of people are engaged in domestic service. Most of the middle class and almost all upper class families employ domestic servants. These servants are either paid a fixed monthly wage or are paid according to the means of the employer. Women constitute a major portion of the domestic servants. Their wage rates are less attractive when compared to other occupations, but this is because they are given meals in addition to their wages. This helps the domestic servants to do their duties to the satisfaction of both the employer and the employed. Though their wages are less, a general complaint of many a house holder is that domestic servants cannot be relied upon and that they change their masters very frequently.

Barbers.

The hereditary barbers of the District are the Velakkathalavans. Barbers and barber shops may be found all over the district. The owners of the barber shops employ hired barbers. They are paid monthly or daily wages proportionate to the work done by them. In the villages barbers attend to their clients in their homes. There was a time when the presence of barbers was obligatory in connection with the performance of certain religious observances. In the District headquarters, i.e, Trichur town the charge for a hair cut is 50 nP. and in the Taluk headquarters the charge is 6 annas or 37 nP. In the villages the charge may be even less. Very few members of the barber community are unemployed. The number of illiterates among them is rapidly on the decline and the educated among them are given preferential treatment in matters of appointment to government service as the barbers have been declared a backward community.

Washermen.

The hereditary washermen of the district are the Veluthedans. The services of the washermen are absolutely essential for the people of the urban and rural areas alike, and they are found in large numbers throughout the district. In villages and in most of the towns the washermen attend to their clients in their homes. Laundries are a common feature in the urban areas and this is helpful not only to the local people but also to the tourists. Actual washing is not done in these Laundries, but outside. The owners of the laundries engage washermen for washing and ironing clothes on payment basis. Usually the womenfolk of the washermen community do much of the washing

and ironing is done by men. Washing charge per hundred pieces varies from Rs. 8 to Rs. 10. The charges are higher in towns than in the rural areas.

Tailors.

The higher standards of dress adopted by the people and the ever changing character of the present day fashions have made the services of the tailors indispensable to the community. The tailors do not live in clusters but are found scattered all over the district. The tailoring trade does not require much capital. Though a sewing machine is a fairly costly one, it can be had more conveniently on the hire purchase system, whereby the purchaser is allowed to pay up the price in convenient instalments. This facility together with the decency associated with the work and the comparatively small amount of muscular strain involved in it, has attracted many young men to the tailors' trade. In the towns many tailoring shops have been established. The owners employ many tailors, the number varying from one to ten or twelve. The hired tailors are paid daily or weekly wages. In small shops in towns and villages the merchant accommodates a tailor or two in a corner of his shop. Tailoring is also done by young ladies in their houses. Tailoring is a skilled job and no social stigma is attached to the occupation with the result that all castes and creeds are fairly represented in the tailoring industry. It may be mentioned that tailoring charges are low in the villages compared to the towns. Charges may also differ according to the type of stitching and the texture of the cloth. Except in rare instances, the tailors have not come up to any higher economic position or social status, though their standard of living is better than that of the daily labourers and other unskilled workers.

Sawyers.

The sawyers who form another occupational class in the District work in pairs and the wages received for the combined work are shared equally by them. Timber merchants maintain sawing yards and employ sawyers. Sawyers are paid piece-wages and their daily wages come to about Rs. 8 for a pair. The sawyer's is an arduous job. The lifting of the logs into position in particular involves heavy and often spasmodic muscular strain. This feature of their work, along with their irregular habits and

intemperate living, makes the sawyers a comparatively short-lived class. But now-a-days much of the heavy work is done by sawing machines.

Cobblers.

The cobblers form an important class in Trichur town and suburban areas. The increasing use of foot-wear among the urban folk has resulted in the growth of the leather industry and this has helped to give steady employment to the large number of cobblers in the Trichur District. Besides footwear, the cobblers make suit cases, hand bags, belts, purses and other leather goods. Unlike the tailors, the cobblers form a separate caste by themselves and over 95% of them in the district are Tolkollans. Though the cobbler's work is not difficult to learn, there is a certain social disrepute attached to it. Most of the cobblers working in Trichur town come from the suburbs and they return home daily after the day's work. Their wage is not less than Rs. 2 nP. 50 per day. Though the cobblers can sometimes earn a surplus over their daily expenditure, they are improvident and thriftless with the result that the cobbler remains ever a cobbler. A notable organisation of the cobblers in the District is the Trichur Leather Workers Union, Trichur.

Beedi Workers.

The Beedi workers are found all over the District. However, Chalakudi is the most important of their centres. The workers are employed directly by the tobacco merchants and small stationery shop owners who supply the raw materials and collect the finished products. The workers are paid piece-wages. The minimum wage fixed by the Government is Rs 1. nP. 87. per 1,000 beedies. Some times the workers take their wages in advance. Though the beedi workers get regular employment, their economic condition is not satisfactory. The beedi workers have organised themselves on trade union lines. The Beedi workers Union, Chalakudi, the Chowghat Firka Beedi Thozhilali Union, Chowghat, the Chowghat Firka Beedi Labour Congress, Pavaratty, and the Talapilli Taluk Beedi Thozhilali Union, Wadakkancheri are the important organisations of the beedi workers in the Trichur District.

Hand Cart men and Head Load Workers.

The handcart men and head load workers may also be included among the miscellaneous occupations of the District. They are an unorganized lot, but are free and independent, picking up work

wherever and whenever they find it. Many of them owe, however, a sort of allegiance to one or more of the big shops, which in return favour them with all their transport work and also recommend them to their customers for similar work. There are no fixed rates of wages for these workers. Each job is charged separately, according to the nature of the commodity and distance over which it is carried, and in almost every case a good deal of higgling and bargaining precedes the settlement of the wages. The hand carts are generally taken on hire by the workers. The cartmen and headload workers get about Rs. 3/- per day. One significant fact about the life of these workers is that it is not so much the low wage or the irregularity or insufficiency of employment that stands in the way of their economic betterment as their own evil habits and lack of ambition for any better or higher standard of life.

CHAPTER IX.

ECONOMIC TRENDS.

Livelihood pattern.

In the Census of 1951, the general population has been divided into two broad occupational classes viz,, agricultural and non-agricultural. Each of these classes has been subdivided into four groups. The percentage distribution of population in the Trichur District as at present constituted in respect of each of these groups is as follows.

TABLE I.

Distribution of population according to livelihood categories (1951 Census).

Class	Number	Percentage
Agricultural.		
1. Cultivators of land wholly or mainly owned and their dependents	145,395	10.67
2. Cultivators of land wholly or mainly unowned and their dependents	207,815	15·25
3. Cultivating labourers and their dependents	335,445	24·62
4. Non-cultivating owners of lands, agricultural rent receivers and their dependents	25,600	1·88
Non-agricultural.		
1. Production other than cultivation	256,590	18·83
2. Commerce	101,364	7·44
3. Transport	47,460	3·48
4. Other services and Misc. sources	242,996	17·83
	1,362,665	100·00

It may be seen from the above table that 52·42% of the population of the District fall under agricultural classes and that the remaining 47·58% are non-agriculturists. The all-India average of agriculturists and non-agriculturists according to the 1951 Census is 68·1% and 31·9% respectively and the average for Kerala is 53·6% and 46·4% respectively. It may be noted in this connection that while Kerala has the highest non-agriculturist population in the whole of India, the proportion in the Trichur District is higher than the State average. But it should be borne

TABLE II

Earners, Earning Dependents and Non-earning Dependents (1951 Census)[1]

Rural or Urban	Agricultural or non-agricultural	Total population			Erners		Earning Dependents		Non-Earning Dependents	
		Total	Male	Female	Male	Female	Male	Female	Male	Female
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
	Total	1362665	648152	714513	289358	127648	24970	37657	333824	549208
All	Agricultural	714185	334574	379611	139014	76567	14380	20567	181180	282477
	Non-Agricultural	648480	313578	334902	150344	51081	10590	17090	152644	266731
Rural	Agricultural	668705	313187	355518	130015	72133	13420	18959	169752	264426
	Non-Agricultural	529778	255411	274367	121491	41982	8648	14851	125272	217534
Urban	Agricultural	45480	21367	24093	8999	4434	960	1608	11428	18051
	Non-Agricultural	118702	58167	60535	28853	9099	1942	2239	27372	49197

1 The table pertains to the District as at present constituted and the figures have been arrived at on the basis of the Census of 1951.

in mind that this high percentage is due to the scarcity of land and the great pressure of population on it rather than any reduced importance of the agricultural sector or predominance of the industrial sector in the economy of the State. This view is testified to by the fact that about 53% of the regional income of Kerala is generated in the agricultural sector.

Persons under each livelihood class may be classified as earners, earning dependents and non-earning dependents. Table II gives the figures of persons under each livelihood class in the Trichur District as per 1951 Census.

Self-supporting persons falling within each non-agricultural group have been divided into 3 groups, employers, employees and independent workers. Table III gives the estimate of the number of employers, employees and independent workers in industries and services (non-agricultural) in the present Trichur District (1951 Census).

TABLE III.

Employers, Employees and Independent Workers in Industries and Services (Non-Agricultural) according to 1951 Census.

Groups		Male	Female
Employers		3781	298
Employees		70750	20015
Independent workers		67016	16843
	Total	141547	37156
	Grant total	178703	

GENERAL LEVEL OF PRICES AND WAGES.

Prices.

The study of the general level of prices and wages throws much light on the economic condition of a people. The learned author of the *Cochin State Manual* describes the economic condition of the agricultural population of the District in the early part of the century as follows.[1] "Exact statistics are not available for a comparison of the present with the former condition of these classes, or for ascertaining whether the State's production of food keeps pace with the growth of population. There is however one outstanding fact that goes to show that the condition of the agricultural classes has considerably improved during the last fifty or sixty years, though it is still far from being one of prosperity and contentment. On a rough calculation the cost of living had during this period increased

1 *Cochin State Manual*, C Achyuta Menon, pp. 245-246.

only by about 150 per cent, but the price of the chief agricultural products, paddy and coconut, has risen by 200 and 300 per cent, respectively. The great majority of small farmers and a considerable minority of the labourers are now clothed better, live in better houses and have generally a greater command of the necessaries of life, though the margin between bear sustenance and want is still a narrow one. The bulk of the agricultural labourers are emancipated serfs, who are still paid in kind and at the same old rates. Their conditions as a class cannot be said to have improved to any appreciable extent, though individuals among them have, by obtaining employment in plantations and gardens, begun to earn better wages in recent years. Large holders of private and Government lands ought to have, and some of them really have, benefited largely during the last half century by the good government of the State and the marked increase in the price of agricultural produce. But a good many of them have by their indolence, improvidence and litigation brought themselves within the grip of the money-lender: their estates are heavily encumbered, and the dismemberment thereof is in more or less rapid progress. The classes that have prospered most in recent years are the substantial tenants, who hold lands on *Kanam* and *Verumpattam* under the Sirkar or private *Jenmis*. They sublet their holdings to cultivating under-tenants, and take to occupations other than agricultural, especially government service and the learned professions, to enhance their income. They now occupy a position somewhat similar to that of the upper middle classes in England, the most advanced section of the community intellectually and morally."

Table IV shows the prices of staple food grains in the erstwhile Cochin State for the years 1914-15 and 1915-16.[1]

TABLE IV.

Prices of staple food grains in Cochin State 1914-16.

Article.	Price per maund of 82 2/7 lbs. 1914–15			1915–16		
	Rs.	A.	P.	Rs.	A	P.
Rice (husked)	6	8	11	6	5	10
Wheat	5	14	1	5	15	11
Peas	5	10	6	5	12	1
Dhall	6	8	11	7	5	2
Gram	3	8	0	3	10	7
Gingelly	9	9	7	8	6	1
Green peas	3	5	11	5	7	5
Bengal Gram	5	15	2	5	15	9

1 *Some South Indian Villages*, Slater, p. 135.

It may be noted that the years for which prices are quoted above are two typical war years, and that the prices for 1915-16 show a slight increase over those for 1914-15 in the case of all articles except rice and gingelly, thus indicating an upward trend in the general level of prices during the period of the first World War.

The period after the Ist World War was one of rising prices. The decade 1921-30 was prosperous on the whole. But this phenomenon did not last long. In the wake of the great world slump there was a reversal of this trend in the early thirties of this century. The decade 1931-40 witnessed a sudden price debacle which adversely affected the agriculturist population of the district. The general price level declined heavily, affecting trade and industry. The erstwhile Cochin Government was constrained to come to the rescue of the agriculturists with periodical ameliorative measures such as enforcing a moratorium for agricultural debts, granting liberal loans and a drastic scaling down of debts and the starting of a Land Mortgage Bank. In spite of such measures recovery was slow and it was only World War II that came to the rescue. The War and its after effects and the accumulated effects of inflation brought about a steady and steep rise in the general level of prices.[1]

The upward movement of prices continued during the decade from1951 to 1960 also. In this period, the factors responsible for the rise in prices were the boom conditions created by the Korean War, and the increased outlay consequent on the developmental activities initiated during the First and the Second Five Year Plans. The prices of important commodities like rice, and sugar shot up appreciably in this period necessitating governmental intervention. Price control took the form of establishing ration shops, where rice and other essential commodities like sugar were distributed at fair price. Though

1 *Economic Development of India*, (1951) Vera Anstey, p. 493.

controls were waived in 1954, and open market rice transactions (or trade in rice) resumed, fair price shops had to be set up once again in 1956, a year of rising prices. 1957 was a normal year as far as the market situation of rice was concerned. There was no generalised rise or fall in the price of rice; whatever fluctuations there were, were of the normal seasonal character. There were no abnormal features in the price fluctuations in 1958 up to the month of June. In Kerala the price of rice usually reaches the peak by the month of June. In June 1958 the price of rice in this district was well below what it was in June 1957. But instead of coming down as is usual, the price went shooting up and came to a climax in December 1958, the price of rice per bag being as high as Rs. 48. The year 1959 was also marked by a considerable deterioration of the price situation in this State. The price of rice fell sharply in January and February 1959 but at no centres in the district as well as in other districts did the fall take the price below its June peak of 1957. The month of March 1959 saw the start of another steep climb that lasted until July. The price per bag rose beyond Rs. 50. Since August, the curve turned downwards and followed the seasonal pattern. The prices in December 1959 were higher than at the beginning of the year. By January 1960 they had further come down and reached almost the level in January 1959. The trend of rice prices during the first half of 1960 was more or less following the normal pattern. January and February prices remained comparatively low. The rise observed from March to June did not show any abnormal feature. But after that, the prices, instead of turning down climbed up, reaching the maximum in November in most cases. A general decline in rice prices observed in December was attributed to increased arrivals from outside, price fall in producing centres and increased quota of rice distribution through fair price shops.

A statement showing the retail prices of necessaries at Chalakudi and Trichur for the period 1939-1960 is given in Table. V.

TABLE V.

Statement showing the retail prices of necessaries at Chalakudi & Trichur.

Sl. No.	Commodity	Unit	August 1939		August 1951		August 1956		August 1960	
			Chalakudi	Trichur	Chalakudi	Trichur	Chalakudi	Trichur	Chalakudi	Trichur
			nP.	nP.		nP.	nP.	nP.	nP.	nP.
1	Rice	Ed.	12	12	Not available	48	56	55	70	66
2	Chillies	Lb.	24	24		NQ	124	109	144	150
3	Coriander	Lb.	12	13		112	56	50	77	81
4	Onions	Lb.	3	3		15	11	8	12	11
5	Salt	Lb.	3	3		5	4	4	45	3
6	Tapioca (raw)	Lb.	2	2		6	6	6	5	5
7	Greengram	Lb.	7	7		41	31	32	39	48
8	Blackgram	Lb.	8	7		44	34	33	32	29
9	Mutton	Lb.	22	25		125	100	119	125	125
10	Fish	Lb.	12	12		37	69	66	55	55
11	Milk	Ed.	22	22		100	100	100	100	100
12	Tea	Lb.	56	50		250	275	250	312	312
13	Sugar	Lb.	16	15		50	50	49	56	55
14	Coconut oil	Ed.	30	28		287	201	189	320	309
15	Coconut	100	225	237		2100	1400	1425	2300	2388
16	Kerosene	24 oz.	13	13		22	22	23	25	25
17	Firewood	Ton	800	800		1800	3000	3313	3500	4250
18	Arecanut	100	44	47		450	613	422	469	316
19	Tobacco (ordinary)	Lb	50	47		250	112	NQ	175	191

Source: Department of Statistics NQ: Not Quoted.

The working class cost of living Index Numbers for Trichur town and Chalakudi for the period commencing from 1956 are given in Table VI.

TABLE VI.

Working class Cost of Living Index.

Centre	1939 Base	1956 Average	1957 Average	1958 Average	1959 Average	1960 Average
Trichur	100	374	400	426	463	464
Chalakudi	100	388	410	430	475	475

Wages.

The wage level has also undergone similar fluctuations as the price level. In early days wages especially in the agricultural sector were determined by custom and tradition. Agricultural labourers were generally paid in kind—usually paddy. The following were the daily rates at Wadakkancheri in 1917:- Men 2 *edangazhies* per day; women $1\frac{1}{2}$ *edangazhies*, and boys 1 *edangazhi*.[1] In addition, 5 *edangazhies* of paddy were given to men and 4 *edangazhies* to women on certain festive days in the year, and once a year, every male and female member of the family was presented with a pair of clothes, 2 yards and $3\frac{1}{2}$ yards respectively, by the master. The agricultural labourers were employed as a rule throughout the year by their masters. However, in leisure days they were paid a little less than at the usual rates. Wages for artisans were at the same time paid in money. Table VII shows the wages (in money) paid to them in the erst-while Cochin State in 1917.[2]

TABLE VII.

Wages paid to artisans in Cochin State in 1917.

Workers	Minimum		Maximum		Maximum in villages.	
	Rs.	As.	Rs.	As.	Rs.	As.
Carpenters	0	6	1	0	0	8
Blacksmiths	0	6	0	12	0	8
Masons	0	6	0	14	0	8
Bricklayers	0	7	0	12	0	8
Sawyers	0	10	1	0	Piece-worker	
Coolies—						
Male	0	4	0	10	0	6
Female	0	3	0	6	0	3
Boys	0	2	0	4	0	2

1 *Some South Indian Villages*, Slater, p. 125.

2 *Some South Indian Villages*, Slater, p. 134.

Following the example of the artisans, agricultural labourers gradually put forth demands for payment of wages in cash, and this was acceded to by the landlords. The war years 1914 to 1918 and the period immediately following it witnessed a rise in wages. This however received a set back during the Great Depression when the wage level showed a downward trend. This trend was reversed during the decade 1941-50. The IInd World War and the rise and growth of the Trade Union Movement in the District were the chief factors responsible for this phenomenon.

Here mention may be made of the fact that the Government of India have selected Vilvattom (in Trichur Taluk) and Chengallur (in Mukundapuram Taluk) for regular collection of data on agricultural wages. The statement of agricultural wages for these centres for the month of September during the period 1956-60 is given in Table VIII.

TABLE VIII.

Statement showing average wages for Agricultural labour in Vilvattom and Chengallur for the month of September (1956-1960).[1]

Centre		Skilled Labour			Field labour		Other Agricultural Labour	
		Carpenter	Blacksmith	Mason	Men	Women	Men	Women
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Vilvattom	1956	2.29	1.78	2.00	1.33	0.89	1.33	0.89
	1957	2.22	2.02	2.02	1.56	0.77	.	..
	1958	2.23	1.79	2.50	1.33	0.88	..	..
	1959	2.22	2.00	2.00	1.33	0.89	..	..
	1960	3.50	3.00	2.80	2.00	..	2.00	1.25
Chengallur	1956	2.22	2.29	..	1.34	0.87	1.44	0.84
	1957	2.57	1.87	2.50	1.60	1.09	1.50	1.12
	1958	2.37	1.87	2.00	1.80	1.26	1.50	..
	1959	2.37	1.87	2.50	1.79	1.33	1.50	1.12
	1960	3.12	2.37	3.12	2.06	..	1.75	1.12

Normal working hours 8.

1 Source: Department of Statistics.

Under the provisions of the Minimum Wages Act 1948 (Central Act XV of 1948) minimum rates of wages have been fixed by Government for different categories of employees. The following are the minimum wage rates recommended for the lowest paid employees in certain scheduled employments.

Employment in Printing Presses.

Unskilled Workers.	*Monthly rate.*
Cleaner Sweeper Peon Watchman Mazdoor	Rs. 40
Skilled Workers.	
All other workers than those specified as unskilled workers	Rs. 45.

Employment in Plantations.

Field Workers.

Men	Rs. 1. 9. 6. daily (When calculated for 26 days monthly rate will come to Rs. 41·44)

Factory Workers.

Men	Rs. 1. 13. 0 daily (When calculated for 26 days monthly rate will come to Rs. 47. 02.)

Employment in Timber Industry.

	Basic wage	D. A.	Total
For men and women	Rs.	Rs.	Rs.
doing identical work	25	21.75	46·75

Employment in Municipalities.

Skilled Workers:

Mechanic	Rs. 40+D. A. at the rate fixed for Government employees ie. Rs. 39 = Rs. 79.

Unskilled Workers.

Night Soil Depot Workers Lorry Scavangers	Rs. 30+special allowance of Rs. 4+D. A. at Government rates ie. Rs. 37=Rs. 71.
Scavangers Rubbish lorry workers Cartmen	Rs. 25+special allowance of Rs. 4 + D. A. at Government rates ie. Rs. 37=Rs. 66.

Mosquito control workers Gardeners Drain cleaners Watchers and all other unskilled workers paid from Contingencies	Rs. 25 + D. A. at Government rates ie. Rs. 37-Rs. 62.

Employment in Oil Mills.

Unskilled	
Yard worker Fillers Cuttermen Oiler Bellow man	Rs. 1.75 daily (when calculated for 26 days monthly rate will come to Rs. 45.50)
Semi-skilled.	
Chuck worker	Rs. 1 87 daily (when calculated for 26 days monthly rate will come to Rs. 48·75)
Skilled.	
Engine Driver Blacksmith Electrician Turner	Rs. 2 50 daily (when calculated for 26 days monthly rate is Rs. 65)
Chuck Moopan	Rs 2.31 daily (when calculated for 26 days monthly rate will come to Rs. 60.06)

Employment in Agriculture.

Ordinary Agricultural Operations.	
Men	Rs. 1.50 daily (when calculated for 26 days monthly rate will come to Rs. 39).

Employment in Tiles.

Unskilled.	
Head load worker Tile conveyers Slicers Firing helpers Pug Mill workers etc.	Re. 0.75. In addition to this, D. A. at the rate of one Np. for every two points in the cost of living index for each area in excess of 200. Taking 400 as the index figure on an average, the amount of D. A. will come to Re. 1 daily ie. the minimum monthly earning of a worker in Trichur area for which lowest rates are fixed is Rs. 45.50.

Semi-skilled.	
Kiln setter	1·12
Burners	1.12
	In addition to this, D. A. as stated above. The lowest monthly earnings will come to Rs. 55.25.
Skilled	
Electricians, Fitters, Mechanics	1.37 The lowest minimum monthly earning is Rs. 61.62.

Employment in Leather Manufacturing

Unskilled.	Rs.
Kathivela	2.00 daily
Miscellaneous workers	1.50 daily
Assistants	1·25 daily
Yard workers	1·50 daily
	Except in the case of Assistants who are actually apprentices the monthly minimum comes to Rs. 39. The wage rates were fixed about 5 years back.

Employment in Panchayats.

Unskilled.	Basic Pay	D. A.	Tatal
Peons, Scavengers, Sweepers	Rs. 20	Rs. 22	Rs. 42

Employment in Cashew Industry.

Adult males	Rs. 1.88 daily (monthly minimum wages will come to Rs. 48.75).

STANDARD OF LIVING

Picture at the beginning of the Century.

Gilbert Slater's "*Some South Indian Villages*" (1918) gives us an insight into the standard of life that prevailed among the people of the District during the second decade of this century. The following account of the income and expenditure of the people of Guruvayur may be read with interest in this connection. "The estimated income from land and from other sources for this village is Rs. 2,50,000 a year for a population of 7,596, out of which Rs. 6,411-7-0 goes as land revenue and another Rs. 3,500 as income-tax to the Government leaving Rs. 2,40,000 for the village. There are 985

landowners and these people get Rs. 90,000 a year for their land. The amounts earned by the great merchants may be estimated at Rs. 25,000, and this amount is shared by nearly 100 families. This amount largely comes from parts outside the village and by exportation of coconuts. The profits these people get from the village itself are not calculated under this heading since it forms no income to the village. But that may be estimated at Rs. 5,000 only. Thus all that remains to the agricultural classes after deducting the incomes of the landowners and traders, is about Rs. 1,25,000 which must be shared by 805 families of 6,000 people, an average of Rs. 20-13-0 per head per annum. The total earning of an agricultural family on an average comes to nearly Rs. 146 a year or Rs. 12-2-8 a month or As. 6-6 a day. Taking a rough estimate of what a family has to spend according to the present standard of living, which is in itself a low one, we may estimate the expense of a family to be at 10 annas a day. From personal experience I have found that the cost of giving artisans working in the house the one meal a day which is customary, is 2 annas per man; we made no difference between their meal and ours. Something, but not much, can be saved on this in quality, and, making all allowances for children, I infer that a family of seven members will have to spend at least 10 annas a day for food or Rs. 228 a year. Making an allowance of Rs. 20 for clothes and for religious and social functions—it is only a small amount for a year—they will have to spend Rs. 248 a year for food, in order to maintain their body and soul without suffering, leaving out of consideration luxuries, pleasures, etc. What do they get now? Only Rs. 146. So what they get is sufficient only for one meal. I was told by the carpenters and blacksmiths who worked in my house that they could not provide themselves with meals during the nights and what they do is only to drink rice water, and even that very rarely. They manage with the meal given from the house and what they get as wage is spent on their wives and children with a small saving for contingencies. This economic suffering is the main cause for the physical deterioration in India, and this is the cause of infant mortality, and this accounts for much of the ignorance and filthy and insanitary habits, since with every one first food, then other matters. The case of agricultural people is much worse than artisans; they are paid lower and they are rarely given the one meal in addition as are the artisan class. Ordinary labourers if they do not get work have to starve literally."[1]

Family Budget Survey of Industrial Workers 1945-46.

In 1945-46 a Family Budget Survey was conducted in Trichur town and the mofussil areas under the auspices of the Board of

1. *Some South Indian Villages*, Slater, pp, 155-156.

Revenue (Cochin State). The families covered by the survey were classified into two viz. those engaged in organised industries, and those engaged in unorganized industries. The chief organised industries taken into consideration were cotton textiles, rice mills, oil mills, saw mills, printing works, Engineering works and tile factories. The unorganised industries consisted of beedi-rolling, tailoring, sawing yards, cobbler shops, hand carting and head load transport. While the enquiry in respect of the organised industries was conducted on the representative principle, covering larger numbers and using representative "samples", the enquiry for the unorganised industries was according to the intensive method of investigation taking up from select areas as many cases as were available. 184 family budgets were collected in each case. The salient feature of the survey was that the enquiry was restricted to families whose income did not exceed Rs. 30/- per month for the principal wage-earner. In many cases, and particularly among the workers in the textiles, rice and oil mills and tile factories, the woman formed the principal wage-earner and the chief economic support of the house-hold. Tables in Appendix I show the various items which constitute the average family income in both the organised and unorganised industries.

The average family income, taking all the 184 families in the organised industries worked out at Rs. 24.5.7. per mensem, rising from Rs. 8.8.5 in the lowest income group to Rs. 61.6.5. in the highest. Of the general average of Rs. 24.5.7, 78.67% was derived from employment and 21.33% from other sources. The average family income for workers in unorganised industries was Rs. 28.2.3, which showed an increase of 16% in the family income of workers in organised industries.

No valid comparison of the standard of living of families in different income grades can however be instituted on the basis merely of their respective average incomes. This is because the higher incomes have generally to support a larger family, and very often an average family in a higher income grade may, when account is taken of the number of members to be supported, be poorer than an average family in a lower income grade with only fewer numbers to support. For a correct comparison, therefore one must know what the average income per equivalent adult male is in the families

falling under each income group.[1] The Tables given in Appendix II give us this information for both organised and unorganised industries. It can be seen at a glance from the Tables that the variation from group to group in the average family income is much more pronounced than in the average income per equivalent adult male. Further, on the average making allowance for differences in the size of the families the highest income group in the organised industries sector has an income more than 2½ times the lowest.

The tables given in Appendix III give details of average expenditure on different items for families in the different income groups in both organised and unorganised industries. They also compare the average expenditure with the average income of the families in each group. It may be seen that the average expenditure per family for all the 184 families taken up for investigation in organised industries amounted to Rs. 25.7.9. This results in an average deficit of Rs. 1.2.2. per family, which was 4.66% of the general average income (viz. Rs. 24.5.7). The average budget for all families in the unorganised industries worked out at a deficit of 9.12.2 or 2.7% of the average income. All the various income groups, too, with the exception of the Rs. 40-50 groups, showed deficit budgets. However, 64·61% of the families reported surplus, and only 32·31% reported deficit.

The survey also disclosed the living standards of people in the mofussil areas of the District such as Ollur, Pudukad and Chalakudi where the conditions of life are not so much urbanised as in Trichur town. Family budgets of 184 families were collected. The Tables given in Appendix IV convey a picture of the income and expenditure of the families surveyed.

It may be seen that the average family income for the families in organised industries was Rs. 19.5.3 which is 20.83%

1 For any true comparative study all materials must be reduced to the same denomination. Details of family budgets cannot be properly compared when the different family units consist of men and women, adults and children in different numbers and proportions. In two families of five members each, one may spend Rs. 20/- for food out of an income of Rs. 30/-and the other Rs. 25/- out of Rs. 30/- This may be considered strange till we know that the first is a family of two adults with three children and the second of five adults. Therefore it is usual in the case of budget enquiries to reduce the data for families in different ranges and compositions in terms of a common unit namely "the equivalent adult male". Different scales can be used for this process of reduction. In this enquiry the Lusk Scale worked out by Prof. Lusk of the Medical School, Cornell, United States calculating the physiological requirements of food of people of different ages and sexes has been adopted. According to this scale the adult male is unity, the adult woman is 0·83, a child between 10 and 14 is also 0·83, between 6 and 10 is 0·70, and below 6 is 0·50. All above 14 years of age are regarded as adult men or women.

less than in Trichur town. Taken by income groups, the average rises from Rs. 7.8.5 in the lowest to Rs. 54.7.0 in the highest group. Analysed according to source, 73.13% of the average family income was derived from employment and 20·87% from other sources. The average expenditure per family was Rs. 19.12.1 which leaves a deficit of Rs. 0.6.10 or 2.21% of the average family income.

121 family budgets were collected from among the workers in unorganised industries in the mofussil area. The Table given in Appendix V gives a vivid picture of monthly income per family by source and average expenditure per family by income groups.

The average income per family came to Rs. 27.15.5 which was only 0.2.10 less than the same class of workers in Trichur town. 84.04% of the income was derived from employment. The principal wage-earner contributed 60.82% of the average family income for all families. The average expenditure per family for all families amounted to Rs. 28.0.10 leaving a deficit of 0.15 or 0.32% of the family income. All the different income groups also, without exception, showed deficit budgets.

An interesting fact brought out by the Survey is that the main source of income in both centres was from employment and the main wage earner in each family contributed the major share of income. It was also found that an average labourer in the Trichur town got an higher income than his counterpart in the Trichur mofussil area. In both the centres, the budgets of all the families of the industrial workers taken up for investigation revealed a uniform deficit. This deficit was generally financed by small borrowings from neighbours by getting an accommodation from the shops which supply the daily needs of the families and in a few cases by borrowing from money lenders. The expenditure in a worker's family comes broadly under the following groups viz., food, fuel and lighting, clothing, rent and miscellaneous. It can be noticed from the tables that among the several items of family expenditure the most important item is food, which takes in a greater percentage of expenditure.

Cost of Living Index Survey 1953.

In February 1953, a Cost of Living Index survey was undertaken in four centres of the District viz. Trichur, Chalakudi, Irinjalakuda and Kunnamkulam. While the survey of 1945-46 in Trichur and mofussil areas was conducted on the basis of returns relating to total income for each family, the survey of 1953 proceeded on

the assumption that classification of families into economic groups on the basis of income was not desirable. Hence a division of the families in the economic strata was made according to the monthly expenditure of the family. Table IX gives the percentage distribution of the families surveyed. It may be seen that the monthly expenditure of a family in these four centres stood at Rs. 119·25.

TABLE IX.

Distribution of families into expenditure groups.

Centre.	Total No. of families surveyed	No. of families with an expenditure of: Less than Rs.50.	Rs. 50–100.	Rs. 100–150.	Rs. 150–250.	Rs. 250–350.	Rs. 350–500.	Total	Average monthly expenditure per family (in Rs.)
Chalakudi	497	17	42	20	14	5	2	100	114
Irinjalakuda	501	25	42	16	12	3	2	100	101
Kunnamkulam	496	32	25	15	10	6	2	100	101
Trichur	498	1	29	30	26	8	6	100	161

Source: Department of Statistics.

Since the standard of living of a family is to some extent dependent on its composition, it would be interesting to have an idea of the average size of the family expressed in terms of adult equivalents in expenditure in respect of each of the four centres. Table X conveys this information. It may be observed that in all the four centres the average size of the families showed a tendency to increase as the total expenditure increased. The survey also brought out the fact that, adopting the same criterion, the number of earning members was 1.63 in Chalakudi, 1.87 in Irinjalakuda, 1.91 in Kunnamkulam, and 1.84 in Trichur. The average per capita expenditure per month in each of the four centres is given in Table XI.

TABLE X.

Average size of family expressed in terms of adult equivalents in expenditure groups.

Centre.	Expenditure group: Less than Rs. 50	Rs. 50–100	Rs. 100–150	Rs. 150–250	Rs. 250–350	Rs. 350–500.	Average.
Chalakudi	3·86	5·62	7·16	8·26	7·71	9·98	6·19
Irinjalakuda	3·47	4.87	5·70	6·46	6 57	6·33	4·92
Kunnamkulam	3·70	5·23	5·20	5·95	4·41	6·15	4·78
Trichur	2 29	4·54	5·53	6·61	6·54	8.00	5·72

Source: Department of Statistics.

TABLE XII.

Percentage Distribution of Total expenditure according to main Items.

Centre	Expenditure group	Items of expenditure				
		Food	Clothing & Washing	Housing Light & Fuel	Education Pansupari Recreation and Medical	Miscellaneous
Chalakudi	Below Rs. 50	67.46	7.08	14.14	7.82	3.50
	Rs. 50-100	59.22	7.73	21.61	6.82	4.62
	Rs. 100-150	63 84	7.93	15.45	7.65	5.13
	Rs. 150-250	ι 0.47	9.06	16.53	8.32	5.62
	Rs. 250-350	59.46	9.91	14.95	9.11	6.57
	Rs. 350-500	57.54	9.44	13.46	12 48	7.08
Irinjalakuda	Below Rs. 50	67.54	7.66	14.67	6.87	3.26
	Rs. 50-100	67.61	7.87	13.02	7.40	4.10
	Rs. 100-150	64 94	8.70	13.49	8.21	4.66
	Rs. 150-250	62.13	8.74	13.19	10.01	5.93
	Rs. 250-350	58.99	8.72	11.43	13.54	7.32
	Rs. 350-500	55.03	7 71	11.20	17.50	8.16
Kunnamkulam	Below Rs. 50	58.89	4.93	23.47	9.75	2.96
	Rs. 50-100	62.14	5.05	19.21	9.78	3.82
	Rs 100-150	63.08	5.42	17.57	10 33	3.60
	Rs. 150-250	64 21	5.91	15.50	11.28	3.10
	Rs. 250-350	55.88	6.79	13.84	18.29	5.20
	Rs. 350-500	51.20	6.56	11.30	24.98	5.96
Trichur	Below Rs. 50	59.63	6.08	22.10	9.52	2.67
	Rs. 50-100	65.31	6.03	13.82	7.96	5 88
	Rs. 100-150	62.05	7.82	13.70	8.72	7.71
	Rs. 150-250	59.56	10.04	12.22	10.51	7.67
	Rs. 250-350	56.97	10.90	13.24	10.46	8.43
	Rs. 350-500	51.06	14.14	13.62	14.09	7.09

Source: Department of Statistics

TABLE XI.

Average per capita expenditure.

Centre.	Per-capita expenditure
Chalakudi	18 42
Irinjalakuda	22·62
Kunnamkulam	34.60
Trichur	30·41

Table given in Appendix VI gives details of expenditure under major items of family expenditure in the four centres.

Table XII * gives the percentage distribution of expenditure in the four centres in broad expenditure groups according to items of expenditure.

Family Budgets of Agricultural Workers.

In order to have a picture of the standard of living of the people living in the rural areas of the District, we may rely on the findings of the sample survey of the family budgets of agricultural workers conducted by the Statistics Department of the State in three selected villages in Trichur District at the instance of the Minimum Wages Committee for Employment in Agriculture constituted by the Government of Travancore-Cochin in 1953. Enquiries were conducted in the villages of Kadangode in Talapilli Taluk, Vadakkumkara in Mukundapuram Taluk and Antikad in Trichur Taluk.

Table XIII shows the average distribution and percentage of expenditure per family per year in these select villages.

TABLE XIII.

Average Distribution and percentage of expenditure per family per year.

Taluk	Talapilli		Mukundapuram		Trichur	
Village	Kadangode		Vadakkumkara		Antikad	
No of cards	202		200		200	
Items	Amount Rs.	Percentage	Amount Rs	Percentage	Amount Rs.	Percentage
Food	363.1	72 3	428·2	42·3	280·8	64·8
Rent	4·0	0·8	27 7	2 7	..	..
Light and Fuel	17·5	3 5	72 9	7 2	25·4	5·9
Pansupari	14·9	3·0	34·0	3 4	24·6	5 7
Clothing	29 0	5·8	55·6	5·5	17·7	4·1
Miscellaneous	73·4	14·6	394·4	38 9	85 0	19·5
Total	501·9	100.0	1,012 8	100·0	433·5	100·0

* See p 422

Family Budgets of toddy-tappers and Plantation Workers.

It may also be interesting in this connection to refer to the findings of the enquiry conducted into the family budgets of toddy-tappers in Trichur town by the Statistics Department of the State in 1957–58. 184 houses of toddy tappers in the district were enumerated. On an average there were 7 members in an household. Their household expenditure on an average was Rs. 132. Of this, Rs. 77 (59%) was spent on food, Rs. 7 (5%) on clothing, Rs. 18 (13%) on housing and Rs. 30 (23%) on miscellaneous. It may be seen that, the lion's share of the expenditure is on food. This pattern of expenditure is typical of a society where income is not sufficient to meet the bare necessities of life.

We may also refer to the findings of the enquiry into the family budgets of the workers in the tea plantations in the District conducted by the Statistics Department of the State during the nutritional survey of workers in the tea plantations of Kerala in March 1958. The budgets of 60 families selected from the Malakkapara Estate were studied during the enquiry. The average size of a household was 6. The average total expenditure of a tea plantation worker per month was found to be Rs. 116·80. Of this Rs. 76·29 (65·32%) was spent on food, Rs. 5·68 (4·86%) on fuel and lighting. Rs. 1.12 (0.96%) on housing, Rs. 11.96 (10.25%) on clothing and Rs. 21.74 (18.61%) on miscellaneous items.

EMPLOYMENT EXCHANGE.

The Trichur Employment Exchange started functioning only in June 1958. It has been engaged in finding suitable occupations for the unemployed in the Trichur District. An idea of the working of the Exchange during 1958-59 can be had from Table XIV which gives the figures relating to the total number of registered employment seekers, placings, and persons on the live register as on March 31, 1959.

TABLE XIV.

	1958–59 Registration (No.)	1958–59 Placings (No.)	No. on the live register on 31st March 1959.
1	2	3	4
Males	11,322	429	10,518
Females	2,305	98	2,095
Total	13,627	527	12,613

Source: Directorate of National Employment Service, Trivandrum,

The above table shows that there were 12,613 Employment seekers in the District at the end of March 1959. Of these 2,095 were women. The following figures giving the occupational break-up of the employment seekers on the live register of the Trichur Employment Exchange for February 1960 will convey an idea of the intensity of the unemployment in the District at present,

1.	Industrial Supervisory workers.	84
2.	Skilled and semi-skilled operatives and technicians.	726
3.	Clerical workers.	3,355
4.	Educational workers.	537
5.	Domestic service workers	312
6.	Un-skilled workers.	2,169
7.	Others.	419
	Total	7,602

It may be stated here that of the 7602 applicants on the live register in February 1960 there were 5416 males and 2186 females.

COMMUNITY DEVELOPMENT PROGRAMME IN THE DISTRICT.

Originally the Community Development Programme was introduced in the State as an experimental measure at three centres. Of the three one viz. the Chalakudi-Kunnathunadu Project was in this district. The experience of working these projects encouraged the starting of extension work all over the State. Accordingly three types of Development Blocks were conceived, each to work for a three-year period. They were known as N. E. S. Blocks, C. D. Blocks and Post-intensive Blocks. They marked the three different phases of development of a block. The N. E. S. Stage was the preparation period when the area was to be treated to receive a heavy dose of development. The period of intensive and concentrated development is indicated by the Community Development Stage. In the third phase, (Post-intensive) the assumption is that the area is sufficiently developed and the people are educated and awakened enough to keep up the tempo of work already released during the C. D. Stage.

Since April 1958, the distinction between the three phases of development has been abolished. Instead two Stages of block development are envisaged—Stage I for a period of 5 years with a budget provision of Rs. 1·2 million and Stage II, for a further

period of five years with a budget provision of Rs. 5. lakhs. Preceding Stage I every Block is to undergo a Pre-Extension phase of one year, which will be devoted exclusively to agricultural development.

Accordingly, all the N. E. S. Blocks are regularised as Stage I Blocks. All the Post-intensive Blocks are to be regarded as Stage II Blocks. The existing C. D. Blocks were to continue till their term expired, when they entered Stage II.

There are 10 National Extension Service Blocks in the Trichur District including one Pre-Extension Block. The names of the Blocks, with details of population and area covered by them, number of villages and Panchayats included in each of these Blocks, present status of each Block and the year of starting are given in Table XV.

A statement showing the cumulative achievements and peoples's contributions under the Community Development Programme in respect of the Blocks in the District till March 1960 is given in Appendix VII.

TABLE XV.

Statement showing the details of population, area etc. of the N. E. S. Blocks in the District.

Taluk	Name of Blocks	Population	Area in sq. miles	No. of Villages & Panchayats	Status	Year of starting
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Talapilli	1 Wadakkancheri	96,888	96.0	33	Stage I	1st April, 1956
	2 Pazhayannur	81,548	103.0	22	Stage I	2nd October, 1956
Trichur	1 Ollurkara	75,795	71.0	18	Stage II	2nd October, 1956
Cranganore	1 Cranganore	57,135	16.0	5	Stage II	2nd October, 1952
Mukundapuram	1 Mala	72,792	49.0	14	Stage II	2nd October, 1952
	2 Vellangallur	65,734	43.0	12	Stage II	2nd October, 1952
	3 Chalakudi	78,913	55.0	12	Stage II	2nd October, 1952
Chwghat	1 Mathilakam	72,334	24.2	8	Stage I	2nd October, 1952
	2 Talikulam	85,620	28.4	5	Stage I	1st April, 1958
	3 Mullasseri Pre-Extension Block	51,919	23.79	9	Stage I	2nd October, 1951

APPENDIX I

Analysis of monthly income by source. (Trichur Town — Organised Industries)

Item	All families				Families with an income of																							
					Rs. 10 & below				Rs. 10 to 20				Rs. 20 to 30				Rs. 30 to 40				Rs 40 to 50				over Rs. 50			
No: of families	184				15				67				56				23				15				8			
	Rs.	a.	p.	per-cent	Rs.	a.	p.	per-cent	Rs.	a.	p.	per-cent	Rs.	a.	p.	per-cent	Rs.	a.	p.	per-cent	Rs.	a.	p.	per-cent	Rs.	a.	p.	per-cent
(a) Income from Employment Earnings of:																												
Principal Wage earner.	13	3	4	54.26	6	1	7	71.55	11	3	4	71.90	14	0	9	58.37	16	9	9	48.41	17	5	4	38.23	19	14	0	32.37
Others	5	15	2	24.43	1	2	0	13.20	2	0	5	12.29	4	14	0	20.34	9	12	0	28.42	17	13	11	39.42	12	0	0	35.83
(b) Income from other sources																												
Land:	0	12	3	3.14	0	0	10	0.61	0	4	5	1.77	0	10	0	2.60	1	12	8	5.22	1	12	4	3.91	2	6	3	3.90
House	1	9	9	6.61	0	2	11	2.13	0	12	5	4.98	1	11	3	7.07	2	9	6	7.56	3	11	6	8.20	3	12	3	6.13
Gifts & presents	0	4	11	1.25	0	9	0	6.59	0	1	0	0.40	0	2	1	0.54	0	14	1	2.57	0	14	5	1.99	0	6	0	0.61
Help from relatives etc.	0	14	11	3.83	0	6	6	4.76	0	10	2	4.08	0	15	9	4.09	0	4	2	0.76	2	4	3	5 00	3	0	0	5.70
Others	0	9	3	6.49	0	1	7	1.16	0	9	8	3.88	1	10	11	6.99	2	6	9	7.06	1	7	7	3.25	9	7	11	15.00
Total Income	24	5	7	100.00	8	8	5	100 00	15	9	5	100 00	24	1	1	100.00	34	4	11	100.00	45	5	4	100.00	61	6	5	100.00

APPENDIX I *(Contd.)*

Analysis of Monthly income per family by sources.

(Trichur Town—Unorganised Industries)

Item	All families 130 Rs. as. ps.	Per-cent	Rs. 10 & below Rs. as. ps.	Per-cent	Rs. 10 to 20 Rs. as. ps.	Per-cent	Rs. 20 to 30 Rs. as. ps.	Per-cent	Rs. 30 to 40 Rs. as. ps.	Per-cent	Rs. 40 to 50 Rs. as. ps.	Per-cent	Over Rs. 50 Rs. as. ps.	Per-cent
(a) Income from employment Earnings of :-														
Principal wage earners	22 2 6	78.74			15 14 11	90.93	22 7 5	85.37	25 5 10	76.38	27 6 2	60.09	27 8 0	47.83
Others	3 13 6	13.67			0 12 10	4.57	1 12 1	6.67	4 4 0	12:80	15 8 4	34.05	29 8 0	51.30
(b) Income from other sources														
Land	0 2 8	0.59			0 0 10	0.29	0 3 0	0.71	0 2 3	0.43	0 6 2	0.84		
House	0 13 11	3.09			0 4 2	1.48	1 0 4	3.88	1 1 9	3.34	1 3 0	2.60		
Gifts & presents	0 2 0	0.44			0 2 9	0.98	0 0 6	0.12	0 4 11	0.92	0 2 2	0.30		
Help from others	0 4 11	1.09			0 2 2	0.77	0 1 10	0.44	0 12 11	2.43	0 9 10	1.35		
Others	0 10 9	2.38			0 2 9	0.98	0 11 10	2.81	1 3 8	3.70	0 5 8	0.77	0 8 0	0.87
Total income	28 2 3	100.00			17 8 5	100.00	26 5 0	100.00	33 3 4	100.00	45 9 4	100.00	57 8 0	100.00

APPENDIX II.

Variation in average income per equivalent adult male in different grades of income.

(Trichur Town — Organised Industries)

Income group	Average income per family Rs. as. ps.			Average number of equivalent adult males per family	Average income per equivalent adult male Rs. as. ps.		
Rs. 10 and below	8	8	5	2.99	2	13	7
Rs. 10 to 20	15	9	5	3.97	3	14	10
Rs. 20 to 30	24	1	1	5.08	4	11	9
Rs. 30 to 40	34	4	11	6.56	5	3	8
Rs. 40 to 50	45	5	4	6.83	6	10	3
Rs. over 50	61	6	5	7 80	7	14	8
All incomes	24	5	7	4.95	4	14	8

Variation in average income per equivalent adult male in different grades of income.

(Trichur Town — Unorganised Industries)

Income group	Average income Rs. as. ps.			Average number of equivalent adult males per family	Average income per equivalent adult male Rs. as. ps.		
Rs. 10 and below							
Rs. 10 to 20	17	8	5	4.90	3	0	3
Rs. 20 to 30	26	5	0	5.33	4	15	0
Rs. 30 to 40	33	3	4	5.46	6	1	4
Rs. 40 to 50	45	9	4	6.85	6	10	5
Rs. over 50	57	8	0	10.07	5	11	4
All incomes	28	2	3	5.48	5	2	2

APPENDIX III

Analysis of average expenditure per family by income groups (Trichur Town—organised Industries)

Item	All families				Families with an income of																							
					Rs 10 & below				Rs. 10 to 20				Rs. 20 to 30				Rs. 30 to 40				Rs. 40 to 50				over Rs. 50			
No. of families	184				15				67				56				23				15				8			
	Rs.	a.	p.	per-cent	Rs.	a.	p.	per-cent	Rs.	a.	p.	per-cent	Rs.	a.	p	per-cent	Rs.	a.	p.	per-cent	Rs.	a.	p.	per-cent	Rs.	a.	p.	per-cent
I Expenditure																												
Food (a)	15	10	3	61.37	3	13	9	62.72	10	10	4	61.25	15	9	3	62.55	21	14	8	61.89	27	8	10	60.16	35	14	10	58.82
Fuel & lighting	1	9	6	6.25	0	12	11	8.65	1	3	5	6.99	1	9	4	6.36	2	1	11	5.99	2	9	10	5.71	2	14	7	4.76
Clothing (c)	2	10	6	6.50	0	10	3	6.86	1	1	5	6.26	1	10	7	6.67	2	2	6	6.09	2	15	2	6.43	4	6	8	7.22
Housing (b)	2	15	3	11.59	1	3	2	12.83	2	2	1	12.26	3	0	8	12.21	4	2	9	11.79	4	8	11	9.95	5	15	8	9.78
Miscellaneous	3	10	3	14.29	0	13	4	8.93	2	4	10	13.24	3	0	8	12.21	5	0	3	14.24	8	2	1	17.75	11	13	10	19.42
Total expenditure	25	7	9	100.00	9	5	5	100.00	17	6	1	100.00	24	14	6	100.00	35	6	6	100.00	45	12	10	100.00	61	1	7	100.00
II Expenditure in relation to income:																												
Total expenditure	25	7	9	104.66	9	5	5	109.53	17	6	1	111.49	24	14	6	103.49	35	6	6	103.20	45	12	10	101.03	61	1	7	99.49
Cash in hand	-1	2	2	-4.66	-0	13	0	-9.53	-1	12	8	-11.49	-0	13	5	-3.49	-1	1	7	-3.20	-0	7	6	-1.03	0	4	10	0·51
Total Income	24	5	7	100·00	8	8	5	100.00	15	9	5	100.00	24	1	1	100.00	34	4	11	100.00	45	5	4	100.00	61	6	5	100.00

(a) Including expenditure on liquor, tobacco, etc,

(b) Including expenditure on utensils etc.

(c) Includes expenditure amounting to Rs, 0—15—7 or 58.80 per cent of total expenditure on clothing on account of clothing of females.

(d) Includes expenditure amounting to Rs. 0—4—3 or 9 per cent of total expenditure on housing on account of utensils etc.

APPENDIX III (Contd.)

Analysis of average expenditure per family by income groups (Trichur Town—unorganised Industries)

Item	All families 130 Rs. a. p.	per-cent	Rs. 10 & below Nil Rs. a. p.	per-cent	Rs. 10 to 20 29 Rs. a. p.	per-cent	Rs. 20 to 30 60 Rs. a. p.	per-cent	Rs. 30 to 40 26 Rs. a. p.	per-cent	Rs. 40 to 50 13 Rs. a. p.	per-cent	over Rs. 50 2 Rs. a. p.	per-cent
I Expenditure														
Food (a)	20 0 4	69.28			12 11 9	69.16	18 11 9	68.80	23 12 0	69.82	31 1 5	68.58	43 13 1	5.65
Fuel & light	1 9 7	5.53			1 2 10	6.40	1 8 10	5.70	1 12 3	5.19	2 4 10	5.07	2 7 9	4.29
Clothing (c)	1 5 4	4.61			0 15 6	5.26	1 4 7	4.73	1 8 4	4.47	1 13 6	4.07	2 6 3	4.12
Housing (b)	2 9 9	9.03			1 12 8	9.73	2 11 0	9.87	2 15 7	8.75	3 2 1	6.90	3 14 0	6.69
Miscellaneous	3 5 5	11.55			1 11 10	9.45	2 15 6	10.90	4 0 1	11.77	6 15 6	15.38	5 5 9	9.25
Total expenditure	28 14 5	100.00			18 6 7	100.00	27 3 8	100.00	34 0 3	100.00	45 5 4	100.00	57 14 10	100.00
II Expenditure in relation to income:														
Total expenditure	28 14 5	102.27			18 6 7	105.10	27 3 8	103.50	34 0 3	102.40	45 5 4	99.45	57 14 10	100.75
Cash in hand	0 12 2	-2.7			-0 14 2	-5.10	-0 14 8	-3.50	-0 12 11	-2.40	0 4 0	0.55	-0 6 10	10.75
Total income	28 2 3	100.00			17 8 5	100.00	26 5 0	100.00	33 3 4	100.00	45 9 4	100.00	57 8 0	100.00

(a) Including expenditure on liquor, tobacco, etc.

(b) Including expenditure on utensils etc.

(c) Includes expenditure amounting to Rs. 0—11—7 or 54.30 per cent of total expenditure on clothing on account of clothing of females.

(d) Includes expenditure amounting to Rs. 0—3—9 or 8.98 per cent of total expenditure on housing on account of utensils etc.

APPENDIX IV.

Analysis of Monthly income by source.

(Mofussil Areas—Organised Industries)

Item	All families		Families with a monthly income of											
			Rs. 10 & below		Rs. 10 to 20		Rs. 20 to 30		Rs. 30 to 40		Rs. 40 to 50		Over Rs. 50	
Number of families	184		22		87		54		14		4		3	
	Rs. as. ps.	Per-cent	Rs. as. ps.	Per-cent	Rs. as. ps.	Per-cent	Rs. as. ps.	Per-cent	Rs. as. ps,	Per-cent	Rs. as. ps.	Per-cent	Rs as. ps.	Per-cent
Income from employment:														
Savings of Principal Wage earner	10 3 1	52.72	5 11 5	75.98	9 1 11	62.82	11 15 8	49.95	13 5 8	38.47	16 5 0	35.39	19 9 0	34.90
Others	5 1 8	26.40	0 6 7	5 47	2 2 9	14.96	7 5 2	30.53	14 0 2	40.36	15 9 9	33 87	29 2 4	53.55
Income from other sources:														
Land	1 9 4	8.20	0 4 11	4.08	1 1 3	7.43	2 1 8	8.78	2 15 2	8.49	8 3 8	17-85	1 0 0	1.83
House	0 10 5	3.37	0 7 3	6 02	0 8 4	3.59	0 12 5	3.24	1 1 5	3.14	1 9 11	3.52	0 6 0	0.69
Presents	0 0 11	0.30	0 1 11	1.59	0 1 0	0.43	0 0 8	0.17	0 0 0	0.00	0 0 0	0.00	0 0 0	0.00
Help from relatives etc.	0 10 1	3.26	0 2 7	2.14	0 7 8	3.31	0 7 1	1.85	2 1 2	5.97	2 8 0	5.43	2 10 8	4.90
Others	1 1 9	5.74	0 5 9	4.77	1 1 4	7.46	1 5 0	5.48	1 3 10	3.57	1 13 0	3.94	2 4 0	4.13
Total income	19 5 3	100.00	7 8 5	100.00	14 8 3	100.00	23 15 8	100.00	34 11 5	100.00	46 1 4	100.00	54 7 0	100.00

APPENDIX IV. (Contd.)

Analysis of average expenditure per family by income groups. (Mofussil Areas—Organised Industries)

Item	All families		Families with a monthly income of											
			Rs. 10 & below		Rs. 10 to 20		Rs. 20 to 30		Rs. 30 to 40		Rs. 40 to 50		Over Rs. 50	
Number of families	184		22		87		54		14		4		3	
	Rs. as. ps.	Per-cent	Rs. as. ps.	Per-cent	Rs. as. ps.	Per-cent	Rs. as. ps.	Per-cent	Rs. as. ps.	Per-cent	Rs. as. ps.	Per-cent	Rs. as. ps.	Per-cent
I Expenditure:														
Food (a)	13 7 8	68.24	5 1 1	62.05	10 1 9	67.63	16 15 4	68 79	24 0 5	69.88	31 4 7	70 17	37 4 0	67.87
Fuel & lighting	1 4 5	6.46	0 12 5	9.30	1 1 7	7.35	1 7 11	6.07	1 11 6	5 00	2 5 9	5.29	2 15 10	5.44
Clothing (c)	1 2 2	5.74	0 7 2	5.80	0 13 4	5.58	1 7 0	5.83	1 14 1	5.47	3 8 1	5.61	3 11 0	6 72
Housing (b) (d)	1 11 5	8 67	1 0 0	12.25	1 7 2	9.68	2 0 10	8.33	2 7 5	7.17	3 10 0	8.13	2 12 0	5.01
Miscellaneous	2 2 5	10 89	0 13 7	10.40	1 7 4	9.76	2 11 4	10.98	4 4 8	12.48	4 13 1	10.80	8 3 6	14.96
Total expenditure	19 12 1	100.00	8 2 8	100.00	14 15 2	100.00	24 10 5	100.00	34 6 1	100.00	44 9 6	100 00	54 14 2	100.00
Expenditure in relation to income:														
Total expenditure	19 12 1	102.21	3 2 8	.08 51	14 15 2	102 98	24 10 5	102.80	34 6 1	99.04	44 9 6	96.77	54 14 2	100.82
Cash in hand	0 6 10	-2.21	-0 10 2	-8.51	0 6 11	-2.98	-0 10 9	-2.80	0 5 4	0.96	1 7 10	3 23	-0 7 2	-.82
Total income	19 5 3	100	7 8 5	100	14 8 3	100	23 15 8	100	34 11 5	100	46 1 4	100	54 7 0	100

(a) Includes expenditure on liquor, tobacco, etc.

(b) Includes expenditure on utensils etc.

(c) Includes expenditure amounting to Rs. 0—10—1 or 55.50 per cent of total expenditure on clothing on account of clothing of females.

(d) Includes expenditure amounting to Rs. 0—4—5 or 15.81 per cent of total expenditure on housing on account of utensils etc.

APPENDIX V

Analysis of monthly income per family by source (Mofussil Areas — Unorganised Industries)

Item	All families Rs. a. p.	per cent	Rs. 10 & below Rs. a. p.	per cent	Rs. 10 to 20 Rs. a. p.	per cent	Rs. 20 to 30 Rs. a. p.	per cent	Rs. 30 to 40 Rs. a. p.	per cent	Rs. 40 to 50 Rs. a. p.	per cent	over Rs. 50 Rs. a. p.	per cent
No. of families	121		1		23		56		26		9		6	
(a) Income from employment														
Earnings of:-														
Principal wage earner	17 0 2	60.32	8 0 0	86.49	13 2 1	77.41	17 4 0	69.02	18 7 5	55.39	17 12 5	39.78	23 10 8	45.01
Others	6 7 11	23.22			1 13 3	10.77	3 7 9	13.94	10 9 6	31.78	16 15 1	37.91	20 2 8	38.34
(b) Income from other sources:														
Land	1 9 1	5.61			0 4 0	1.47	1 10 5	6.60	2 3 3	6.61	2 1 9	4.72	2 8 1	4.76
House	0 10 9	2.41			0 4 10	1.78	0 10 8	2.67	0 11 7	2.17	1 1 5	2.44	1 6 11	2.12
Gifts & Presents														
Help from others	0 10 5	2.33			0 5 7	2.06	0 8 5	2.10	0 0 9	0.14	3 5 4	7.46	1 10 8	3.17
Others	1 9 1	5.61	1 4 0	13.51	1 1 8	6.51	1 6 8	5.67	1 4 10	3.91	3 7 0	7.69	3 2 6	6.00
Total income	27 15 5	100.00	9 4 0	100.00	16 15 0	100.00	24 15 11	100.00	33 5 4	100.00	44 11 0	100.00	52 9 6	100.00

APPENDIX V (Contd.)

Analysis of average expenditure per family by income groups (Mofussil Areas — Unorganised Industries)

Families with an income of:

Item	All families Rs.	a.	p.	per-cent	Rs. 10 & below Rs.	a.	p.	per-cent	Rs. 10 to 20 Rs.	a.	p.	per-cent	Rs. 20 to 30 Rs.	a.	p.	per-cent
No: of families	121				1				23				56			
I Expenditure																
Food (a)	19	8	9	69.90	7	7	3	67.22	11	14	9	69.23	17	10	10	69.37
Fuel & lighting	1	8	8	5.50	0	15	0	8.45	1	1	7	6.38	1	7	6	5.80
Clothing (c)	1	5	8	4.83	0	10	0	5.63	0	12	8	4.60	1	3	6	4.82
Housing (b)	2	1	3	7.40	0	14	8	8.27	1	7	4	8.47	2	0	1	7.92
Miscellaneous (d)	3	7	6	12.37	1	2	6	10.43	1	15	2	11.32	2	14	11	11.89
Total expenditure	28	0	10	100.00	11	1	5	100.00	17	3	6	100.00	25	4	10	100.00
II Expenditure in relation to income																
Total expenditure	28	0	10	100.32	11	1	5	119.87	17	3	6	101 50	25	4	10	101 25
Cash in hand	0	1	5	-0.32	-1	13	5	-19 87	-0	4	1	-1.50	0	4	11	-1 25
Total income	27	15	5	100.00	9	4	6	100.00	16	15	5	100 00	24	15	11	100.00

Item	Rs. 30 to 40 Rs.	a.	p.	per-cent	Rs. 40 to 50 Rs.	a.	p.	per-cent	over Rs. 50 Rs.	a.	p.	per-cent
No: of families	26				9				6			
I Expenditure												
Food (a)	23	4	4	70.21	31	1	4	70.15	36	0	10	69.81
Fuel & lighting	1	12	0	5 28	2	2	10	4.91	2	3	5	4.29
Clothing (c)	1	9	4	4.78	2	4	2	5.10	2	8	8	4.92
Housing (b)	2	5	1	7.00	2	11	11	6.19	3	5	0	6.42
Miscellaneous (d)	4	3	6	12.73	6	0	9	13 65	7	8	4	14.53
Total expenditure	33	2	3	100.00	44	5	0	100.00	51	10	3	100.00
II Expenditure in relation to income												
Total expenditure	33	2	3	99.42	44	5	0	99.16	51	10	3	98.19
Cash in hand	-0	3	1	0 58	0	6	0	0.84	0	15	3	1.81
Total income	33	5	4	100.00	44	11	0	100 00	52	9	6	100.00

(a) Including expenditure on liquor, tobacco. etc.

(b) Including expenditure on utensils, etc.

(c) Includes expenditure amounting to Rs 0—10—11 or 50.38 per cent of total expenditure on clothing on account of females.

(d) Includes expenditure amounting to Rs. 0—5—9 or 17.29 per cent of total expenditure on housing on account of utensils, etc.

APPENDIX VI

Details of family expenditure under major items in different Expenditure groups in Trichur Town.

Item	Less than Rs. 50	Rs. 50-100	Rs. 100-150	Rs. 150-250	Rs. 250-350	Rs. 350-500
Rice	10.34	26.05	35 60	51 88	62.29	72.78
Condiments	3 79	5 22	6 41	8.41	10 01	14.16
Tapioca	1.73	1.90	1.21	0.56	0 15	0.07
Pulses	0 96	2.14	3.00	4.56	6.73	8.42
Vegetables	0.30	0.89	1.87	3.91	8 20	8 97
Meat	0.68	1 69	2.37	3.38	4.09	6 69
Fish	2 51	3 84	6.55	8.21	9.02	10.33
Milk	0.54	1.49	5.82	15 70	33 67	47 06
Tea etc.	1.61	5 33	9.14	12.89	19 32	23.13
Oil	1.79	2 74	4 75	7.03	12.44	16.15
Coconuts	0.58	0 84	1.26	2.14	3.72	5.17
Clothing	2.14	3 65	6.82	13.68	22.61	46.83
Washing	0.39	1.16	3 00	5.99	9.83	12.19
Rent	4.39	5.53	10.38	15.19	26.22	39.26
Light	0 30	0.70	1.06	1.65	4.08	5 25
Fuel	4 43	4.80	5.77	7.09	9.13	12.33
Education etc.	2.82	8.16	16.47	29.22	48.06	78 00
Pansupari	2.24	3.69	4.16	6 39	3.18	10.42
Total	41.62	79.82	125.64	195.88	297.75	417.41

APPENDIX VI (Contd.)

Details of family expenditure under major items in different Expenditure groups in Chalakudi.

Item	Less than Rs. 50	Rs. 50-100	Rs. 100-150	Rs. 150-250	Rs. 250-350	Rs. 350-500
Rice	15.16	26.38	40.16	53.16	64.77	83 68
Condiments	2.02	3.13	4.43	6.28	7.41	14.18
Tapioca	2.24	2.72	3.13	2.45	2.33	1.05
Pulses	0.44	0.74	1.36	2.14	2.82	4.78
Vegetables	1.24	1.97	2.92	5.72	9.17	14.82
Meat	0.76	1.63	2.71	4.48	6.96	8 36
Fish	1.06	1.64	2.40	3.87	4.75	4.73
Milk	0 23	2.12	7.62	18 26	33.89	59 95
Tea etc.	1.77	4.05	7.72	11.33	17.40	24.91
Oil	1.91	2.95	4 57	7.00	10.16	17 59
Coconuts	0·51	0,99	1.55	3.18	5.78	9.95
Clothing	2.40	4.68	8.05	14.60	22 61	33.05
Washing	0.47	0.96	1.71	3.09	4.96	7.00
Rent	2.16	4.90	9.86	13.71	24.71	29.34
Light	0.66	0.98	1.64	2.54	3 14	4·57
Fuel	2.91	4.78	7.51	11.01	13 75	22.95
Education etc.	2.32	5 11	10.87	21.19	34.34	70.30
Pansupari	2.27	3.24	4.86	6.16	9.28	12.64
Total	40.53	72.97	123.07	195.17	278.23	424.05

APPENDIX VI. (Contd.)

Details of family expenditure under major items in different expenditure groups in Irinjalakuda.

Item	Less than Rs. 50	Rs. 50-100	Rs. 100-150	Rs. 150-250	Rs. 250-350	Rs. 350-500
Rice	13 65	25.81	39.40	51.19	62 87	78.00
Condiments	1 45	2 28	3.15	3.73	4 87	3 10
Tapioca	1.92	2.58	1.59	1.39	0.26	0.56
Pulses	0.53	1.17	2.13	4.06	7.01	5.74
Vegetables	0 29	1 07	2 99	5 94	9.93	10.21
Meat	0 11	0 90	2 30	3 61	6.24	12.70
Fish	2.06	3 31	4 19	5.21	4.38	11.00
Milk	0 11	1.29	6 35	18.03	35.49	50.83
Tea etc.	2.90	6.98	9 84	13.77	21.13	24 52
Oil	1 23	2 64	4.71	7.57	12.12	12.29
Coconuts	0 35	1.13	2.46	4 16	5.00	7.02
Clothing	2.23	4 55	8.41	12.85	19.78	23.17
Washing	0 55	1.17	2 25	3 83	4 94	7.08
Rent	2.63	4.58	8.72	13.54	18.12	23 75
Light	0 56	0.87	1 37	1.97	2.50	4.67
Fuel	2 15	4.06	6.45	9.60	11.79	15.54
Education etc.	1.55	4.84	11.78	24.56	54.71	92 94
Pansupari	2 14	3.51	4.44	5.86	4 46	9.33
Total	36.41	72.68	122.53	190 95	283.60	392.45

APPENDIX VI. (Contd.)

Details of family expenditure under major items in different expenditure groups in Kunnamkulam.

Item	Less than Rs. 50	Rs. 50-100	Rs. 100-150	Rs. 150-250	Rs. 250-350	Rs 350-500
Rice	11.00	24.35	40.93	61.96	68.30	78.88
Condiments	1.68	2.46	3.67	5.05	6.35	6.31
Tapioca	0.82	1.00	0.65	0.41	0.31	0.20
Pulses	0.21	0.88	1.37	2.16	3.79	3.98
Vegetables	0.64	1.34	2.29	3.86	6.34	9.65
Meat	0.16	0.97	2.75	5.46	12.07	13.25
Fish	3.04	5.43	7.91	12.38	14.97	17.95
Milk	0.11	1.43	5.91	14.76	24.26	40.88
Tea etc.	1.54	3.50	5.17	8.11	10.63	16.00
Oil	1.20	2.23	3.72	5.45	7.47	10.90
Coconuts	0.12	0.95	2.37	4.44	6.35	9.21
Clothing	1.19	2.65	4.77	8.47	14.66	19.80
Washing	0.53	0.97	1.82	3.00	4.95	6.75
Rent	3.34	6.22	11.20	16.01	22.79	25.50
Light	0.92	1.37	1.64	2.35	3.23	3.80
Fuel	3.92	6.18	8.53	11.72	13.95	16.45
Education etc.	2.68	7.02	12.52	24.04	62.09	118.15
Pansupari	1.76	2.73	4.41	4.41	5.74	7.20
Total	34.86	71.68	121.63	194.04	288.75	404.96

APPENDIX VII

Statment showing the cumulative achievements and peoples' contributions

under the C. D. Programme in respect of the Blocks of the Trichur District till March 1060*

Sl. No.	Items		Achievements
1.	Compost pits dug	No.	16012
2.	Chemical fertilisers distributed	Mds.	90170
3.	Insecticides	Cwts.	2931
4.	Plants sprayed	No.	325876
5.	Improved paddy seeds distributed	Mds.	13992
6.	Green manure seeds distributed	Lbs.	3173
7.	Green manure cuttings	No	844902
8.	Area under green manuring	Acres	21770
9.	Coconut seedlings distributed	No.	78443
10	Fertiliser demonstrations held	No	2704
11.	Cultural demonstrations held	No	566
12	Holdings taken up for demonstration	No.	2140
13	Area under Japanese Method	Acres	15846
14.	Area under fruit trees	Acres	10981
15.	Area under vegetable cultivation	Acres	1925
16	Quantity of vegetable seeds distributed	Lbs	770
17	Improved implements distributed	No	814
18.	Young farmers' clubs	No.	117
19.	Crop competitions held	No	109
20.	Persons participated	No.	2014
21.	Breeding centres (Natural	No.	*
	(Artificial	No.	24
22.	Pedigree bulls supplied	No.	63
23	Insemination (Natural	No.	2402
	(Artificial	No.	10545
24.	Veterinary dispensaries	No	13
25.	Animals inoculated etc	No	106319
26.	Bulls castrated	No.	558
27.	Poultry centres opened	No.	69
28.	Pedigree birds supplied	No.	2712
29	Hotchings eggs distributed	No.	34853
30.	Poultry treated and vaccinated	No.	116234
31	Fisheries and fingerlings supplied	No.	28691
32.	Cattle shows conducted	No.	15
33.	Quantity of M Mixture supplied	Mds.	247
34.	Area under fodder cultivation	Acres	189
35.	Milk societies registered	No.	1
36.	Pumping sets supplied	No.	184
37.	Tanks improved and constructed	No.	62
38	Channels and canals improved	No.	61
39.	Net area irrigated (Wells	Acres	
	(Tanks	"	
	(Canals etc.	"	
	(Others	"	
40.	Area reclaimed	Acres	15
41.	Demonstration plots for soil conservation	No.	28
42.	Area benefited by soil conservation	No.	655
43.	Surface wells constructed	No	116
44.	Surface wells renovated	No.	39
45.	Tube wells or driven Wells	No.	24
46.	Soakage pits constructed	No.	309
47.	Rural latrines constructed	No.	7623

* Source: Project Evaluation Office.

Sl. No.	Items			Achievements
48.	Drains constructed		No.	31
49.	Smokeless chullahs constructed		No.	96
50.	Village lanes paved		Sq. yds.	Nil
51.	Bathing ghats constructed		No	19
52.	Secondary and Public Health Centre		No.	Nil
53.	Existing dispensaries converted into Secondary and Primary Health Centres		No.	Nil
54.	Mobile Health Service		No.	Nil
55.	Baby clinics		No.	Nil
56.	Maternity and Child welfare centres		No.	12
57.	Midwifery centres		No.	9
58.	Family Planning Advisory clinics		No.	2
59.	Village houses constructed		No.	144
60.	Village houses reconditioned		No.	220
61.	Aid given to existing schools		No.	236
62.	Community centres		No.	63
63.	Children's parks		No.	33
64.	Sports clubs organised		No.	253
65.	Adult literacy centres		No.	40
66.	Adults benefited		No.	1598
67.	New Libraries and Reading rooms opened		No.	172
68.	Books supplied to libraries		No.	12363
69.	Entertainments organised		No.	2232
70.	Cultural clubs		No.	273
71.	Members		No.	15115
72.	Women's clubs		No.	140
73.	Members		No.	19338
74.	Village leaders trained		No.	158
75.	Village leaders camps held		No	7637
76.	N. C. C/A. C. C/B. S. S. Camps		No.	19
77.	Cinema shows conducted		No.	667
78	Pucca roads opened		Miles	50
79.	Kutcha New roads constructed		Miles	88
80.	Existing roads improved		Miles	87
81.	Culverts constructed		No.	131
82.	Foot bridges		No.	23
83.	Production-cum-training centres		No.	71
84.	Crafts adopted		No.	37
85.	Students trained		No.	1136
86.	Bee-hives supplied		No.	1025
87.	Co-operative Societies	Credit & Multipurpose	No.	191
		Industrial	No.	61
		Farming	No.	10
		Others	No.	80
		Total	No.	342
88.	Membership	Credit & Multipurpose	No.	39613
		Industrial	No.	6454
		Farming	No.	1210
		Others	No.	10891
		Total	No	58168
89.	People's contribution	Labour (Value)	Rs.	471.81
		Land	Acres	288.18
		Value	Rs.	487.23
		Cash & other contributions	Rs.	880.26

functions such as rationing and food control and relief measures in

CHAPTER X.

GENERAL ADMINISTRATION.

The Trichur District is divided both on geographical and functional basis for purposes of administration. Geographically, it is divided into 5 Taluks and 244 villages. Functionally, the district administration is channelled through various departments, each with its own head at the district level. The District Collector is the head of the district administration and the district officers of the various departments render him technical advice. As the head of the district, the functions of the Collector fall broadly under the following heads.

Executive functions.

The Collector is the chief executive officer of the District. In order to enable the Collector to function effectively, he is given vast and varied powers. Although the officials of the other departments in the District are under the immediate charge of their respective heads of departments, the Collector exercises general supervision over them in regard to the quantum and efficiency of their non-technical work. He can also call for the assistance of any officer in the District. In case of difference of opinion between a District Officer and the Collector in regard to non-technical matters connected with the execution of a work the decision of the Collector prevails. Nevertheless, if necessary, the District Officer can make a report to the Head of his Department regarding the reasons for his dissent from the decision of the Collector. The Collector inspects all offices and works undertaken in the District. It may, however, be noted that the Collector generally restricts his inspection work to the following offices in his District viz., all Revenue Offices, Police Stations, Educational Offices and Schools, Panchayats, Registration Offices, Excise and Sales Tax Offices, Hospitals and Dispensaries, Agricultural Offices and Veterinary Offices and Dispensaries. The administrative control over all the Rest Houses, and other government buildings is vested in the Collector. Co-operation of the activities of various departments by constant contacts with the officers concerned, control over local self-governing bodies with power to intervene, if necessary, contact with the public in committees or during interviews with visitors, execution of government policies such as national savings campaign, grow more food campaign etc., miscellaneous functions such as rationing and food control and relief measures in

times of emergencies like flood, epidemics etc., are all included among the functions of the District Collector. He is empowered to incur expenditure under discretionary grants up to Rs. 2,000/- in a year in order to relieve distress caused by floods, fire and other natural calamities. He can also spend a portion of this grant for other beneficial purposes. Moreover, any work which cannot be assigned to a well defined or technical department is usually entrusted to the Collector.

Revenue functions.

The Collector is the head of the Land Revenue Department at the District level. His major revenue duties include general supervision and control of land records and staff of the Revenue Department, appointments, promotions, transfers, demotions and punishments etc. of subordinate officials according to the rules of government, supervision over the collection of revenue, submission of periodical reports to the Board of Revenue and to the government and also hearing of appeals against the decision of his subordinate officers in matters connected with land revenue. In the administration of land revenue, the Collector is being assisted by the following hierarchy of officials viz., one Sub Collector (of I. A. S. cadre), one Personal Assistant (General), 5 Tahsildars, 16 Revenue Inspectors, and 244 Village Officers. All these subordinate officers are provided with the neccessary staff.

Treasury and Financial Functions.

There is a District Treasury in Trichur which accounts for every transaction made in the District on behalf of the Government. It is located in the Collectorate itself. The Collector is responsible for the due accounting of all monies received in and paid by the treasury and the punctual submission of all returns due from the District Treasury. Nevertheless, the Collector does not take any part in the day to day business of the Treasury. There is a Treasury Deputy Collector to attend to it.

In addition to the District Treasury, Trichur, there are five Sub-Treasuries in this District. They are located within the premises of the Taluk Offices at Trichur, Cranganore, Irinjalakuda, Chowghat and Wadakkancheri. The Treasury Deputy Collector supervises their work and is responsible to the Collector for their proper administration. He conducts all transactions and sends up all reports due from his office to the Accountant General; but defects and serious irregularities will be brought to the notice of the Collector by the Accountant General. The Accountant General has to be supplied with independent reports by the Collector in all important matters connected with the treasury administration.

Magisterial Functions.

Prior to May 1955 the Collector was functioning as Magistrate for administration of criminal justice within the scope of the Criminal Procedure Code. In May 1955 Government separated the judiciary from the executive.[1] As a result, the Collector and the Magistrates subordinate to him were deprived of their judicial functions. But the responsibility of maintaining law and order continues to rest with the Collector. The responsibility also calls for certain magisterial powers of an executive character. Virtually the Collector is vested with the powers of the Additional District Magistrate. Similarly the Trichur Revenue Divisional Officer is ex-officio First Class Magistrate (Executive). The Collector and the Revenue Divisional Officer exercise powers in regard to Police Administration. In addition to performing the functions enumerated in the Criminal Procedure Code, the Collector is responsible for the administration of several Acts which are obviously administrative or executive in nature.[2]

Moreover, the sanctioning and withdrawal of prosecutions, control over Government Pleaders, issue of certificates, enquiry into petitions, verification of character of candidates for appointment in government service, registration of foreigners etc., are also under the purview of the Collector functioning in the capacity of Additional District Magistrate. The Personal Assistant (General) to the Collector is given the powers of the Additional District Magistrate. Qualified Tahsildars (holding University Degree in Law or those who have passed the Criminal Test conducted by the Government) are appointed as Executive II Class Magistrates having jurisdiction over the Taluks in which they function as Tahsildars.

For the prosecution of cases there are the following Staff under the control of the Additional District Magistrate (Collector).

Government Pleader and. Public Prosecutor.	1
Additional Government Pleaders and Additional Public Prosecutors.	2
Assistant Public Prosecutors.	3

It may be noted in this connection that till recently the Prosecuting Staff in the Travancore-Cochin area was under the administrative control of the Inspector-General of Police while that in the Malabar area was under the Collector. Government have recently unified the systems and placed the staff under the control of the

1 Vide CJ3-12614/54/CS, dated April 29, 1955.

2 The most important of the Acts administered by the Collector are: Arms Act, Cinematograph Act, Dramatic Performance Act, Drugs Act, Dangerous Drugs Act, Electricity Act, Emigration Act, Explosives Act, Factories Act, Mines Act, Motor Vehicles Act, Passport Act, Petroleum Act, Police Act, Press and Registration Act, Press Objectionable Matter Act, Preventive Detention Act, Public Health Act, Public Safety Measures Act and Telegraph Act.

Additional District Magistrate.[1] The Frst Grade Assistant Public Prosecutor supervises the work of the Second Grade Assistant Public Prosecutors. He attends to the cases in the District Magistrate's Court and the important cases in the lower courts. The Second Grade Assistant Public Prosecutor conducts prosecution cases in the Magistrate's Courts on behalf of the Government He also offers advice to the District Superintendent of Police and other Police Officials when called upon to do so. He appears before the Courts for Government in bail applications and prepares charge-sheets in important police cases. In as much as the Collector is primarily responsible for the maintenance of law and order in the District, the District Superintendent of Police and the Police forces under his command are placed under the control of the Collector.

Development and Planning.

Planning and development activities have assumed increasing importance in the field of public administration in recent years. The importance of developmental planning as an integral part of administration came to be recognised during and after the 2nd World War. With the advent of Independence planning was given greater attention. A separate Planning and Development Department was set up under the Government. This Department has in recent times relegated to the background almost every other department of Government. The Collector is the Chief District Officer responsible for the administration of the Planning and Development Department at the district level and the implementation of the schemes of the department. The major developmental activities comprise agriculture and animal husbandry, irrigation, reclamation, health and rural sanitation, education, social education, communication and rural arts, crafts and industries. Thus it may be seen that in the developmental field, the mantle of the Collector is a big mantle and his role an all-embracing one.

For the administration of developmental activities, the District is divided into Blocks and Panchayats and the development policies are implemented through a set of officers called Block Development Officers, each of whom is in charge of a Block. There are 10 Blocks in the District. The Block Development Officer is assisted by (1) ministerial officers and (2) technical officers consisting of specialists selected from the various departments. The Block Development Officer and his subordinate ministerial officers are attached to the Land Revenue Department, and the technical officers include (1) an Extension Officer for Agriculture selected from the Department of Agriculture, (2) an Extension Officer for Animal Husbandry selected from

1 Vide G. O. Ms. 676, dated June 2, 1958.

the Department of Animal Husbandry, (3) an Extension Officer for Industry selected from the Department of Industries, (4) an Extension Officer for Panchayats, (5) a Social Education Officer and (6) a Mukhyasevika. The Gramsevak is the lowest officer at the village level.

District Development Council.

The successful implementation of planning and development schemes depends largely on the co-operation between the public and the officers of the various Departments at the District, Taluk and Village levels. With a view to enlisting and ensuring the sustained interest of the people, and making them give positive help to the Collector various non-statutory bodies consisting of official and non-official members have been set up in all the Districts of Kerala. The most important of such bodies is the District Development Council. It consists of 33 non-official members.[1] The official members on the body are the District Officers of the various departments of Government and its Chairman is the Collector. The Personal Assistant (General) to the Collector is the Secretary to the Council.[2] The functions of the Council are as follows:- 1. Advising on the formation of the annual plan of development for the district within the general framework of the State Five Year Plans, 2. Reviewing the progress of the implementation of approved programmes of development, 3. Recommending measures for the effective and speedy fulfilment of schemes of economic and social development, and especially of national extension and community projects, agricultural programmes, local development works, social services and village industries, 4. Promoting public co-operation and participation in development programmes and expanding local community effort both in urban and rural areas, 5. Assisting the development of co-operatives and Village Panchayats, 6. Promoting the small savings movement, 7. General supervision over the work of Village Panchayats in respect of land reform, land management and rural development generally, 8. Enlisting the active association and co-operation of teachers, students and others in the study and development of local resources, 9. Providing opportunities for general education through fairs, exhibitions, seminars etc., 10. Training of members of Panchayats and Co-operatives. The Council meets once in a month and discusses the progress made in the various fields of activity. There are

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1 This was first constituted for the Trichur District Vide G. O. PLB-17824/56/PLD dated August 24, 1957. The non officials include all the members of the Legislative Assembly and Parliament from the District and representatives of Co-operative Organisations, Trade Union Organisations, Kisan Organisations and Social Service Organisations in this District.

2 The rules regarding the working of the Council. are contained in G. O. PLB-17824/56/PLD dated June 22, 1957.

Standing Sub-Committees and Ad-hoc Committees for the Councils. The District Officers send monthly reports to the Collector.

Block Advisory Committees.

For each Development Block the Collector has constituted a Block Advisory Committee consisting of the Presidents of Panchayats within the Block area, Members of Legislative Assembly and the Member of Parliament from the Block area, and a representative each of the Co-operative movement, the Bharat Sevak Samaj, Mahila Samajam etc. The Revenue Divisional Officer is its Chairman and there is a non-official Vice-Chairman. The Panchayats intimate to the Block Development Officers the works to be taken up in their respective areas indicating their relative priority. These works and other schemes are placed before the Block Advisory Committee for their approval.

District Recruitment Board.

Personnel administration is of vital importance in any organisation, Government or private. In the erstwhile Cochin State this was done, originally by the Heads of Departments. Later, a Staff Selection Board was constituted for selecting personnel for appointment in government service and this system continued till the integration of Travancore and Cochin. After integration, personnel administration in the District came within the ambit of the Public Service Commission. But for the selection of candidates to the sub-clerical and lower grade services under the Government in each District, District Recruitment Boards, as recommended by the Administrative Reforms Committee (1958), have been established in Kerala.[1] The District Recruitment Board, Trichur, started functioning on October 10, 1959.[2]

The District Recruitment Board, Trichur, consists of a member of the Public Service Commission as Chairman, the District Collector and a non-official nominated by the Government. The District Officer of the department for which the recruitment is made may be associated with the selection. All posts the minimum pay of which is Rs. 35/- or less and other non-technical posts for which the minimum educational qualification is lower than a pass in the S. S. L. C. Examination and minor technical posts such as those of drivers, fitters, mechanics, boatsmen etc. come within the purview of the District Recruitment Board. The selection made by the District Recruitment Board is final and is regarded as selection by the Public

1 The posts coming under the purview of the District Recruitment Board have been specified in G. O. Ms. No. 631 Public (Rules) Department dated Jun 26, 1959.

2 The District Recruitment Board was set up as per G. O. (Ms) No. 902 datede October 17, 1959.

Service Commission. In case of any disagreement among the members of the Board, the decision of the Chairman is final.

Other Officers-District Level.

There are a number of Officers functioning in Trichur at the district level. They are administratively under the control of their respective Heads of Departments at the State level. Their functions have been dealt with in other chapters. The chief officers functioning at the district level are the following:-

Executive Engineer, Irrigation and General.

Executive Engineer, Public Health Engineering.

District Agricultural Officer.

District Industries Officer.

District Veterinary Officer.

Deputy Registrar of Co-operative Societies.

Deputy Director of Fisheries.

District Statistical Officer.

Divisional Forest Officer, Trichur.

Divisional Forest Officer, Chalakudi.

District Welfare Officer.

District Medical Officer.

District Information Officer.

District Indegenous Medical Officer, Trichur.

District Educational Officer, Irinjalakuda.

District Labour Officer, Trichur.

District Transport Officer, Trichur.

Deputy Director of Local Bodies, Trichur.

District Superintendent of Police, Trichur.

District and Sessions Judge, Trichur.

Assistant Excise Commissioner, Trichur.

District Inspector of Local Fund Accounts.

Regional and Zonal Officers at Trichur.

Joint Director of Soil Conservation, Trichur.

Malaria Medical Officer, Trichur.

Deputy Director of Health Services, Trichur.

Deputy Director of Indegenous Medicine.

Deputy Inspector General of Police, Northern Range.

Executive Engineer, Buildings Division.

Superintending Engineer (Irrigation and General).

Superintending Engineer (Buildings and Roads).

Special Officers with Headquarters at Trichur (having State wide jurisdiction).

Plantation Crop Specialist, Trichur.

Rice Specialist, Trichur.

Arecanut Development Officer, Trichur.

Poultry Development Officer, Trichur.

Central Government Offices.

1. All India Radio Station, Ramavarmapuram.
2. Central Excise (Superintendent).
3. National Savings Office.
4. Small Industries Service Institute, Trichur.

CHAPTER XI.

REVENUE ADMINISTRATION.

LAND REVENUE

Introduction.

Land tenure has been defined as the system of rights and duties existing between owners and cultivators of land and the State. It is not merely an economic fact and a legal system but a system of social relations as well. It had developed into a well-defined and complex system centuries before the Government began to impose tax on land. The various tenures under which lands are held have always been taken into consideration in fixing the rate of the assessment. From the second half of the 19th century onwards there were conscious efforts at various stages to simplify and systematise the tenures as far as possible. Recent measures of land reform have tended to undermine considerably the importance of tenures, but some of them still linger on the pages of the history of land revenue administration mainly because of their theoritical interest.

Land Tenures.

All lands in the District come under the category of *jenmom* lands i. e., lands belonging to the *jenmis* or landlords. Jenmi is the full proprietor of his land. He has for some reasons (or perhaps for no reasons) the right to redeem the land leased out by him on fulfilling certain obligations and the tenants have no legal right of occupancy. It is the right of the State alone to regulate the relations between the *jenmi* and the tenant. The origin of *jenmom* rights (proprietary rights) and the tenures on which the lands were leased are subjects of controversy. According to one view the origin of the *jenmom* right is of a divine nature, i. e., the *jenmis* received their title to land direct form the creator of the land and their proprietary right is therefore so absolute that even the sovereign has no legitimate authority to interfere with it. According to another view originally all land in Kerala was gifted by Parasurama to the Brahmins (Namboothiris). Some pious Brahmins are, however, said to have rebuked their brothren

for having accepted the gifts, and the latter felt ashamed of their action. The gift was therefore called *Jal-ma* or *Janma*, a word formed by the transposition of the letters of the root '*laj*' (to be ashamed) and the addition by the abstract noun termination '*ma*'. Other writers are of the view that *Jenmom* and *Jenmi* are simply sanskritised forms of *Jamin* and *Jamindar* and that they are identical in meaning. A third view is that the *jenmi* and the tenant are co-proprietors of the land, the former being entitled to *jenmibhogam*. All the above views are as erroneous as they are speculative. Recent historical research has proved that the bulk of the land in Kerala was in the hands of non-Brahmins like Pulayas, Edayas and Villavas till the 12th century A. D. As the author of the *Cochin State Manual* observes "All the evidence available at present tends to show that the Sudras established themselves in the country centuries before the Brahmin immigrants found their way into it in successive waves, and at the dawn of history, the *jenmom* or proprietary right in the land is found to have been vested for most part in non-Brahmins. The probabilites therefore are that the Brahmins never enjoyed proprietary right over more than a minor portion of the land and that they obtained this right not by divine favour but more prosaically by gift, purchase or usurpation from the immigrants who settled in the country long before them".[1] It may be noted that in his work "*Jenmi Sambradayam Keralathil*" Prof. Elamkulam P. N. Kunjan Pillai has given expression to the same view regarding the origin of proprietary right over land.[2]

Originally, there were only *puravaka (jenmom)* lands belonging to private individuals or institutions. Some of them later came into the possession of the State by escheat and confiscation. The State thus became the biggest *jenmi* and entitled to *jenmibhogam* from the holders of lands. Thus it may be noted that all land in the district came to be distributed among various *jenmis* including the sovereign, Devaswoms and private individuals, mostly Brahmins and Nairs. The early law givers expressly excluded the Brahmins from payment of taxes, but this privilege was withdrawn from them with the dawn of the era of equality. It was customary with the ancient

1 *Cochin State Manual*, C. Achutha Menon, P. 299.

2 According to Prof. Elamkulam P. N. Kunjan Pillai Brahmins came to be in possession of lands by the 12th century only when those non-Brahmins who held them gifted their lands to the Brahmins and temples under the pressure of the social and political forces let loose by the Chera-Chola War of the preceding century.

jenmis, especially kings and chieftains, to lease out their lands on avourable terms (eg. *kanam*) to their military retainers, mostly Nairs, fwho, in return for the substantial profit they derived from their holdings, were bound to render gratuitous military service whenever called upon to do so.

Pandaravaka and Puravaka.

All lands in the District come under two categories, *Pandaravaka* and *Puravaka*. *Pandaravaka* means lands belonging to the *Bhandaram* or State Exchequer, and *Puravaka* denotes lands which are the private property of landlords or *jenmis*. *Pandaravaka* lands or Sirkar lands are those which, in process of time, became vested in the Government by escheat or otherwise. Nagam Aiya considers it reasonable to suppose that *jenmis* took for themselves all land nearest to their dwellings and that the distant mountains and jungle tracts were ownerless till the State grew up and acquired proprietary right over them.[1] The *Pandaravaka* or Sirkar lands form about 50% of the total area. The tenants under the Government go by the name *Pandaravaka* tenants. *Pandaravaka* tenants and the *jenmis* are called *pattadars*. They have only rights to the surface of the soil, while mines and minerals belong to the State. The land revenue payable by the *Pandaravaka* tenants has been fixed by the Settlement Proclamation of 1080 (1904) which followed the rules of settlement in the *ryotwari* provinces of British India.

There are various kinds of subordinate tenures, the most important being *kanam*, *verumpattom* and *inam*. All other forms of tenures are cognate with one or other of those mentioned above.

(1) Kanam.

Kanam in olden days was a liability created by the Sirkar in most cases as a reward to the tenants for military or other services rendered by them and in some cases in consideration of a sum of money supposed to have been advanced to the State. These are called *Pandaravaka kanam* lands. But later private *jenmis* also began to create *kanam* tenures. Kanam created by the *jenmis* was originally a lease in which the landlord received a deposit of money or grain from the tenant as security or loan or otherwise and was called

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1 *Travancore State Manual*, Vol. III, Nagam Aiya: p. 311.

ubhaya pattom. Whenever a *jenmi* was in need of money, he tried to raise it, as far as possible, from his own tenants as it was more profitable, and convenient to the former. The State also raised large sums of money from the *Verumpattom* tenants especially between 920 and 955 K.E. (1745 and 1760 A. D.) to meet the expenses of war with Travancore and the Zamorin. The growth of *kanam* by the conversion of *Verumpattom* leases in this manner is evidenced also by the records of some of the Devaswoms under the Sirkar management. There are also instances where *Kuzhikanam* holdings were converted into *kanam* holdings. *Kuzhikanam* is a lease for 12 years at the end of which the tenant is entitled to compensation for improvements. The *jenmi* retains the compensation as a *kanam* charge on the holding and the *Kuzhikanam* tenant is made a *kanam* tenant. Thus it may be seen that *kanam* is only a modification or evolution of the *Verumpattom* or normal tenure, the pecuniary charge involved in it being the outcome of considerations of mutual advantage. The *jenmi* used to look upon the *kanamdar* as his favoured vassal.

The *kanamdar* was entitled to interest on the sum advanced to the *jenmi* but the rate of interest varied from place to place. In *kanam* leases the net produce, after deducting the cost of seed and cultivation, was to be shared equally between the landlord and the tenant and from the share of the former, the tenant was entitled to deduct interest on *kanam* amount at rates which varied from 2½ to 5 per cent. That which was payable to the *jenmi* after making these deductions was called "*michavaram*". The assessment due to Government was, on the other hand, payable from the tenants' share. If the interest on the *kanam* amount exhausts the *jenmi's* share of the produce, the tenure was called '*Nerkanam*' or '*Nerpalisa*'. Originally, the period of a *kanam* lease used to be coeval with the life of the *jenmi* and to expire with his death when the lease was renewed with his successor, but later the period of lease came to be recognised as twelve years (now for about a century). At the end of this period the lease could be terminated by the *jenmi* paying the *kanam* amount and the value of improvements effected by the tenant, or renewed, on the latter paying a premium or renewal fee to the landlord. The rate of renewal fee was formerly 10% of the *kanam* amount with an additional 3% on account of certain incidental charges, but later, the rate of renewal fee was recognised as 25%. The tenant had the right to undisturbed possession and enjoyment of the land for

twelve years from the grant or renewal (*polichezhuthu*) of the *kanam* lease, unless he was guilty of fraudulent conduct derogating from the *jenmi's* title, the commission of wilful and excessive waste of land, persistent default in the payment of rent and other dues and refusal to accept renewal of lease paying *polichezhuthu avakasam* or the customary fees. But the Settlement Proclamation of 10th March 1905 abolished the practice of renewals every 12 years and the proprietorship of the land was vested in the *kanamdar*. It may also be noted that in the case of *Pandaravaka* lands held on *Verumpattom* and *kanam* tenures, the Settlement was made with those who actually held the land while in regard to *Puravaka* lands, the Settlement was made with the *jenmi*.[1]

(2) Verumpattom.

Verumpattom is a simple lease for one year only, if no period is specified in the deed. According to the old custom of the erstwhile Cochin State, in the case of *Verumpattom* the tenant was entitled to one-third of the net produce of the land (after deducting the cost of seed and cultivation) and the landlord to two-third. This custom was only sparingly adhered to and in the majority of cases, the tenants' share was less, in varying degrees, than a third of the net produce. There were also instances where the tenants' share was hardly more than the bare cost of seed and cultivation. Moveover, the *Verumpattom* tenants were, in the absence of any stipulations to the contrary, liable to surrender their holdings whenever called upon to do so by their landlords. But the actual practice was much more liberal than the theory in that the tenants were allowed to continue in undisturbed possession of the property so long as they regularly paid the rent agreed upon and effected improvements in their holdings. And this practice has acquired the dignity of inviolable custom. In other words, practically the tenants have all along enjoyed permanent right of occupancy. The *Verumpattom* tenants were entitled to compensation for improvements effected with the express or implied consent of their landlords. In some Verumpattom leases, the tenant had to advance a sum equal to an year's rent as security at the commencement of the tenancy or at any subsequent period. This was called *Muppattom* or advance *pattom* or rent. *Muppottom* was repayable on the termination of the lease. Muppattom did not

1 In 1955, the Kanam Tenancy Act was passed and it came into force on 1st March, 1956. This Act conferred full proprietorship on the tenants over the *kanam* lands subject only to the payment of jenmikaram.

in any way affect the position of the tenant. By the Proclamation of 1080 (1905), the Cochin Government conferred full proprietary rights on the tenants in respect of *Pandaravaka Verumpattom* lands and ever since that Proclamation *Pandaravaka Verumpattom* was treated as the normal tenure for settling the State demand while the others were treated as favourable tenures.

(3) Inam.

Inam also called *anubhogam* was a grant of land made to a person either as a gift or in return for certain services. This should not be mistaken for a mere grant in lieu of wages. As long as the grantees were willing and able to perform those services, the grantor was powerless to revoke the inam tenure, whether the services were actually performed or not. In the erstwhile Cochin State, there were two kinds of *inams*- personal *inams* and service *inams*. Personal *inams* are classified into absolute and conditional. The grantor of an absolute personal *inam* transferred his proprietary rights over the holding completely in favour of the grantor. Such lands stand in the same position as non-inam lands i. e., *Pandaravaka Verumpattom*. *Pandaravaka Kanam* and *Puravaka* lands, in respect of succession, transfer, sub-division etc. On the other hand, the *inamdar* of a conditional personal *inam* held the land subject to certain conditions stipulated in the deed. A violation of the conditions entailed the forfeiture of the grant. Conditional personal *inams* were inalienable but could be bequeathed to legal heirs. In the absence of legal heirs they lapsed and reverted to the grantors. Service *inams* were those conferred on the holders for services to be rendered in religious and charitable institutions. They were known by different names according to the caste of the grantors. For instance, the grant made to a Brahmin is called *Santati Brahmaswom*. Those granted to a non-Brahmin, equal or superior to the grantor, were called *anubhogam* or *sasvatam*. Where the grantee was a person of inferior caste, the grant was called *Adima* or *Kudima*. The services to be rendered were detailed in the title deeds. When the conditions were broken the grants were revoked and the lands charged with full assessment. Otherwise, the grants were inalienable. But on failure of heirs the holdings reverted to the grantor.

Some Other Tenures.

(1) Panayam.

Panayam is a simple mortgage with or without possession and cannot be called a tenure in the strict sense of the term. But as

case law has of late made *kanam* assume more the nature of mortgage than that of a lease, *panayam* has come to be considered as a tenure. It may, however, be remembered that in the absence of express stipulations, *panayam* does not ensure enjoyment for a specified period or for compensation for improvements or for payment of removal fees, the three characteristic features of the *kanam* lease.

(2) Otti.

Otti has almost the same characteristics as *kanam*. In *otti*, as in *Nerkanam*, the rent due to the *jenmi* exhausts the interest on the amount advanced by the tenant. In regard to the distribution of net produce, the period of lease, the liabilitv to renewal, the rate of renewal fees, and probably also in regard to to redemption, the *otti* is altogether similar to the *kanam* or *Nerkanam*. The only difference is that the *ottidar* has the rights of preemption if the *jenmi* wishes to dispose of the property.

(3) Kuzhikanam.

Kuzhikanam or *Chamayakanam* is a lease granted to a tenant to reclaim a land or improve the soil, and enures for 12 years unless a term is expressly stipulated. No advance is paid to the *jenmi* nor is any rent paid as a rule. At the end of the stipulated period the tenant is entitled to compensation for improvements and if the compensation is paid the *jenmi* can lease the land to the same or any other tenant on any tenure he pleases. As a rule, however, the ascertained compensation is not paid but is made a *kanam* charge on the land which is leased to the reclaimer himself. The improvements thus become the property of the *jenmi* and the reclaimer a *kanam* tenant under him with the usual rights and liabilties of the *kanamdar*. The two Tables (Appendix I) at end of this Chapter give an approximate idea of the extent of the land under the various tenures in the District.

Lands owned by the Sirkar.

Poramboke lands.

Poramboke lands comprise all public roads, streets, lanes and paths, ditches, beds and banks of rivers, irrigation and drainage canals, tanks, lakes, backwaters and water courses, markets, burial grounds, bathing ghats and all other property of the Government which are declared as such. Land Revenue records do not show the extent of these lands.

Tharisu.

Tharisu lands are waste lands at the disposal of the Government and are available for registry. These are surveyed but assessed or unassessed. The assessed waste is assigned on *pattom* and tax levied.

Kole Lands.

Kole lands (Cowle lands) are unpromising waste lands granted to cultivators. Kole lands may be jungle tracts, swamps, margin of back waters or other wastes. The cowledar has to improve, relcaim or cultivate the land as the case may be, but he has only occupancy right over it. Such land is subjected to a progressive scale of assessment after a certain period during which it is rent free. It may be noted that the extent of cowle lands in this district roughly comes to 25,000 acres, of which about 18,000 acres are in the Trichur Taluk and mostly in the Vadakkummury village and the remaining 7,000 acres in the Mukundapuram Taluk.

Devaswam lands.

Devaswam lands in the District are held on *verumpattom, kanam, adima, anubhogam* and *karaima* sub-tenures and the rates of assessment vary. Originally, the tenants holding Devaswam lands had, in addition to the rents prescribed, to pay *Tirumulkazcha* charged by the Settlement Department on Devaswam lands. In 1085 K. E. (1909 A. D) the promulgation of the Devaswam Proclamation led to the amalgamation of incorporated and unincorporated Devaswams and the issuance of *pattas* in which details such as the name of the tenant, nature of the tenure, the amount of rent etc. were shown. Later, the *pattadars* of land under both incorporated and unincorporated Devaswams were given by the Devaswam Verumpattom Settlement Proclamations X & III of 1118 (1943) permanent right of occupancy in respect of their holdings so long as they paid the *pattom* stipulated in these *pattas*. But for purposes of administration, rents from land belonging to incorporated Devaswams were treated as revenue due to the State and in the case of unincorporated Devaswams rents due from land were not included in the State Land Revenue accounts. The latter were treated by the Land Revenue Department as *Puravaka jenmis.*

Since the promulgation of the Devaswam Verumpattom Proclamation, the rate of *pattom* on incorporated Devaswam lands is

fixed at 1/3rd of the *Pandaravaka Verumpattom* (normal) rate and from this the Sirkar tax is credited to the general revenues and the balance to the Devaswam funds. It has already been said that Devaswam *Verumpattom* lands are practically administered by the Land Revenue Department and accounts maintained by it. A deduction of ¼th of the full rent (normal *Pandaravaka* rate) is allowed on favourable tenures, like *Devaswam kanam*, *adima*, *anubhogam* etc. (which are even now prevalent) and the balance is collected from the holder of which the amount due to Government is credited to general revenues and the balance to the Devaswam fund. The Government realises from the Devaswam fund commission of 2½% towards collection charges.

The lands of the unincorporated Devaswams are administered by the Devaswam Board which pays to Government the basic tax. It is not quite clear whether the Kanam Tenancy Act of 1955 would apply to the *kanam* tenants of unincorporated Devaswams

Land Assignment.

It has been pointed out earlier that Government lands include both *poramboke* which are used or required for public purposes and *tharisu* which are available for registry. The control and maintenance of these two classes of lands are governed by the Travancore Cochin Land Assignment Act XXXIII of 1950, and the Land Conservancy Act VIII of 1958, of which the former Act repealed the Government Land Grant Act IX of 1115 K.E. (1940) (Cochin) which was mainly intended to help the ex-service personnel. In 1957 the Government decided to settle as many landless and indigent families as possible on government lands which were not required for public or government purposes, and issued a set of rules for the purpose, viz., the Land Assignment Rules [1] under the provisions of the Land Assignment Act. These rules are now being implemented. As a preliminary measure, a list of lands required for public purposes and available for registry was prepared. Further an Advisory Committee consisting of official and non-official members was constituted in 1958 in each Taluk to select the persons to whom lands were to be assigned and also to decide the extent of land to be assigned to each of the persons so selected. [2] Special staff was

1. Vide G. O. (Press) No. 1029/Rev. dated 18th October 1958.
2. Vide G. O. (Ms) No. 72 of January 23, 1958.

appointed in each Taluk to carry out the assignment work. The records prepared by the field staff relating to lands available for registry were to be placed before the Advisory Committee for allotment. The Tahsildar was the Chairman and Convener of the Committee. The Committee, after investigation and enquiries was to decide, in accordance with the rules, which of the appli, cants were eligible to get the lands on registry. The Tahsildar was to implement the orders of the Committee by effecting registry proceedings. These rules were not applied to lands situated in Municipal limits. In March 1960 the Government ordered the dissolution of the old Taluk Advisory Committees and the establishment of fresh ones. [1] The new Committees consist of only non-official members representing the major political parties. The Tahsildar continues as the Chairman and Convener of the Committee. The previous Committee had the power of assignment, but now the role of the Committee is purely advisory and the decision of the Tahsildar is final. [2]

The following table gives a rough idea of the achievements of the Taluk Advisory Committees in the 5 Taluks of this District.

Land Assignment.

	No. of members in the Committee	Total area available for registry. Acres.	Total area assigned till the end of 1959 Acres.	No. of Pattadars to whom land was assigned.	Rate Minimum Cents.	Rate Maximum
Trichur	Five	1,249·71	18·78	29	8	2·23 acres
Mukundapuram	Five	2,314·61	40·72	198	4	97 cents.
Cranganore	Four	110·79 1/2	35·05 3/4	87	2 1/2	1 acre
Talapilli	Five	1,834·35	81·76 3/4	199	1 1/4	3 acres.
Chowghat	Four	409·81	90·23	270	18	2 1/4 acres

Survey and Settlement.

In the erstwhile Cochin State, land tax was introduced for the first time in 1762. [3] This was followed by the land revenue settlements from 1774 to 1778. These settlements were based on oral enquiries and personal conferences with land holders, and

1. Vide also G. O. (Ms) No. 201/Rev. dated March 17, 1960.
2. Government notification No, 1 & 2; No, 37864/A1/59/RD dated March 9, 1960
3. *Cochin State Manual*, C. Achyuta Menon, P. 303,

the accounts were prepared mainly with reference to the statements furnished by the latter. They are therefore known as "*Kettezhuthus*" or records of what was heard. *Muppra*, *michavaram*, *kavalppanam* or protection fee, *kettu thangu*, *varam* etc. were the taxes levied during this period. The rates of taxes varied according to the nature of tenure, yield etc., of the land. Several piecemeal *kettezhuthus* followed. But the records now available do not throw any light on their nature and scope. However, at the settlement of 1789-1790, a second crop assessment known as *kalanikuthi* began to be levied on *puravaka nilams* in certain parts of Mukundapuram, Trichur and Talapilli Taluks, the rates of assessment being a little less than one-half of those on the first crop. The *kalanikuthi* continued to be levied up to 1848 when Dewan Sankara Warrier abolished it. Later, *Kandezhuthu* was adopted in the place of *Kettezhuthu*. *Kandezhuthu* settlements were records of what was seen. Settlement officers visited the spot, inspected the lands and in some cases measured them *Kandezhuthu* was therefore superior to *Kettezhuthu* from the point of view of accuracy. *Kandezhuthus* of *parambas* were held in 1814 1837 and 1857 and that of *nilams* in 1820. The *kandezhuthu* of 1814 was inaugurated by Col. Munro. *Pandaravaka parambas* with the taxable trees were assessed with *vrikshapattom* and those without trees were assessed with *payattupattom* at rates varying from 5 to 10 pies according to the nature of the land. *Puravaka* lands were assessed with one-eighth of the *pandaravaka* rate. *Vrikshapattom* was levied on coconut, arecanut, palmyrah and jack trees. Trees were divided into four classes or *tarams*. Trees planted since 1815 were included in the settlements of 1837 and 1857. During these settlements new plots of land, either occupied or unoccupied but cultivable, were also measured and registered. The rates of assessment did not undergo any change. During the *kandezhuthu* of *nilams* in 1820, the area of *nilams* was roughly estimated with reference to the quantity of seed sown and settlement was fixed on that basis. The *nilams* held on *pandaravaka verumpattom* tenure were assessed with *pattom*, *nikuti*, *palam* and *pattakazcha*. *Pattom* was fixed at about a third of the net produce and varied from ¼th to 6 *paras* of paddy per *para* of land. The assessment on *pandaravaka kanam nilams* was the same as that on *pandaravaka verumpattom nilams* except that *michavaram* was realised in lieu of *pattom*. *Puravaka* lands were free from *pattom* and

pattakazcha but were subjected to *muppra* and *nilavari* or *nikuti* and *palam* according to location of the *nilams*. Unlike the *kandezhuthu* of *parambas*, the *kandezhuthu* of *nilams* did not result in an increase of the taxable *nilams* or in the tax itself.

The crude system of survey and settlement operations outlined above led to litigation and many other attendant evils among the landholders. In 1899 therefore the ruler of Cochin promulgated the Survey Regulations (II of 1074 K. E.) according to which every plot of land was measured and demarcated, mapped and evaluated. These Regulations laid a solid foundation for a sound system of land revenue administration. A cadastral survey was started in April 1898 adopting the "Triangle and Offset" system which is considered to this day to be the best system of survey. A topographical survey had also been conducted and its results were incorporated with those of the cadastral survey. The survey operations of the whole district were practically completed in the course of a decade commencing from 1898. The thoroughness and accuracy of these operations considerably facilitated the progress of the settlement work.

The salient features of the last settlement (1903) may be summarised as follows:- The old, large and unwieldy villages were reorganised into small ones so as to render village administration efficient. The area of the land was measured in acres and cents as against the practice of reckoning it in terms of the quantity of the seed in the case of *nilams* and the number of trees in the case of *parambas*. The State demand was fixed on *pandaravaka nilams* at half the net produce. Payment of tax in kind was converted into payment in cash at 4 As. 7 pies (29 nP) per standard para. *Parambas* with coconut trees were assessed with *vrikshapattom* at rates varying from 1 anna (6 nP) to 3 As. 6 pies (22 nP). Areca and jack trees were assessed at uniform rates of 4 pies (2 nP) and 4 As. (25 nP) respectively. *Parambas* without trees were assessed with light taxes the rates of which varied from 2 As. (12 nP.) to Rs. 2/- per acre according to location, fertility etc., of the land. The settlement demand on *puravaka* lands was made not with the actual holder of the land but with the *jenmis*. *Puravaka* lands were assessed at half of the normal or *pandaravaka* rates in the case of *nilams* and one-fourth of the normal rates in the case of *parambas*. *Pandaravaka kanam* lands were assessed with two-third of the full or *pandaravaka verumpattom* rate. Periodical renewals were done away with. Settlement of lands

under favourable tenures such as *pandaravaka adima*, *anubhogam*, *karaima* and *karozhivu* etc., was made in accordance with the principles of Inam Settlement in the Madras Presidency. Moreover, an attempt was made to simplify the tenures and to resolve them into four viz., *Pandaravaka verumpattam* (normal tenure), *Pandaravaka kanam*, *Puravaka* and *Inam*. The right of quarrying and mining in any land, irrespective of the nature and ownership, was reserved for the Government. What is more, the Settlement Proclamation of 1905 conferred full proprietary right on the holders of *pandaravaka verumpattom* lands. The tax fixed at that settlement was made permanent for a period of 30 years.

In 1955 was passed the Travancore-Cochin Land Tax Act (Act XV of 1955) by which the basic tax which was already in existence in the Travancore area of the State was extended to the Trichur District also, thereby unifying the rates of taxes. This Act more or less served the purpose of a general revenue settlement. Land Tax was fixed at the rate of three pies for every cent of land irrespective of its nature, fertility or yield. This was later fixed at 2 nP. The introduction of basic tax removed the inequities in the incidence of taxation on account of *tenure*, *taram*, crop etc. It may also be noted that the basic tax is assessed on all *jenmom* lands and *pandaravaka verumpattom*, *pandaravaka kanam*, *inam* and *tharisu* lands assigned on registry. However, the Trichur Kovilakom and the Kanattukara Kovilakom, which are the personal property or appanage of the Cochin Maharaja, and the Devaswam *poramboke* lands are tax free. The average of land assessed to basic tax in the five Taluks of the District and the revenue derived from them in the year 1957-58 are given below.[1]

Taluk	Nilam		Paramba		Total		Basic tax levied.	
	Acre.	Cent.	Acre.	Cent.	Acre.	Cent.	Acre.	Cent.
Talapilli	40,213	84	75,303	30	115,517	14	180,510	03
Trichur	48,150	12	48,814	43	96,964	57	176,409	39
Mukundapuram	54,805	99	77,689	72	132,495	71	241,075	66
Cranganore	5,567	75	9,862	13	15,429	88	27,998	76
Chowghat	30,395	91	25,234	74	59,630	65	107,684	12

Today land tax is collected according to fixed rates in two

1 Jamabandi Report for 1957-58.

instalments called 'kists', the first kist falling due on 15th October and the second on the 15th January every year.

It may be noted in this connection that the Superintendent, Survey and Land Records, Trichur, is the officer responsible for the conduct of survey operations in the District. The administrative control over the Superintendent is vested with the Collector and the functional control with the Director of Survey and Land Records. The Superintendent is assisted by a technical staff consisting of surveyers, draftsmen etc. The Survey and Land Records Office maintains a host of records, the most important among them being the original field measurement books, supplemental books, street survey field books, village maps, area registers etc. It is also responsible for carrying out any demarcation or revision or any other survey ordered by the Government. Maps of villages are published every ten years incorporating changes.

Special Cesses.

The only special cess connected with land that is levied from this District is the Irrigation Cess. Irrigation works which lay scattered and uncared for were improved in 1913. Those which served more than 200 acres of land were classified as major works and the other as minor. A reasonable amount is realised from the cultivating beneficiaries in easy instalments to cover a portion of the cost of construction of the major irrigation projects. At present the Irrigation Cess is levied in respect of the Vazhani and Peechi Schemes. It is assessed at certain fixed rates. The area irrigated, the number of *pattadars* from whom irrigation cess is realised, and the total demand for the year 1958-59 are given below. [1]

Taluk	Area irrigated. A. C.	Number of pattadars.	Demand Rs. nP.
Cranganore	N.A	N.A	N.A
Mukundapuram	27,812	9,290	6,01,058 04
Trichur	N.A	N.A	N.A
Talapilli	5,866·00	1,169	2,186 93
Chowghat	2,494·85	1,422	52,144 18

Land revenue is broadly divided into Ayacut revenue, Sanchayam revenue and Miscellaneous revenue. Ayacut revenue is revenue

1. These figures may change slightly every year, but they give an approximate idea of the work done and the cess collected. The minor irrigation schemes in this District are tax free.

according to settlement (i. e., settlement revenue). Sanchayam is the receipts of the Land Revenue Department comprising revenue derived from prohibitory assessment on unauthorised occupation of government lands and *kuthakapattom*. Miscellaneous revenue consists of fees, fines and other miscellaneous items. Unlike Ayacut Sanchayam revenue has no fixity and may change from year to year. The total land revenue of the Trichur District for the 5 years preceding 1960 is given in Appendix II. The incidence of land revenue during 1955-56 to 1959-60 was Rs. 0.70 per head. But it varied slightly from year to year as indicated in Appendix III.

Administrative set-up of the Land Revenue Department.

The Land Revenue Department in the District is a hierarchical form of organisation with the Collector at the top. The Collector is not only the head of the Land Revenue Department, but he is the head of the entire District. His powers and functions, as the head of the District, have already been described at some length in the Chapter on 'General Administration'. The Office of the Collector is divided into 5 sections, viz., Finance and Accounts, Revenue, Development, Magisterial, and Land Acquisition. The hierarchy of officials under the immediate control of the Collector for the administration of Land Revenue includes the Personal Assistant to the Collector, the Revenue Divisional Officer (1), Tahsildars (6) (including the one Tahsildar for Cheerakuzhi Project), Block Development Officers, Revenue Inspectors 16 (one for each Firka), Village Officers and Village Assistants.

The powers and functions of the Revenue Divisional Officer run almost on parallel lines with those of the Collector. The Revenue Divisional Officer conducts the jamabandy or annual inspection and audit of the village accounts and registers in accordance with the programme fixed by the Collector.

The Tahsildar is primarily the revenue official responsible for collection of land revenue. There are 6 Tahsildars in the Trichur District of whom one is entrusted with the land acquisition work for the Cheerakuzhi project. Each one of the other five Tahsildars is responsible for the administration of Land Revenue in his Taluk. The Tahsildar is expected to be in direct contact with the people in the Taluk and to have first hand knowledge of the conditions of every village under his jurisdiction. Even

though he is assisted by Village Officers and Village Assistants, it is his duty to enquire directly into matters connected with land revenue administration and send independent reports to the Collector. He is also responsible for the administration of the Special Marriage Act.

The Revenue Inspectors are in charge of Firkas each of which comprises of a group of villages. They supervise the work of Village Officers. The Village Officer is the last but a very important link, and the village staff forms the lowest echelon in the hierarchy of land revenue officials. The Village Officers perform many and varied duties and play a very important role in the day to day life of the villagers.

In addition to the regular hierarchy of officials mentioned above there is also a Special Deputy Collector, Land Acquisition. He is the officer responsible for the acquisition works in the District. He is also Personal Assistant to the Collector. He is at present assisted by a staff consisting of a Valuation Assistant, 3 Revenue Inspectors and 9 Surveyors for the Chalakudi and Peechi Schemes and a Special Land Acquisition Officer, a Revenue Inspector and 3 Supervisors for the Cheerakuzhi Scheme.

LAND REFORMS

The vast majority of tenants in the District are either *Kanamdars* of *Verumpattomdars*. Till about the middle of the last century they were in no way better than tenants at will. They were subjected to arbitrary eviction from their holdings at the hands of the *jenmis*. The Government of Cochin thought it desirable to grant permanent rights to the tenants. The Maharaja of Cochin expressed the view that "Expediency and substantial justice required the protection of a large class of the industrious population of the country against arbitrary eviction from the lands in which they had spent their capital and labour for generations together".[1] So he issued a royal writ (*Theetoorum*) in 1038 K. E. (1863 A. D.) preventing eviction of *kanam* tenants before a period of 12 years. But this did not help the tenants much as they had to face eviction soon after the 12 year period. The Landlord-Tenant Commission, Cochin, which submitted its report in 1908 recommended fixity of tenure for a section of the

1. *Report of the Agrarian Problem Enquiry Committee* 1949, p. 50.

kanam tenants. On the basis of this recommendation the Tenancy Act II of 1090 K. E. (1915 A. D.) was enacted, granting fixity to those who took *kanam* holdings before 1885. This Act also made provision for the payment of compensation for improvements, fixation of renewal fees (*kanam* lease was renewable every 12 years), eviction of the *kanam* tenants on the expiry of the period of lease for *bonafide* purposes of the landlord etc. If the bonafides of the landlord were disproved the evicted tenant could opt to hold the land on the previous tenure. The Cochin Tenancy Act XV of 1113 K.E. (1938 A.D.) which superseded the Tenancy Act of 1915 conferred security of tenure on new *kanams* also, i. e., those which originated between 1885 and 1915. This Act also restricted the grounds for eviction of the *kanam* tenants and limited their renewal fee to 5% of the *kanam* amount. The Kanam Tenancy Act 1955 gave full proprietary rights to the *kanam* tenants subject to the payment of *Jenmikaram*.

The *Verumpattom* tenants in the Amballur *Desam* in Kanayannur Taluk requested the Government in 1896 to stop the unjust and oppressive acts of the Nambboothiri *jenmis* who threatened them with out-right eviction. But the Government was reluctant to take immediate action as it was feared that their intervention in the matter would adversely affect the Government (the biggest *jenmi*) as much as the private *jenmis*, and thereby upset the revenue system of the whole State. The attention of the *jenmis* and tenants as well as of the Government was in the mean time concentrated on the survey and settlement operations that were in progress during 1897 to 1907 In 1905 was issued the Settlement Proclamation according to which the *Pandaravaka* tenants got proprietary right over the surface land. But the State collected *jenmibhogam* in addition to the regular land tax from those who held *pandaravaka* lands under favourable tenures.

Another landmark in the history of land reform was the Verumpattomdars Act 1943 which protected the interests of the tenants at will. The Act granted security of tenure to lessees and sub-lessees in respect of their holdings. But in regard to homesteads fixity of tenure was confined to non-municipal areas only. According to one of the important amendments to this Act made in 1944, temporary lessees (*Nadupattomdars*) who took lands on lease for specified periods, agreeing to repay arrears of rent or revenue due from the previous *verumpattom* or *kanam* tenant and to restore land back to the latter, were excluded from the definition of *verumpattomdars*.

In order to protect the interests of *kudikidappukar* the Government of Cochin issued a Proclamation on 7th June, 1937 staying arbitrary evictions from their homesteads. But the *kudikidappukar* who had built their homesteads with the help of the land holders were not benefitted by the Proclamation. Hence the Travancore-Cochin Government passed the Stay of Eviction Proceedings Act in 1950. After the birth of Kerala State the Kerala Stay of Eviction Proceedings Act (1957) was passed to provide temporary protection to *kudikidappukar* and tenants cultivating land on *varom*, *sambalappattom* or other similar arrangements, pending enactment of a comprehensive legislation relating to tenancy and agrarian reforms.

The most far-reaching legislative measure that has been placed on the statute book in recent times is the Kerala Agrarian Relations Act 1960. The Act has fixed the ceiling on the extent of land that can be held by a family or any adult unmarried person. All lands in excess of the ceiling are surrendered to the Government on payment of compensation. Lands so surrendered are distributed among the landless. This is a very progressive measure which would go a long way to help in the equitable distribution of land as well as to check its accumulation in the hands of a few. Under this Act, the tenants in possession of holdings are given the right to purchase the interests of the landlords on their lands, subject to the ceiling. Fair rents in respect of holdings are fixed by the Land Tribunals set up for the purpose. The tenants are given fixity of tenure over their holdings and they can be evicted by landlords only in very exceptional circumstances. Even in such cases the landlord has to provide the tenant with an alternate site before he is evicted. The Act also provides for scaling down the arrears of rent which accrued before April 1957.

Peasants' Organisations.

As far as this District is concerned, there appears to have been no notable agrarian movement in the past. However, records show that in the early thirties of this century the peasants of Cranganore agitated with the view to bringing pressure on the Government to relieve them from the burden of indebtedness.[1] In recent times political parties have set up peasants' organisations in the District. The Karshaka Sanghams and Karshaka Thozhilali Unions sponsored by the Communist Party, the Kisan Panchayats by the Praja Socialist Party and the Kisan Congress by the Congress Party may be cited as examples.

1 See Chapter II for details.

Bhoodan.

There is one Gramdan village in this District at Mayannur in the Pazhayannur N. E. S. Block.

Rural wages and condition of Agricultural Labour.

The wages for agricultural operations used to vary from place to place. In 1957 the minimum wages for different kinds of work in agriculture were fixed by Government. According to the notification men and women workers engaged in ordinary agricultural operations are entitled to get Rs. 1.50/- and Re. 1/- respectively. Taking into consideration the long standing customs and practices, Government also decided that wherever the existing wage rates were higher than those fixed by Government, the higher rates were to continue to be paid. The rates in force now are as follows[1].

A. Minimum time rates for an eight hour day.	Rs.	nP.
(1) Ordinary agricultural operations-Men	1	50
Women	1	00
(2) Preparing pits or bunds for planting coconuts (excepting the sandy tracts)	1	62
(3) Digging or ploughing and preparing mounds, ridges or basins for tapioca or sugar cane cultivation (excepting in sandy tracts)	1	62
B. Ploughing.		
(1) Transplanting with labourers' bullocks (for a ten hour work day)	2	75
(2) Ploughing with cultivators bullocks (for a ten hour work day)	1	50

(3) Transplanting operations—The minimum wages are the same as for any ordinary labour but the working hour is five for kayal areas and six for other areas.

(4) Harvesting and threshing- 1/9 of the harvested paddy in addition to the customary payment called '*theerpu*' or '*vellamkudi*'. Workers are entitled to remuneration for carrying '*katta*' if a threshing ground is not provided at the rate of one for every 2,000 *paras* of paddy field. The duration of work has also been fixed by Government

1. Government notification No. L1.16141/50/L & LAD dated Trivandrum, December 17, 1957.

as 8 hours but in actual practice rural workers do work for longer hours. Permanent workers customarily get presents both in kind and cash on special occasions such, for example, as Onam, Vishu and Christmas.

In this district, there prevails a kind of labour contract system in agriculture. Labourers either singly or jointly enter into a contract with the employer according to which the former cultivate the land. The gross produce is shared by the labourers and the employer at 1/3 and 2/3 respectively.

Sales Tax and Agricultural Income Tax.

The Agricultural Income Tax and Sales Tax Department is responsible for the administration of both the Sales Tax Act (1950) and the Agricultural Income Tax Act (1951). The scheme of taxation laid down in the Sales Tax Act is a multipoint one. In a multipoint tax structure an article is taxed at every point at which it changes hands. But unlike in the 'single point' syst em, the rates of tax in the multipoint system are low. Sales Tax is levied on a turnover of Rs. 10,000/- and above at the rate of 2 nP. in the Rupee. Certain goods, included under the Central Essential Commodities Act, 1957, are exempted from taxation. The rates on luxury articles are higher. According to the Agricultural Income Tax Act 1951, a person whose net agricultural income exceeds Rs. 3,000/- per annum, is liable to be assessed to Agricultural Income Tax.

The Inspecting Assistant Commissioner, Trichur, is the head of the Sales Tax and Agricultural Income Tax Department in the District. Under him there are two Agricultural Income Tax Officers and seven Sales Tax Officers. Of the two Agricultural Income Tax Officers, one has jurisdiction over Mukundapuram, Trichur and Cranganore Taluks and the other over Talapilli and Chowghat Taluks. These Officers call for the accounts, inspect properties and fix the taxable income of persons in their respective areas. When the annual income of a person exceeds Rs. 10,000/- the assessment can be finalised only after the approval of the inspecting Assistant Commissioner who also reviews the assessments in all cases. The Agricultural Income Tax Officer is assisted by an Agricultural Income Tax Inspecior.

There is a Sales Tax Officer for each of the following areas:- (1) part of Mukundapuram Taluk, (2) Cranganore,

(3) part of Mukundapuram and part of Trichur Taluk, (4) part of Trichur town, (5) another part of Trichur town, (6) Talapilli Taluk, and (7) Chowghat Taluk. The Sales Tax Officers are assisted by Assistant Sales Tax Officers. There are also three Inspectors for the whole District who attend to intelligence work under the direct control of the Inspecting Assistant Commissioner. In addition to these, there is a special Deputy Tahsildar to deal with defaulters of Sales Tax and Agricultural Income Tax and to realise the dues according to the revenue recovery rules.

The Sales Tax Officer exercises powers of assessment in respect of dealers whose annual net turnover exceeds Rs. 20,000/-. He also inspects the business places of the dealers within his jurisdicton. The Assistant Sales Tax Officer is the assessing authority where the dealers' net turnover does not exceed Rs. 20,000/- per year. He too inspects the business places within his jurisdiction. The following statement shows the revenue under general Sales Tax and Agricultural Income Tax for the years 1951 to 1959.

Year	Sales Tax		Agricultural Income Tax	
	Number of assessees.	Total amount in lakhs of Rs.	Number of assessees	Total amount in lakhs of Rs.
1950-51	3,664	6	703	7
1951-52	5,184	8	842	8
1952-53	7,406	10	1,758	12
1953-54	7,708	11	1,556	12
1954-55	8,214	12	1,594	12
1955-56	7,379	10	1,175	17
1956-57	7,420	13	1,662	8·5
1957-58	4,033	40	777	3·5
1958-59	N.A	49	N.A	N.A

Sales Tax (Central)

1957-58 Rs. 2 lakhs

1958-59 Rs. 4 lakhs

STAMPS

The Finance Secretary to Government is the administrative head of the Stamp Department of the State which functions in three units viz., the Stamp Manufactory, Trivandrum, the Central Stamps Depot, Trivandrum and the Stamp Depot, Ernakulam.

The administration of stamp revenue in each district rests with the District Collector. In this district, stamps are sold through five Sub-treasuries viz., Mukundapuram, Trichur, Talapilli, Cranganore and Chowghat of which the first four are supplied with stamps directly by the Stamp Depot Ernakulam and the last one by the District Treasury, Palghat. There are two kinds of stamps, judicial and non-judicial. Stamps and stamp papers upto the value of Rs. 100/- are distributed to the public through licenced vendors and they are controlled by the Additional District Magistrate. Higher denominations of stamps are sold to the public direct from the Sub-treasuries. The licenced vendors are allowed a commission of 3% on receipt stamps and 2% on other stamps. The revenue derived from the sale of stamps for the preceding three years is given below:-

Taluk	Revenue during 1957-58 Rs.	Revenue during 1958-59 Rs.	Revenue during 1959-60 Rs.	Number of vendors in 1960
Mukundapuram	2,88,041·64	2,58,503·80	2,81,631·61	N.A
Trichur	16,76,939·82	2,11,394·14	22,08,007·64	N·A
Talapilli	1,58,379·66	1,60,751·05	1,66,763·71	18
Cranganore	82,650·18	85,367·47	84,755·62	3
Chowghat	1,51,710·05	1,44,937·92	1,42,239·41	17
Total	23,57,721·35	26,60,954·38	28,83,397.99	

EXCISE

The Excise Department is responsible for the administration of Opium Act, 1878, Cochin Abkari Act of 1077 K. E. (1902), Dangerous Drugs Act 1930, Medical and Toilet Preparations (Excise Duty) Act 1955 and Prohibition Act in so far as prohibition area is concerned. The Trichur Excise Division comprises of Chittur, Talapilli, Mukundapuram, Trichur and Cranganore Taluks. It is divided into 12 Ranges. They are (1) Chittur, (2) Nenmara, (3) Wadakkancheri, (4) Kunnamkulam, (5) Pazhayannur, (6) Cranganore, (7) Trichur, (8) Enammath, (9) Cherpu, (10) Irinjalakuda, (11) Chalakudi, and (12) Mala. Of the above 12 ranges, the first 6 ranges fall in the Taluks of Chittur, Talapilli and Cranganore and they were declared Prohibition areas. The other 6 ranges falling in the Trichur and Mukundapuram Taluks are wet. The Excise Department is under the administrative control of the Board of Revenue and the Assistant Excise Commissioner is the head of the department at the district level. He

inspects the toddy and arrack shops etc. in the wet area and detects cases under the various Acts. He supervises the Pharmaceutical Laboratories and the Distillery in the Trichur Division and issues licences under the Excise Acts.

The subordinate officers of the Department include Excise Inspectors, Preventive Officers and Guards. The Excise Inspectors are put in charge of the ranges and they are responsible for the collection of kists on account of Abkari shops sold yearly under the independent shop system according to which the privilege of vend is auctioned shop by shop to the highest bidder. The Excise Inspector inspects the shops and the accounts and licences of the Vendors. He also collects the tree tax and suppresses malpractice. The Preventive Officers and Guards assist the Excise Inspectors in the discharge of their duties. The Excise Department in this District consists of the following officers:- (1) Assistant Excise Commissioner, 16 Excise Inspectors, 47 Preventive Officers, 190 Guards, 1 Office Manager, 7 Clerks and ? Typists. The following table would convey an approximate idea of the average revenue and expenditure of the Department.

YEAR.	REVENUE Rs.	EXPENDITURE Rs.
1957-58	56,51,760·92	2,75,751·00
1958-59	93,28,862·30	2,73,807·00
1959-60	79,20,926·18	2,77,344·00

REGISTRATION.

The Registration Department in the District functions under the District Registrar of Registration, who functions with his headquarters at Ernakulam. There are 27 Sub-Registry Offices in the District each of which functions under a Sub-Registrar. There is also a Chitty Office functioning under a Chitty Inspector. The names of Sub-Registry Offices in the District of Trichur and the dates of their establishment are given in Appendix IV.

The major duties of the Department in the District are registration of documents, registration of kuries (chitties), and supervision of their working, granting of licences to document writers and scribes according to Document Writers' Licence Rules and all other works connected with registration. The District Registrar is also the Registrar of Marriages under the Special Marriage

Act of 1954, and Registrar of Scientific, Literary and Charitable Societies under the Societies Registration Act of 1955. The Registrar is the custodian of sealed covers containing wills deposited with the Department, With the introduction of the Document Writers' Licensing Rules from June 1, 1956, the District Registrar is empowered to renew the Sub District licences of document writers and to recommend the applications for District licences. The main function of the Sub Registrar is however to register documents relating to movable and immovable properties of his Sub District and to recommend issue of licences to Document Writers under the rules. The Chitty Inspector has jurisdiction over all the Chitties or Kuries conducted in the District, and he inspects the Kuri records periodically. It may be noted that chitties are conducted both by foremen and by banks. Whenever a new chitty has to be started the Chitty Inspector has to hold an investigation and a chitty licence is granted by the Registration Department only on his report and recommendation. The receipts and expenditure of the Registration Department in the Trichur District during the year 1958–59 were Rs. 4,25,317·68 and 2,92,506·12 respectively resulting in a net income of Rs. 1,32,811·56 in one year.

CENTRAL REVENUES.

Income Tax.

The Income Tax Circle, Trichur, comprises of the Trichur District and the Ponnani Taluk of Palghat District. There are altogether four Officers, three Inspectors and twenty-nine ministerial and other Officers in the Circle. They are responsible for the assessment, collection etc. of the central revenues falling under Income Tax, Wealth Tax, Gift Tax and Expenditure Tax. The State Revenue authorities also assist the Income Tax Officers in collecting the revenue under Revenue Recovery Act. The number of assessees and the various taxes levied in this Circle during the financial year 1959-60 are given below.

Kind of Tax.	Number of assessees.	Amount in Rupees.
Income Tax	2,678	39,21,000
Wealth Tax	56	1,30,000
Gift Tax	85	61,000
Expenditure Tax	..	..
Total	2,819	41,12,000

Central Excise.

The Central Excise administration in the Trichur District is vested in the Superintendent of Central Excise, Ernakulam Circle. The Trichur District is divided into four Ranges, Trichur, Irinjalakuda, Chowghat and Malakkippara. The Trichur Range comprises of Trichur and Talapilli Taluk. The Irinjalakuda Range consists of Mukundapuram Taluk and part of Cranganore. The Chowghat Taluk and a portion of Cranganore form the Chowghat Range. The Malakkippara Tea Estate itself forms an independent Range. Each Range is placed under the charge of a Deputy Superintendent who is assisted by Inspectors and Sub-Inspectors. Besides, there is a Preventive and Intelligence Unit in the charge of an Inspector, with headquarters at Trichur, and jurisdiction over all the four Ranges. The Central Excise Department deals with the Central taxes levied on Tobacco, Tea, Coffee, Vegetables, Non-edible oils, Tyres and Tubes, Cycle Rims, Cinematograph films, etc. The erstwhile Sitaram Spinning and Weaving Mills was under the control of the Central Excise Department till recently. The normal checking and other central excise items of work are being attended to by the Central Excise staff of the Trichur Range. The Preventive and Intelligence Unit is intended to detect illicit traffic in excisable commodities and prevent evasion of excise duties. The total excise revenue and expenditure for this District for five years preceding March 1960 are given below.

Year	Revenue	Expenditure
	Rs.	Rs.
1955-56	24,04,000	65,000
1956-57	30,92,000	66,000
1957-58	40,02,000	68,000
1958-59	37,76,000	89,000
1959-60	38,46,000	1,10,000

APPENDIX I

Area of Land under different Tenures *

Taluk	Tenure		Nilam Extent A.	Nilam Extent C.	Paramba Extent A.	Paramba Extent C.	Total Extent A.	Total Extent C.
Mukundapuram	Pandaravaka Verumpattom	..	24,009	67	48,558	28	72,567	95
	Puravaka	..	29,231	94	28,921	06	58,153	00
	Pandaravaka Kanam	..	445	45	119	56	565	01
	Inam	..	726	06	1,460	54	2,186	60
	Total	..	54,413	12	79,059	44	1,33,472	56
Trichur	Pandaravaka Verumpattom	..	16,810	86	16,489	90	33,300	76
	Puravaka	..	30,745	24	31,609	06	62,354	30
	Pandaravaka Kanam	..	326	74	62	28	389	02
	Inam	..	463	43	1,040	82	1,504	25
	Total	..	48,346	27	49,202	06	117,548	33
Talapilli	Pandaravaka Verumpattom	..	6,926	40	18,267	87	25,194	27
	Puravaka	..	31,541	94	55 678	99	87,220	93
	Pandaravaka Kanam	..	1,635	85	990	35	2,626	20
	Inam	..	244	90	708	24	953	14
	Total	..	40,349	09	75,645	45	1,15,994	54
Cranganore	Pandaravaka Verumpattom	..	841	21	1,826	41	2,657	62
	Puravaka	..	1,671	45	3,761	80	5,433	26
	Pandaravaka Kanam	..	301	79	835	11	1,136	90
	Inam	..	100	41	56	21	156	62
	Total	..	2,914	86	6,479	53	9,384	40
	Grand total	..	1,46,023	34	2,10,386	48	3,76,399	83

* Source: *Jamabandi Report* 1953–54.

APPENDIX II.

Land Revenue, Demand, Collection etc. of the Trichur District

for the period from April 1, 1955 to March 31, 1960.

YEAR		DEMAND			Collection	Remission	Balance	Percentage of collection
		Current	Arrears	Total				
		Rs.	Rs.	Rs.	Rs.	Rs	Rs.	
1955—56		18,87,066	6,64,986	25,52,052	18,49,854	4,749	6,97,449	74.2
1956—57	April 1, 1956 to October 31, 1956	7,33,626	7,31,653	14,65,279	6,33,082	2,090	8,00,107	45.5
	November 1, 1956 to March 31, 1957	12,47,842	6,06,728	18,54,571	10,43,571	17,248	7,93,752	57.0
1957—58		16,47,566	7,81,870	24,29,436	14,95,586	9,807	9,24,041	61.5
1958—59		9,91,060	4,02,271	13,93,331	9,34,009	3,666	4,55,356	68.0
1959—60		9,81,636	4,55,386	14,37,022	9,23,392	1,146	5,12,484	64.0

APPENDIX III.

Incidence of Land Revenue.

Year		Population	Net demand Rs.	Tax per head Rs.
1955—56		2,312,114	18,87,066	0.74
1956—57	April 1, 1956 to October 31, 1956	2,312,144	7,33,626	0.31
	November 1, 1956 to March 31, 1957	2,312,144	12,48,742	0.36
1957—58		2,312,144	16,47,566	0.67
1958—59		1,362,665	9,91,060	0.73
1959—60		1,362,665	9,81,636	0.73

APPENDIX IV.

List of Sub-Registry Offices. *

Name of Sub-Registry Office.	Date of Establishment.
Antikad	1891
Chalakudi	1890
Chelakkara	1892
Chittur	1875
Cochin	1875
Cranganore	1891
Ernakulam	1892
Erumapetti	1947
Irinjalakuda	1875
Kattur	1916
Kallettumkara	1931
Kuzhupilly	1898
Kunnamkulam	1890
Mala	1916
Mulanthuruthy	1913
Mundur	1906
Narakkal	1932
Nellai	1898
Nenmara	1890
Pazhanji	1916
Sreemoolanagaram	1910
Tripunithura	1875
Trichur	1875
Urakam	1916
Pazhayannur	1919
Wadakkancheri	1875
Vadakkumkara	1919
Chitty Inspector Office	1951

* The list contains all the Sub Registry Offices under the control of the District Registrar, Ernakulam, who has jurisdiction over Trichur District, and hence it includes offices in the Ernakulam and Palghat Districts also.

CHAPTER XII.

LAW, ORDER AND JUSTICE.

INCIDENCE OF CRIME IN THE DISTRICT.

The incidence of crime in the Trichur District has shown some increase in recent times Among the causes for it, the most important are acute unemployment among a large number of people in the District, labour unrest followed by strikes and lock-outs, absence of discipline among students, disputes between landlords and landless labourers, disputes between the factory owners and the trade unions, clashes and tensions among the various political parties, boundary disputes among the landowners, etc.

The most important crimes reported in the District come under the category of robbery, murder, sex crimes, house-breaking, theft including house-theft, cheating, etc. There are also a number of crimes relating to such social evils as gambling, juvenile smoking, immoral traffic in women and girls, illicit distillation and sale of liquor, drunkenness, etc. The table at Appendix I to the Chapter shows the details of crimes of various kinds reported during the period 1949-59.

In 1957 the total number of prohibition cases detected was 46 while in 1958 the number reached 179 and in 1959, 190. The following table shows the number of persons arrested for drunkenness during 1957-59.

Year	Persons arrested for drunkenness.			
	Urban		Rural	
	Males	Females	Males	Females
1957	94	—	159	—
1958	113	—	71	—
1959	90	—	126	3

The number of cases of suicide reported during the years 1958 and 1959 is given below.

		By drowning	By poison	By hanging	Other causes	Total
	1958.					
Males	Adults	38	—	67	—	105
	Children	—	—	—	—	—
Females	Adults	47	5	65	2	119
	Children	—	—	—	—	—
	1959.					
Males	Adults	15	2	48	1	66
	Children	—	—	1	—	—
Females	Adults	15	3	25	—	43
	Children	—	—	—	—	—

POLICE FORCE.

Evolution.

The history of the police force in the District goes back to 1812 when a force of *Tannadars* was organised in each Taluk under a Tannah Naik. The *Tannadars* were to move about the country side, prevent contraband trade and the commission of theft, arrest depredators and make searches with a view to securing contraband articles. But this force was disbanded in 1835 when the Tahsildars were made police officers according to Regulation IV of 1835 of the former Cochin State. To assist the Tahsildar in his police functions a *Kotwal* with a posse of peons was appointed in each Taluk. This arrangement ceased to exist in 1884 when a separate Police Department was organised. A disciplined force of about three hundred head constables and constables was organised and placed under the control of a Superintendent with six Inspectors to assist him. Each Taluk was under the control of the Inspector, and Station Houses were under the Head Constables. Apart from the officers and men employed on actual executive work, there was also a small Reserve section which assumed the character of a Vacancy Reserve. In 1904 this force was transformed into a Military Police intended to meet emergencies. During the period between 1907 and 1909 the posts of Sub-Inspectors were created and the scales of pay of Police Officers were improved.

Various reforms were introduced in the Police Department since 1920. The Trichur town police was separated from the rural police. The town and the rural Police Sub-Inspectors were enabled to co-operate with each other with greater facilities in the matter

of prosecution of minor cases in Courts. The salaries of all the Police Officers were further increased. The military police were transformed into a well-furnished Armed Reserve with more Officers. The Police Head Office and the Armed Reserve were located in the old cantonment buildings at Trichur. A separate Police Division with Trichur as the headquarters was also created. These reforms were followed by a fall in the number of crimes and an increase in the sense of security felt by the public.

Organisation and Functions of the Police Force.

For the purpose of police administration the whole of Kerala has been divided into two Ranges, the Northern Range and the Southern Range, each of which is under a Deputy Inspector-General of Police. The Trichur District comes under the Northern Range which includes also the Districts of Ernakulam, Palghat, Calicut and Cannanore.

In Trichur, as in other districts, there are the Local Police and the Armed Reserve. The Collector of the District has control over the police as far as maintenance of law and order is concerned. But the Inspector-General of Police who is the Head of the Police Department in the State guides, controls and supervises the recruitment, education, housing, equipment etc. of the police forces in the District. It is the duty of the Inspector-General to regulate their internal organisation and methods of working so as to render them the most efficient instrument possible for the use of the Collector in the discharge of his duties.

Local Police.

The most important functions of the police include the prevention and detection of crimes, the maintenance of order, the apprehension of offenders, escorting and guarding prisoners, treasures and private or public property of which they may be placed in charge, and the prosecution of criminals. But they have also to perform many other duties including the control of traffic, censorship of plays and other performances, service of summonses in criminal cases etc.

The District Superintendent of Police is the technical head of the police forces in the District. He exercises general supervision and control over his subordinates. He is the drawing officer in respect of the pay and T. A. of all non-gazetted officers under him. He has also got the powers to transfer all officers of and below the rank of the Sub-Inspectors and to award punishments to any of his subordinates except the Sub-Divisional Officers.

Immediately under the District Superintendent of Police, there is a Sub-Divisional Officer or the Deputy Superintendent of Police. Next in the hierarchy are the Circle Inspectors and the Sub-Inspectors. The Trichur District has been divided into four Police Circles each of which is under the charge of a Circle Inspector. Below the Circle Inspectors there are the Sub-Inspectors who are in charge of the police stations and register the cases reported. Attached to some of the Police Stations there are Out-posts which are manned by four to six police constables and a Head Constable, but in some Out-posts there are only 2 constables. The minimum strength of men in an Out-post is 3. The names of Circles, Stations and Out-posts in this District are given in the table (Appendix II) at the end of this Chapter.

The registration of cases is done at the Police Stations and investigation is usually conducted by the Sub-Inspectors or Head Constables under them. Important cases are investigated by Circle Inspectors and other superior officers also.

District Armed Reserve.

Attached to the Trichur District, there is a District Armed Reserve Unit. This unit is under the immediate control of a Reserve Inspector. It is intended, as the very name indicates, to serve as a Reserve Force to be utilised to meet the abnormal situations which the local police cannot tackle. Armed guards and escorts are also provided from this Unit.

District Special Branch.

Attached to Trichur Revenue District there is a Special Branch which deals with confidential matters.

District Intelligence Bureau.

There is a District Intelligence Bureau. It is run by a Sub-Inspector with 3 Head Constables to assist him. Its main function is to collect, record and distribute information regarding crime and habitual criminals.

Traffic Staff.

The Traffic Police Unit of the District has 4 Head Constables and 3 Constables working under a Traffic Sub-Inspector. The primary duty of this staff is to enforce the provisions of the Motor Vehicles

Act and Rules. In addition to this, there is a Head Constable attached to each station who checks the motor vehicles within its jurisdiction and also attends to the collection of tax in respect of non-motor vehicles. The traffic staff is vested with the power to detect offences relating to the traffic rules and prosecute offenders.

Fire Service unit.

There is a section of the Fire Brigade in the District with 27 men under a Fire Master. This is stationed in Trichur town and has got a Mobile Tank Unit and a Trailer Pump Unit.

Home Guards.

A Unit of the Home Guards has been set up in this District on December 19, 1960 under the provisions of the Kerala Home Guards Act 1960. It consists of 1 Inspector, 1 Sub-Inspector, 2 Havildars, and 108 members. The Home Guards is under the general supervision and control of the Commandant, Kerala Home Guards, who has state-wide jurisdiction.

The Table on page 486 gives briefly the particulars of the strength of the Police Force under the control of the District Superintendent of Police, Trichur, in August 1961.

Police Club.

There is a Police Club in Trichur Town which was set up first in March 1935 in a building of its own built out of the surplus funds of the Police Sports Fund.[1] It is now located in an impressive new building which was constructed in 1957. All Officers of and above the rank of Sub-Inspectors are its members. Respectable members of the public are also admitted as members. Government Officers of all Departments visiting the District headquarters are given accommodation in the Club Building at concession rates. Sufficient facilities have been provided for in-door and out-door games such as Tennis, Ping-Pong and Billiards.

Police Co-operative Society.

In Trichur District there is a Police Co-operative Credit Society. This was started in 1945 in the erstwhile Cochin State. At present it has 708 members and a paid up capital of nearly Rs. 46,000/-. In view of the facilities offered by the Society, the officers of the

1. Vide sanction obtained from the then Government of Cochin in D Dis. 9435/1110 dated February 21, 1935.

Table showing the Strength of the Police Force under the District Superintendent of Police, Trichur, in August, 1961.

	Deputy Supdt. of Police.	Circle Inspector of Police	Sub-Inspector of Police	Head Constable/Jamedar	Police Constable.
I. Local Police.					
a. Attached to Police Stations (Law & Order) and supervisory officers.	1	4	16	55	439
b. Traffic control.	-	-	1	7	2
c. Non-motor vehicles taxation	-	-	-	12	2
	1	4	17	74	443
II. District Intelligence Bureau.	-	-	1	3	-
III. Special Branch.	-	*1	‡1	6	7
	-	1	2	9	7
IV. Personal Assistant attached to office.	1	-	-	-	-
V. District Armed Reserve.	-	§1	†1	20/5	177
Total.	2	6	20	103/5	627

* Special Branch Inspector.

‡ Special Branch Sub-Inspector.

§ Reserve Inspector.

† Reserve Sub-Inspector.

Department in the District find it easy to raise small loans on occasions.

Police Village.

In furtherance of the Community Development Programme, Kolazhi Village in Trichur Taluk was selected as "Police Model Village" in 1957-58. The Tirur grazing ground road in the village was widened and levelled for about 12 furlongs by "*Sramadan*" by the police. Other feeder roads were also cleared and levelled. Training of the local High School students in drill and discipline is in progress. Other developmental programmes in the village are to be taken up in due course.

Police Dramatic Club.

With a view to improving the aesthetic sense of the police an Amateur Dramatic Club was formed in 1959. It is open to all members of the police force including the ministerial staff.

Civilian Rifle Training Centre.

Action is being taken to open a Civilian Rifle Training Centre at Trichur. Earnest attempts are also being made to start a Rifle Club at Trichur, but owing to the lack of co-operation from the public it has not yet taken shape.

Police Housing Scheme.

During the Second Five Year Plan period staff quarters were constructed for the police at Antikad, Pazhayannur, Chelakkara, Cherpu, Chalakudi and at the District Armed Reserve Camp.

Popular Committees.

With a view to ensuring better co-operation between the police and public a few representative committees have been formed in the District. The most important of such committees is the one formed to implement the provisions of the "Suppression of Immoral Traffic in Women and Girls Act". Its main function is to advise the police and enlist the co-operation of the public in implementing the Act. There is also another Advisory Committee for enforcing prohibition, which is in force in the Taluks of Talapilli, Chowghat and Cranganore.

JAILS AND LOCK-UPS.

From early records it is seen that originally there were a few jails under the control of the Taluk Magistrates in the District.

But jails of the modern kind were first established in 1818 along with the establishment of the Zilla Court, the Zilla Judge exercising general control over them. The Central Jail for Cochin State came to be located at Trichur, but short-term prisoners were confined in the Tanas or subsidiary jails at the Taluk headquarters. The Central Jail was guarded by the detachment of British troops stationed at Trichur, while the prisoners, when taken out for extra mural labour, were under the guard of jail Peons under a Daffadar. In 1890 the Central Jail at Trichur was abolished as a result of the establishment of a new Central Jail at Ernakulam which was located in a new building. In 1914 the Central Jail at Ernakulam was shifted to the new buildings in the spacious grounds of the old Viyyur park, about four miles to the north of Trichur Town. It was situated in a healthy spot with extensive open grounds both inside and outside the jail. Besides the Central Jail at Viyyur there were also Sub-jails located at the headquarters of each Taluk in 1932.

In the early days, the administration of prisons was conducted on somewhat primitive lines. Prisoners were kept in fetters throughout the period of their incarceration, and there were no remunerative industries of any kind. But as a result of the revision of Prison Rules in 1920 various reforms were introduced with a view to improving the condition of the jails. Prisoners who were sentenced to life imprisonment were made eligible for release after sixteen years of imprisonment, provided their conduct had been uniformly good.

Prison Oraganisation.

Under the Prisons Department there are now four Jails in the Trichur District. They are the Central Jail at Viyyur, the Special Sub-Jail at Viyyur, the A Class Sub-jail at Irinjalakuda and the ordinary Sub-Jail at Chowghat.

Central Jail, Viyyur.

This jail is a habitual prisoners' jail. Only prisoners from all over the State who have been declared to be habituals by the courts are now admitted here. The average daily population in 1957-58 was 347·17. The jail is under the immediate charge of a full-time Superintendent. Its executive management in all matters relating to internal economy, discipline, labour, expenditure, punishment and control is vested in the Superintendent, subject to the orders of the Inspector-General of Prisons and the rules framed by the Government.

The subordinate establishment of the jail is divided into two parts—the upper subordinate establishment and the warder establishment. The former consists of the Jailor and the Assistant Jailors. The Jailor is a Gazetted Officer and he is the chief Executive Officer of the jail and is immediately subordinate to the Superintendent. He maintains discipline among prisoners and his subordinates. The Assistant Jailors are the executive assistants to the Jailor.

The warder establishment consists of two classes—male warders and female warders The male warder establishment is sub-divided into three classes viz., Chief Warder, Head Warders and Warders. The Chief Warder who is the head of warder establishment is responsible for the due enforcement of all rules relating to it. He is in charge of the arms, ammunitions, uniforms and equipment of every description of the warder establishment. He is to supervise the drill practice in musketry of the warders, the attendance of the standing guard, the mounting of the sentries, relief etc.

Every warder has a particular duty assigned to him such as the charge over a particular ward, a gang of prisoners or a particular workshop. It is the duty of the warder to see that all convicts in his charge who are sentenced to labour are steadily at work. During the year 1959-60 the personnel in the jail consisted of one Superintendent, one Jailor, six Assistant Jailors, one Chief Warder, eight Sub-Warders, fifty Second Grade Warders, four Women Warders, one Lower Division Typist, one Assistant Surgeon, one Compounder, one Spinning Instructor, one Industrial Instructor, one Assistant Industrial Instructor, one Agricultural Demonstrator, one Ambar Charka Instructor, and one Hand-made Paper Instructor.

Activities in the Jail.

Various industrial activities are being pursued in the jail. The most important industries undertaken include Handloom weaving, Hand Spinning, Handmade Paper, Book-binding and Coir Industry. About hundred prisoners are engaged in the Handloom Industry itself. The prisoners are employed in the industries in which they have special knowledge or aptitude. They are given wages according to the volume of work turned out by them. The articles produced are consumed mainly by the departments of the State Government, in particular the Health Services Department. If available for supply, they are sold to the public also. Private orders for the supply of coir articles are also taken and executed by the Jail.

The Central Jail, Viyyur, has registered all-round progress

during the last one decade. Cultivation in the jail has been considerably expanded so that there is not much of virgin land left in the jail compound. Thanks to the Peechi Water Supply, paddy cultivation is now done twice a year. In 1957-58 the total receipts from the sale of garden produce from the jail came to Rs. 12,639.54. In the industrial section also, the institution has made remarkable progress during this period. Under the auspices of the All India Khadi and Village Industries Board new industrial units have been established in Khadi spinning, and weaving, Ambar Charka, hand made paper and bee-keeping. The number of convicts working in the industrial section has doubled during the last ten years. In 1957-58 an income of Rs. 93,915.25 was derived from the sale of goods produced in the Jail Manufactory. In the matter of providing additional amenities to the staff also the institution has fared well during the last ten years. Three new Assistant Jailors' Quarters have been constructed in addition to several quarters for the warder staff.

A Board of visitors has been constituted for the Central Jail. It acts as a link between the jail and the public. It has official as well as non-official members. The non-official visitors are appointed by the Government for a period of two years. Ordinarily five non-official visitors are appointed of which one is a lady. The District Magistrate or the Surgeon General is the ex-officio Chairman of the Board. It is the duty of the Chairman to arrange for fortnightly visits to the jail by the visitors. The visitor is free to inspect the jail on any working day. He is to satisfy himself that the laws and rules relating to the management of the prison and prisoners are duly carried out in the jail. He can visit all parts of the jail and see all prisoners.

Prison Discipline.

Discipline is strictly enforced in the jail. Violation of prison rules is considered as an offence, and duly punished. The total number of offences committed by convicts in the Viyyur Central Jail with a daily average population of 347·17 in 1957-58 was 98. The particulars of offences committed are given below.

Nature of the offence.	*No.*
Offences relating to work.	10
Offences relating to prohibited articles.	19
Offences relating to assaults and escapes.	27
All other breaches of jail rules.	42
Total	98

Treatment of Prisoners.

Several jail reforms have been introduced recently. Caste distinction which was prevalent in the jail kitchen has been abolished and provision has been made for engaging healthy prisoners belonging to any class or community as recommended by the Medical Officer to work as cooks and waiters. Orders have been issued permitting release of prisoners on parole in cases of death of close relatives. The Inspector-General of Prisons may grant such emergency parole up to a maximum of 20 days and the Superintendent up to a maximum of 10 days. Religious and moral instruction is given by persons of high character on prison holidays. Prisoners are supplied with select newspapers at the rate of one for every fifty of them. They are also provided with a good library containing valuable books and periodicals. The well-behaved prisoners are allowed to participate in in-door and out-door games. Restricted use of tobacco and its products has been allowed to the prisoners at their own expense. A jail canteen has been started in order to make books, confectionaries, toilets, tea, coffee etc., available to them. The Civil Surgeon of Trichur visits the jail once a month. Dairy farms have been started in the jail. Catholic Sisters and women of other denominations working in charitable institutions visit the female prisoners. All public holidays have been declared jail holidays. Well-behaved prisoners are allowed to assemble together in a central place in the jail before lock-up time to hold a prayer meeting under the supervision of a responsible jail officer. An open prison has been sanctioned for well-behaved prisoners to be started in the Trichur District and it will be started on completion of the building. A Jail Panchayat has been instituted in the jail comprising of the members of the well-behaved long-term prisoners of various categories to verify the quality and quantity of rations, sanitary and hygienic conditions etc. Thus diligent attempts have been made to create a new atmosphere and environment in the jail, and to make the prisoners feel that they are part and parcel of the society outside and to ensure their willing co-operation.

Special Sub-Jail, Viyyur.

The Special Sub-Jail, Viyyur is located in the compound of the Viyyur Central Jail. It was established in 1957 for the confinement of under-trial prisoners and convicted prisoners sentenced to three months and below. It is under the direct control of the Superintendent of the Central Jail, Viyyur. The other officers of the

jail are one Jailor, one Assistant Jailor, two Head warders and ten warders. It is intended to accommodate 150 prisoners. The management of the jail is regulated by the rules contained in the Sub-Jail Rules and the Kerala Prison Rules of 1958. Almost all the amenities allowed to the prisoners of the Central Jail are also enjoyed by the prisoners in this Sub-Jail. Instruction in bee-keeping is given to the prisoners. A Panel of Visitors has been constituted and it includes the Members of the State Legislative Assembly from the locality, and persons representing Journalists, Labour Unions, Social Welfare Workers, Bar Associations and Medical Association.

The Sub-Jail, Irinjalakuda.

This jail is situated in the Tana junction which is in the heart of Irinjalakuda town, and it is directly under the Inspector-General of Prisons. Being a Sub-Jail, only under-trial prisoners and short-termers are accommodated here. The prisoners are given newspapers at government expense. Juveniles are separated from adults and males from females. The staff in the jail consists of a full-time Superintendent, one Chief Warder and five Warders. When female prisoners are admitted, a female warder is appointed on contingency basis. Only the short-term prisoners from the First Class Magistrate's Court, Chalakudi, First Class Magistrate's Court, Cranganore and the Sub Magistrate's Court, Irinjalakuda are admitted to this jail. A representative Board of Visitors has been constituted for this jail also. They can visit the jail, talk with the prisoners about their welfare and record their remarks in the Visitor's diary.

Ordinary Sub-Jail, Chowghat.

This jail is situated in Manathala Amsom of Chowghat Taluk. It functions under the direct supervision of the Deputy Tahsildar of Chowghat Taluk who acts as its Superintendent. One of the peons attached to the Chowghat Taluk Office acts as the warder. Female warders are appointed temporarily whenever female prisoners are admitted into the jail. The sanctioned accommodation is 20 males and 3 females. The administration of the jail is governed by the 'Madras Subsidiary Jail Manual' and the 'Madras Jail Code'. The Doctor of the local Government Hospital visits the prisoners daily. Only remand prisoners are admitted to this jail. Juvenile prisoners are not kept in the sub-jail cells, but they are placed under the warders' custody. The persons appointed as visitors to the sub-jail pay periodical visits and offer their remarks in the Visitors' Book.

Apart from these four Sub-jails there are lock-ups in all the Police stations. There are altogether fifteen of them in Trichur District. They are under the control of the Sub-Inspectors of the respective Police Stations and are used for confining criminals for very short durations.

CIVIL AND CRIMINAL COURTS.

Historical background of the Judicial System in the District.

The judicial system that prevailed in the District during the pre-British period was rather primitive and unscientific. There was no written code of laws or regulations for the guidance of the Judges. Custom or *maryada*, which was believed to be based on the *Dharma Sastras*, was the unwritten law recognised in the settlement of disputes, civil as well as criminal. Further in the administration of justice and the settlement of disputes the religious laws prevalent among the various communities were recognised, i. e., Hindu law among the Hindus, Christian law among the Christians and Muhammadan law among the Muslims. The more important cases were laid before the king who, hearing both parties and the evidence of witnesses in the presence of learned Brahmins well versed in Hindu law, gave his decision in consultation with the latter. The punishments given were very harsh and they included death, mutilation, whipping, imprisonment, reduction to slavery and excommunication. Trial by ordeal was very common both in civil and criminal cases and the most common form was ordeal by fire in which the accused had to pick up a coin out of a vessel containing boiling oil or ghee. The creditors were allowed to arrest their debtors or to seize the latters' property without the intervention of any tribunal. The system of investigation of cases by the caste tribunals also existed during those days.

It is only since the days of Col. Munro that Law Courts presided over by regularly paid judges came into existence. According to the *Hukm-namas* issued in May 1812 and April 1813 the revenue, judicial and police functions were separated and a '*Cheriya*' or Subordinate Court was established at Trichur. This court was presided over by a Hindu Judge, a Christian Judge and a '*Sastri*'. All disputes were to be settled according to the provisions of the *Dharma Sastras*, and the custom of the land. The *Hukm-namas* also contained provisions for enforcing the attendance of parties, for executing decrees without any application from the parties, for referring disputes, both civil

and criminal, to Panchayats for decision etc. In 1818 the *Cheriya* or Subordinate Court at Trichur was converted into a Zilla Court. In 1863 two Munsiff's Courts were established in the District—one exercising jurisdiction over the Taluks of Mukundapuram and Cranganore and the other over those of Trichur and Talapilli. In 1868 a separate Munsiff's Court was established at Trichur for the Trichur Taluk. In 1890 the Zilla Court was changed into the District Court and the ordinary jurisdiction of the Munsiff was raised from Rs. 500 to Rs. 1,000. The Tahsildars were appointed as Subordinate Magistrates and the District Judge was made Sessions Judge for the trial of cases committed to him by the Magistrates. In 1890 Sub Magistrates' Courts were established at Adur and Kunnamkulam.

In 1907 the magisterial functions were taken away from the Tahsildars and Peishkars and the Magistrates' Courts at Kunnamkulam and Adur were abolished. Full-time subordinate Magistrates with second-class powers were appointed in each Taluk. The District Registrar of Cranganore was invested with the powers of a third class Magistrate for trying offences arising within that Taluk. But this arrangement was subsequently cancelled and a full-time Magistrate was appointed for that Taluk in 1909.

In 1915 a small cause Munsiff's Court was established at Cranganore. In 1919 the pecuniary jurisdiction of the Munsiff was raised from Rs. 1,000/- to Rs. 2,000/-. The Village Courts which were established by the Regulation V of 1913 were also empowered to entertain certain classes of suits the value of which did not exceed Rs. 30/- during this time. It is seen that by 1937 there was a District Court at Trichur and a Munsiff's Court in every Taluk headquarters of the District.

Organisation of Civil Courts.

The District Judge, Trichur, is the highest judicial authority in the District and he presides over the District Court which is the principal Court in the District. The District Court has got original as well as appellate jurisdiction. It can hear appeals from all decrees and orders upto the value of Rs 10,000/- passed by the subordinate courts from which an appeal can be preferred. The District Judge exercises general control over all Civil Courts in the District and their establishments and inspects the proceedings of these Courts. Besides the District Judge, there is an Additional District Judge at Trichur. Except the power of administration and supervision all the powers of the District Judge are exercised by the Additional District Judge also.

Subordinate to the District Judge are the Sub-Judges and the Munsiffs. The Sub-Judge exercises both original and appellate jurisdiction. He tries original cases the value of which is unlimited and appeal cases the value of which does not exceed Rs. 5,000/-. The Munsiff exercises only original civil jurisdiction. He tries original cases the value of which does not exceed Rs. 5,000/-. The Sub-Courts and Munsiff's Courts subordinate to the District Court, Trichur as it stood on March 31, 1959 are as follows.

	Courts.	*Station.*
1.	Sub-Court (two benches)	Trichur.
2.	do. (one bench)	Irinjalakuda.
3.	Munsiff's Court (two benches)	Trichur.
4.	do. (one bench)	Wadakkancheri.
5.	do. (one bench)	Chowghat
6.	do. (one bench)	Irinjalakuda.
7.	do. (one bench)	Cranganore.

The Munsiffs at Chowghat and Cranganore are First Class Magistrates also.

In addition to the Courts referred to above, there are 31 Village Courts in this District. They are located at the following places. 1. Annamanada, 2. Amballur, 3. Avittathur, 4. Chalakudi, 5. Chelakkara, 6. Cheruthuruthi, 7. Chettupuzha, 8. Chittilapalli, 9. Enamayil, 10. Irinjalakuda, 11. Kanimangalam, 12. Karikkad, 13. Kariyannur, 14 Kolazhi, 15. Kodakara, 16. Kunnamkulam, 17. Lokamalleswaram, 18. Mala, 19. Mundur, 20. Ollurkara, 21. Ollur, 22. Urakam, 23. Parappukara, 24. Pazhayannur, 25. Peringottukara, 26. Poomangalam, 27. Poyya, 28. Trichur, 29. Varavoor, 30. Veiur and 31. Wadakkancheri. The Village Courts are constituted under the Cochin Village Courts Act XII of 1118 (1943 A. D) and function only in the erstwhile Cochin area of the State. They are empowered to try petty civil suits the value of which does not exceed Rs 100. Each Village Court consists of a President, a Senior Judge and three other Judges nominated by the Government and they work in an honorary capacity. Every proceedings before a Village Court should be disposed of by a bench of three Judges.

The Village Courts function under the Registrar of Village Courts who has his Office at Trichur. This Office is partly

a judicial office dealing with judicial papers and functioning as a Revision Court of the Village Courts, and partly an administrative Head Office exercising supervision and control over the Village Courts. The District Judge supervises the work of the Registrar, though such supervision is confined to the judicial side only.

The Village Courts were set up with the object of establishing local self-government units in the judicial sphere. Their working has been generally satisfactory. The Honorary Judges of the Village Courts, though not always persons well-versed in law, have taken great interest in their work. The average duration of suits disposed of in the Village Courts comes only to about 2½ months. The general public has come to repose increasing confidence in these Courts as they get speedy justice from them at the minimum cost.

Statistics of Civil Courts.

In the beginning of 1958-59 there were 4,977 suits pending in the various civil courts in the District. In the same year 6,424 suits were instituted and 185 suits were received otherwise. Of these 5,776 suits were disposed of, and the balance pending at the end of the year was 5,810.

Of the 6,424 suits instituted, 4,008 were for money or movable property, 1,257 were for immovable property, 458 related to mortgages and 701 were for specific relief, and other rights.

Of the suits instituted, 1,522 were of value not exceeding Rs. 100/-, 3,763 were of value above Rs. 100/- but not exceeding Rs. 1,000/-, 1,000 were of value above Rs. 1,000/- but not exceeding Rs. 5,000/-, 137 were of value above Rs. 5,000/- but not exceeding Rs. 10,000/-, and two were of value above Rs. 10,000. The total value of suits instituted was Rs. 11,232,818/-.

Of 5,776 suits disposed of, 118 were disposed of without trial, 1,806 exparte, 1,082 on admission of claims, 807 by compromise, 1,851 after full trial, 93 on reference to arbitration and 19 were transferred.

There were 324 appeals including miscellaneous appeals, pending at the beginning of the year 1958-59. During the year 1958-59, 520 appeals were instituted and 565 were disposed of. The balance pending at the end of the year was 279.

Of the 565 appeals disposed of, 199 were dismissed or not prosecuted, 229 confirmed, 38 modified, 92 reversed and 7 remanded for retrial.

Organisation of Criminal Court and the Administration of Criminal Justice.

The Sessions Court is the principal court of original criminal jurisdiction in the District and it is presided over by the Sessions Judge. Actually the District Judge is the Sessions Judge when he hears criminal cases, and for the purpose of criminal jurisdiction exercised by him the District is referred to as the Sessions Division. The Sessions Judge tries criminal cases which are committed to his court by Judicial Magistrates after preliminary enquiry and hears appeals against their decisions. The posts of Additional Sessions Judges are held by the Additional District Judges and of Assistant Sessions Judges by the Sub-Judges.

The Sessions Judge and Additional Sessions Judge can pass any sentence authorised by law, but any sentence of death passed by him is subject to confirmation by the High Court. Below in rank to the Sessions Judge and Additional Sessions Judge is the Assistant Sessions Judge who can pass any sentence authorised by law except a sentence of death or of imprisonment for life or imprisonment for a term exceeding ten years.

The separation of the judiciary from the executive is complete in this State so that, like every other District, Trichur has also two categories of Magistrates, Executive and Judicial. The Executive Magistrates are the executive officers of the Revenue Department in whom is vested the responsibility for the maintenance of law and order. The District Collector, by virtue of the office he holds, retains some of the powers of a District Magistrate. He is an Additional District Magistrate. Similarly the Revenue Divisional Officer is an ex-officio First Class Magistrate and he exercises his magisterial powers and functions within his revenue jurisdiction. The category of Judicial Magistrates consists of (1) the District Magistrate, (2) Sub-Divisional Magistrates. (3) First Class Magistrates, (4) Sub-Magistrates and (5) Bench Magistrates.

Under the Criminal Procedure Code and various other statutes the functions of a Magistrate fall within three broad categories viz., (1) functions which are "Police" in their nature, as for instance, the handling of unlawful assemblies; (2) functions of an administrative character, as for instance, the issue of licences for fire arms etc., and (3) functions which are essentially judicial. as for instance,

the trial of criminal cases. The allocation of powers between the two categories of Magistrates proceeds upon the principle that matters which are purely police or administrative in their nature should be dealt with by the Executive Magistrates while those which are judicial in nature are strictly within the purview of the Judicial Magistrates.[1] As Officers of the Revenue Department the Executive Magistrates are under the control of the Government through the Board of Revenue while the Judicial Magistrates are under the control of the High Court.

The District Magistrate is the principal magisterial officer of the District and as such he has general administrative superintendence and control over all Judicial Magistrates. He inspects once in every year all the Courts of the Sub-Divisional and First Class Magistrates in the District and such of the Courts of Sub-Magistrates as he considers necessary. His primary responsibility is to see that there is no congestion of work in any Court and that the Magistrates dispose of the work in their Courts properly and promptly. In addition to general supervisory functions the District Magistrate has also a specified area assigned to him, the cases arising from which he normally disposes of himself. He hears appeals from second class arising within that area or within any other area not assigned to any other First Class Magistrate. It is open to him to transfer to or from his file, particular cases, or class of cases, and appeals, but he is expected to dispose of cases of special difficulty and importance himself. The District and Sessions Judge inspects the Court of the District Magistrate annually as the nominee of the High Court. He may, if he thinks fit, also inspect the Court of any other Judicial Magistrate in the District as such nominee, but he does not have general powers of superintendence over Magistrates in his own right.

The ordinary powers of the Magistrates of the several classes are detailed in Schedule III of the Code of Criminal Procedure (Act V of 1898). They may be invested with such additional powers by the State Government as are detailed in Schedule IV of the Code. The Magistrates of the several classes are competent to pass the following sentences:-

(a) Sub-Divisional and First Class Magistrates:-

1. Imprisonment for a term not exceeding 2 years including such solitary confinement as is authorised by law.

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1 The powers of both categories of Magistrates have been defined in G. O. (P) 388/Home dated 5th May, 1959.

2. Fine not exceeding Rs. 2,000.

(b) Magistrates of the Second Class:-

1. Imprisonment for a term not exceeding 6 months including such solitary confinement as is authorised by law.

2. Fine not exceeding Rs. 500.

The Sessions Court, Trichur, has the Sessions Judge and an Additional Sessions Judge (Temporary) attached to it. The Courts subordinate to the Sessions Court, Trichur, as it stood on March 31, 1959 are as follows:-

Courts.	*Stations.*
1. Assistant Sessions Court (two benches)	Trichur.
2. do. (one bench)	Irinjalakuda.
3. The District Magistrate's Court (Judicial)	Trichur.
4. Sub Divisional Magistrate's Court.	Trichur.
5. The Sub Magistrate's Court (First Class)	Trichur.
6. do. do.	Chalakudi.
7. The Munsiff-Magistrate's Court (First Class)	Chowghat.
8. do. do.	Cranganore.
9. The Sub Magistrate's Court (Second Class)	Trichur.
10. do. do.	Irinjalakuda.
11. do. do.	Wadakkancheri.
12. Bench Magistrate's Court.	Trichur.

Statistics of Criminal Courts.

During the year 1958-59, 59 offences were reported to the Sessions Court, Trichur. The number of persons under trial was 239. The cases of 180 persons were disposed of during the year. Of these 80 were acquitted or discharged, 38 convicted and 62 otherwise disposed of.

The sentences passed by the Courts of Sessions were as follows:-

Number of persons sentenced to simple imprisonment.	1.
Number of persons sentenced to rigorous imprisonment.	36.
Number of persons sentenced to fine and imprisonment.	1.

The total number of offences reported during the year 1958-59 in the various Magistrates' Courts in the District was 9,186. The

number of persons under trial was 32,983. The cases of 27,740 persons were disposed of during the year and 5,243 were awaiting trial at the end of the year. In the cases disposed of, 21,662 persons were convicted, 3,636 were discharged or acquitted, 133 were committed to the Sessions and remaining were otherwise disposed of.

The sentences passed by the Magistrate's Courts were as follows:-

Number of persons sentenced to simple imprisonment.	498.
Number of persons sentenced to rigorous imprisonment.	284.
Number of persons imprisoned and fined.	7.
Number of persons fined only.	20,865
Number of persons sent to registered school.	8.

BAR ASSOCIATIONS.

In order to encourage and promote the study of scientific law, to promote and maintain the highest standard of professional conduct, to protect and promote the interests of the lawyers, to investigate and study the existing laws, and to discuss the various legislative measures and their implications, Bar Associations have been established in important places where Law Courts are located in the District. At present there are five Bar Associations located at Trichur, Irinjalakuda, Cranganore, Wadakkancheri and Chowghat. Of these the oldest is the Trichur Bar Association established in 1919.

The date of establishment and the total number of members of each of the Bar Associations are given below:-

S. No.	*Name of Bar Association*	*Date of establishment*	*Number of members* (1960)
1.	Trichur Bar Association	1919	139
2.	Cranganore Bar Association.	1920	10
3.	Irinjalakuda Bar Association.	1936	38
4.	Wadakkancheri Bar Association.	1936	30
5.	Chowghat Bar Association.	1940	17

APPENDIX I.

Major crimes reported during 1949—59.

Nature of the offence	YEAR										
	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959
Smuggling	..	3	..	..	..	1	..	..	..	..	..
Murder	14	9	8	9	11	9	16	8	16	21	19
Sex Crime	..	..	..	..	..	..	2	..	4	5	12
Immoral traffic in women and girls	..	..	..	1	..	..	..	..	..	..	2
Gambling	..	65	66	106	107	97	152	103	89	81	108
Juvenile smoking	..	..	..	..	..	..	..	2	..	..	..
Drunkenness	..	63	70	76	49	63	63	70	94	50	125
Illicit distillation and sale	..	3	3	4	3	14	51	52	42	90	83
Robbery	8	1	4	1	3	7	8	5	6	7	6
House breaking	143	125	121	133	160	115	144	146	170	201	218
Theft including house theft	261	210	201	187	219	203	193	199	220	263	300
Cheating	3	4	8	4	14	13	10	10	5	6	2
Juvenile delinquency	..	..	..	1	..	..	..	..	..	..	..
Total	429	483	481	522	566	525	639	595	646	724	875

APPENDIX II.

List of Police Circles, Stations and Out-Posts.

Circles.	Police Stations.	Out-Posts.
CHALAKUDI CIRCLE:	1. Chalakudi.	1. Pariyaram. 2. Poringal. 3. Koratti. 4. Mettipadam.
	2. Mala.	Nil.
	3. Pudukkad.	1. Kodakara. 2. Varandarapilli.
IRINJALAKUDA CIRCLE:	4. Irinjalakuda.	1. Kattur. 2. Karupadanna.
	5. Cranganore.	1. Azhikode.
	6. Mathilakam.	Nil.
	7. Valapad.	Nil.
TRICHUR CIRCLE:	8. Trichur Town.	Nil.
	9. Trichur Cusba.	1. Pattikad. 2. Tirur. 3. Ayyanthole.
	10. Antikad.	1. Triprayar. 2. Mampilli. 3. Alapad.
	11. Cherpu.	1. Ollur.
KUNNAMKULAM CIRCLE:	12. Kunnamkulam.	1. Pazhanji.
	13. Manathala (Chowghat)	Nil.
	14. Wadakkancheri.	1. Erumapetti. 2. Cheruthuruthi.
	15. Pazhayannur.	1. Chelakkara. 2. Tiruvilvamala.

CHAPTER XIII.

OTHER DEPARTMENTS.

The organisational set-up of some of the important administrative departments not dealt with earlier may be considered here.

1. PUBLIC WORKS DEPARTMENT.

The Public Works Department functions at the state level in two branches viz., (1) Irrigation and General and (2) Roads and Buildings. The activities of the Dapartment have been broadly divided into three categories viz., Major Projects (Engineering Research and General Administration), Medium and Minor Irrigation, and Minor ports and Civil Works (Roads and Buildings, and Miscellaneous Public Improvements), each category being under a separate Chief Engineer. Each branch of the Department is divided into three Regional Zones or Circles—South, Central and North—and each Circle is under the administrative control of a Superintending Engineer. The Circle is again divided into Divisions, Sub-Divisions and Sections. The Divisions are under the charge of Executive Engineers. The Sub-Divisions are under the control of Assistant Engineers while the Sections are manned by Section Officers or Junior Engineers. The hierarchical set-up of the Department at the district level comprises of the Executive Engineer, Assistant Engineers and Junior Engineers.

The District is coterminous with the Trichur Division of the Public Works Department and falls under the Central Circle with Headquarters at Trichur. At the district level the Department has two Divisions (1) Irrigation Division and (2) Buildings and Roads Division. In Trichur are also located the Buildings Division and Research Division whose jurisdiction is not confined to this District only.

Irrigation Division.

The jurisdiction of the Trichur Irrigation Division comprises of the whole of Trichur, Talapilli and Chowghat Taluks and a part of Mukundapuram Taluk. The main works which are attended to by this Division in the District are the following:-

(a) The incomplete works of Peechi, Chalakudi and Vazhani Irrigation Schemes,

(b) The maintenance of the completed portions of Peechi and Vazhani and distribution of water for irrigation purposes,

(c) Cheerakuzhi project estimated at Rs. 47·37 lakhs,

(d) Flood abating reservoirs in Karuvannur river and flood control works in Karuvannur and Bharatapuzha,

(e) Lift irrigation, protective irrigation, medium irrigation, special minor irrigation and minor irrigation works and also the maintenance of navigation canals including licensing of navigation vessels, etc, and

(f) Investigation of major irrigation and flood control projects.

The Division is under the control of an Executive Engineer who is immediately under the control of the Superintending Engineer of the Irrigation Central Circle with headquarters at Trichur. The Executive Engineer is assisted by 5 Assistant Engineers and 24 Junior Engineers. There are five Sub-Divisions.

(a) Irrigation sub-division, South, with headquarters at Trichur,

(b) Irrigation sub-division, North, with headquarters at Trichur,

(c) Planning and Investigation sub-division with headquarters at Trichur,

(d) Talapilli sub-division with headquarters at Vazhani and

(e) Cheerakuzhi sub-division with headquarters at Pazhayannur.
Attached to these 5 sub-divisions there are altogether 24 section offices.

Buildings and Roads Division.

The jurisdiction of the Buildings and Roads Division, Trichur, extends over the whole of the Trichur Revenue District. The Executive Engineer, who is immediately under the control of the Superintending Engineer of the Central Circle, is primarily responsible for the execution of works under this Division. To assist him in his duties there are 6 Assistant Engineers and 22 Junior Engineers. There are six Sub-divisions, which in their turn are again subdivided into Sections. At present there are altogether 6 Subdivisions and 22 Sections.

Sub-division.	*Sections.*
1. Trichur.	1. Trichur.
	2. Ollurkara.
	3. Puzhakkal.
	4. Cherpu.
	5. Antikad.

2. Mukundapuram.	1. Kodakara.
	2. Chalakudi.
	3. Irinjalakuda.
	4. Pudukkad.
3. Cranganore.	1. Cranganore.
	2. Vellangallur.
	3. Mathilakam.
	4. Mala.
4. Talapilli.	1. Wadakkancheri
	2. Pazhayannur.
	3. Kunnamkulam.
5. Chowghat.	1. Mullasseri.
	2. Talikulam.
	3. Chowghat.
6. National Highway, Trichur.	1. Trichur.
	2. Kunnamkulam.
	3. Chalakudi.

The major works undertaken by this division include the Industrial Estate, Ollur, construction of Industrial Training Institute at Chalakudi, construction of Junior Technical Schools at Cranganore and Kunnamkulam, construction of Pullut Narayanamangalam bridge, construction of bridges at Vettikadavu and Cheruvallikadavu, construction of an additional ward in Wadakkancheri Hospital, construction of out-patient ward in K. V. Sanatorium etc. etc.

Buildings Division.

The Buildings Division which was formed in August 1956 attends to the construction of major buildings only. It is headed by an Executive Engineer. To assist the Executive Engineer there are four Assistant Engineers and ten Junior Engineers. Of the four Assistant Engineers (Sub-Division Officers) one is entrusted mainly with the construction of the Engineering College at Ramavarmapuram and the Civil Station at Trichur, another with the construction of the Veterinary College at Ollurkara and Government Press at Shoranur, the third with the construction of the Ice Plant at Mattancherri, Men's Hostel at Ernakulam, Polytechnic at Kalamasseri and other major building projects in Ernakulam District, and the fourth with the implementation of the Rural Housing Scheme. The main functions of the Rural Housing Scheme Sub-Division are the survey of selected villages and preparation of master plans and pattern designs for houses. It

may be noted that since its establishment this Division has executed works worth Rs. 91,01,181/- of which a sum of Rs. 82,90,948/- was spent in Trichur District, a sum of Rs. 4,57,538/- in Ernakulam District and a sum of Rs. 3,52,695/- in Palghat District.

Research Division.

The Engineering Research Division is headed by an Executive Engineer. The opening of this new Division, which is located in Peechi, indicates a new era in the methodological and scientific development of Engineering in Kerala State. Its main function is the maintenance of the "Kerala Engineering Research Institute", which is situated at the foot of the Peechi Dam, about 14 miles away from Trichur Town. Details of this institution can be had from Chapter XV.

II. PUBLIC HEALTH ENGINEERING DEPARTMENT.

The Public Health Engineering Department in the District functions under the control of an Executive Engineer. The Executive Engineer is responsible for the execution of all the works relating to water supply and drainage schemes. He is also entrusted with all Public Health Engineering works including project works within his jurisdiction. According to the reorganisation sanctioned by the Government in 1958[1] the maintenance of all medical buildings was also brought under this Department.

The Executive Engineer is assisted by three Assistant Engineers. Two of them are in charge of the works connected with the Trichur Water Supply Scheme and each of them is assisted by three Junior Engineers. The third Assistant Engineer attends to the maintenance of water supply and sanitary installations attached to the Hospitals in the District, the maintenance of water supply installations at Ramavarmapuram and Tiruvilvamala and the works connected with the Rural Water Supply Scheme. To assist him in his functions there are two Junior Engineers.

III. AGRICULTURE DEPARTMENT.

The District Agricultural Officer is the head of the Agriculture Department in the District. He is the final authority in dealing with agricultural extension activities. He controls supplies and services, and guides and supervises the extension activities at the Taluk and Block levels. He also co-ordinates the activities of various field workers in the Department such as Agricultural Assistants, Fieldmen,

1. Vide G. O. No. Ms/1020/58, Health-D dated 22nd September 1958.

Maistries etc. Moreover he supervises and inspects the demonstration, observation and trial plots in the District.

Under the District Agricultural Officer, there are 7 Agricultural Assistants and eleven Agricultural Extension Officers. The Offices of the Agricultural Assistants are located at Trichur, Kunnamkulam, Puzhakkal, Cherpu, Irinjalakuda, Kodakara and Panancheri. The Agricultural Assistant at Panancheri supervises the work of the State Seed Farm started for the purpose of multiplication and distribution of improved paddy seeds alone. The offices of the Agricultural Extension Officers are located at Chowghat, Mullasseri, Wadakkancheri, Pazhayannur, Ollurkara, Vellangallur, Mala, Cranganore, Mathilakam, Talikulam and Chalakudi.

The functions and duties of the Agricultural Assistants and Agricultural Extension Officers include the formulation and execution of agricultural programmes in consultation with the District Agricultural Officer and the Block Development Officer for the Panchayats and N. E. S. Blocks in their respective areas. They attend Panchayat meetings and organise Farmers' Societies, arrange Village leaders training camps, arrange meetings and group discussions, give instructions to the cultivators about scientific methods of cultivation, and supervise the works of the Fieldmen, Maistries, Gramsevaks etc. under them. They are expected to establish personal contacts with the farming public and instil in them a sense of confidence and make them follow the advice of the Department. For the purpose of establishing constant and effective contacts with the people, they work in collaboration with the Taluk Officers of other Government Departments such as Land Revenue, Irrigation, Education, Industries etc. The Agricultural Assistants are assisted in their duties by Agricultural Demonstrators and Fieldmen stationed in the various Taluks of the District.

The Agriculture Department maintains an Agricultural Research Station at Mannuthi and it is supervised by a Superintendent under the Deputy Director of Horticultural Research. In addition to this the following institutions are also located at Mannuthi under the control of this Department.

1. Office of the Cashew Development Officer.
2. Office of the Pine-apple Research Officer.
3. Offiice of the Banana Research Officer.
4. Office of the Spices Development Officer.
5. Office of the Arecanut Development Officer.
6. Office of the Rice Research Officer.

7. Office of the Deputy Director of Horticultural Development.
8. Office of the Deputy Director of Horticultural Research.

IV. ANIMAL HUSBANDRY DEPARTMENT

The District Veterinary Officer is the head of the Animal Husbandry Department at the district level. He is responsible for all the activities of the Department in the District, including the general supervision of the Veterinary Institutions, implementation of departmental schemes, co-ordination in carrying out the various Plan Schemes in the N. E. S. Blocks and the administrative control over the staff of the veterinary institutions and Key Village Centres in the District.

The District Veterinary Officer is assisted by Veterinary Surgeons who attend to the Veterinary Hospitals and supervise and direct the work in the veterinary dispensaries and Stockmen Stations under their respective jurisdictions. In the N. E. S. Blocks, where there are no separate Animal Husbandry Extension Officers, the Veterinary Surgeons having jurisdiction over the area concerned are in additional charge to promote the Animal Husbandy activities in the Blocks. There are 7 Veterinary Hospitals, 13 Veterinary Dispensaries and 4 Stockmen Stations under the control of the District Veterinary Officer, Trichur.

V. FOREST DEPARTMENT.

The Forest Department in the Trichur District falls under the control of two Divisional Forest Officers — one at Trichur and the other at Chalakudi. Both are under the technical control of the Conservator of Forests at Chalakudi.

Each Forest Division is divided into Ranges, Sections and Beats. Each Range is placed under the control of a Ranger, each Section under the charge of a Deputy Ranger and each Beat under a Forest Guard.

In the Chalakudi Forest Division, the Divisional Forest Officer is the head of the Department and he is assisted by a Sub-Division Officer. Six Ranges come under this Division. Under these Ranges there are three Sections, each under a Deputy Ranger. Below these three Deputy Rangers there are 15 Foresters and 77 Forest Guards. It may be noted that only two Ranges of this Division fall within the Trichur District.

The Trichur Forest Division is under the Divisional Forest Officer, Trichur. Unlike in the Chalakudi Forest Division, in Trichur there is an Attached Officer immediately under the Divisional Forest Officer. This Division has been divided into 6 Ranges each under a Ranger and under them there are 8 Deputy Rangers.

Below the Deputy Rangers there are 22 Foresters and under these Foresters there are 107 Forest Guards. The Trichur Forest Division falls wholly within this District.

Besides the above mentioned personnel, there is a Silvicultural Research Officer with headquarters at Trichur.

VI. CO-OPERATIVE DEPARTMENT.

The Co-operative Department in the Trichur District functions under the control of the Deputy Registrar of Co-operative Societies, Trichur. The Deputy Registrar is immediately below the Registrar of Co-operative Societies, who is the head of the Department at the State level. He is responsible for the effective and proper working of all types of Co-operative Societies in the District. He registers the Societies, registers amendments to their bye-laws inspects and conducts enquiries into the affairs of the Societies and controls and regulates the work of their executive staff.

The Deputy Registrar, in his official functions, is assisted by two Assistant Registrars — one for Administration and the other for Planning. The Assistant Registrar (Planning) is in charge of the entire work relating to planning in the District. The Assistant Registrar (Administration) is the chief Ministerial Officer to assist the Deputy Registrar in the discharge of his duties relating to all sections except planning.

Next in rank to the Assistant Registrars are the Auditors and Inspectors. The Auditors undertake interim and final audit of all Societies falling in their respective jurisdictions subject to control by the Deputy Registrar. The Auditors are of two categories—First Grade and Secoud Grade. There are altogether 16 Auditors in the District.

The Inspectors, subject to the authorisation from the Deputy Registrar, have to take up inspection, conduct statutory enquiry, hear arbitration suits, execute the awards passed by the Department and exercise the powers of the Tahsildars under the Revenue Recovery Act. There are altogether 24 Inspectors in this District. As in the case of the Auditors, the Inspectors have also been graded into two categories—First Grade and Second Grade. Apart from them, there are 3 Liquidation Inspectors in the District who collect all realisable assets of the Societies under liquidation and disburse the liabilities according to the availability of funds and close their affairs. There is also a Special Farming Inspector whose duty is the supervision and organisation of Farming Societies.

VII. INDUSTRIES DEPARTMENT.

The Industries Department at the State level has been divided into three Regions—Southern, Central and Northern—with their headquarters at Trivandrum, Ernakulam and Kozhikode respectively. Each zone is under the control of a Regional Deputy Director of Industries and Commerce. The Trichur District falls under the jurisdiction of the Central Region with headquarters at Ernakulam.

The District Industries Officer is the head of the Industries Department in the District. He is in charge of the entire industries programme in the District, excluding the management of Government owned commercial concerns. He is also authorised to exercise administrative control over the Industrial Schools of Trichur District, except the Government Occupational Institute, Trichur. Further, he is invested with the powers of the Deputy Registrar of Co-operative Societies for organising Industrial Co-operative Societies and for discharging other statutory functions.

At present the District Industries Officer is assisted by a Technical Supervisor, an Inspector of Cottage Industries, an Organiser for Small Scale Industries, a Senior Co-operative Inspector and a Junior Co-operative Inspector. The Technical Supervisor is responsible for the inspection of the small scale units—both departmental and private, scrutiny of indents prepared by the Instructors and other officers of Production-cum-Training Centres and Production Centres, enquiry into utilisation of iron and steel by the Small Scale Industries, etc. The Inspector of Cottage Industries inspects the Grant-in-aid Technical Schools, Handicraft and Cottage Industries Units, Co-operative Societies, etc. The Organiser for Small Scale Industries enquires into the loan applications and recommends loans under Small Scale Industries aid scheme. The two Co-operative Inspectors assist the District Industries Officer in the administration of Industrial Co-operative Societies. In addition to the Officers mentioned above there is a Superintendent in the Industrial Estate, Ollur. As a result of the re-organised set up, the Handloom Development Officer, Handloom Inspectors, Handloom Supervisors and Coir Inspectors are also brought under the control of the District Industries Officer.

At the Block level, the Block Level Extension Officer for Industries is in charge of the entire industries programme in the Block, and he is given the assistance of Co-operative Inspectors or Supervisors. As the entire District has not yet been covered by Blocks, each Block Level Extension Officer for

Industries is put in additional charge of the work of one or more shadow Blocks adjoining his own jurisdiction.

According to the present set-up all the industrial institutions are under the control of the District Industries Officer. These industrial units include the Chain Stores, Trichur, Service Workshop, Ollur, Model Blacksmithy Unit, Ollur, Bell Metal Centre, Irinjalakuda, Toy making Centre, Trichur, Plastic Unit at Trichur and Wood Works and Carpentry Unit at Trichur and Sports Goods Unit at Ollur.

VIII. LOCAL FUND AUDIT DEPARTMENT.

The main function of this Department is to conduct audit of accounts of local bodies such as Corporations, Municipalities and Panchayats within the statutory time limit. The Department also audits the accounts of other institutions, whenever required to do so. At the State level, the head of the Department is the Examiner of Local Fund Accounts. He is assisted by a Deputy Examiner and five Assistant Examiners. The whole State is divided into three Zones - South, Central and North, and each Zone is under an Assistant Examiner.

Trichur District comes within the jurisdiction of the Central Zone with headquarters at Ernakulam, but it is under the immediate jurisdiction of two Inspectors of Local Fund Audit. One of them. viz., the District Inspector of Local Fund Accounts, Trichur, attends to the audit of the accounts of the Local Bodies like Municipalities and Panchayats and other miscellaneous institutions receiving grants from Government like Cochin Co-operative Bank, Kerala Sahitya Akademi, Kerala Sangeetha Nataka Akademi and Kerala Kalamandalam. He is immediately under the control of the Assistant Examiner of Local Fund Accounts, Ernakulam, whose jurisdiction extends to the whole of the Revenue Districts of Trichur and Ernakulam. The District Inspector is assisted by one Assistant Inspector, four Upper Division Auditors and five Lower Division Auditors. The other Inspector viz., the Inspector of Devaswam Audit, Trichur, attends to the audit of the accounts of Cochin Devaswam Board. He is immediately under the control of the Assistant Examiner of Courts Audit, Trivandrum, and his jurisdiction extends to the whole of the erstwhile Cochin State, excluding certain portions of Chittur Taluk.

IX. STATISTICS DEPARTMENT.

The District Statistical Officer, Trichur, is the head of the Statistics Department at the district level. He is assisted by

5 Statistical Inspectors. Of these two are designated as 'Statistical Inspector of Land Utilisation Surveys' and their offices are located at Trichur and Irinjalakuda. The third is designated as the 'Statistical Inspector, Industries and Plantations', and his office is located at Trichur. The fourth one is the 'Statistical Inspector of Special Intensive Studies' with his office at Trichur. The fifth one is the 'Statistical Inspector of National Sample Survey' and his office is also located at Trichur. In addition to these Statistical Inspectors, there are 8 Statistical Investigators and four Compilers in Trichur to assist the District Statistical Officer in the discharge of his official duties.

X. PUBLIC RELATIONS DEPARTMENT.

The District Information Officer, Trichur, is the head of the Department of Public Relations at the district level. His main function is the dissemination of information regarding the activities of the State Government as well as of the Central Government under the guidance of the Director of Public Relations, Kerala State. He has to establish and maintain liaison with the Collector and generally with the public institutions and the press. He is expected to transmit to the head office information regarding local reactions to the policies and activities of the Government. The effective distribution of the publicity materials relating to Five Year Plan Schemes and other activities of the Government, arrangement of press conferences or interviews for journalists, State Guests etc. also form part of his work.

CHAPTER XIV.

LOCAL SELF-GOVERNMENT.

History of Local Self-Government.

There were local self-governing institutions in the Trichur District from very early days. As in other parts of Kerala, the *Kuttams* of the *Tara* and such other local assemblies functioned vigorously in this area also. In Chapter II we have already referred to the local assemblies of Kodakaranadu, Annamanadu, Chengazhinadu etc. It is believed that these assemblies checked the despotism of the rulers and preserved the rights and privileges of the people at large. Nevertheless, their democratic and representative character seems to have suffered from a certain deficiency. They were dominated by the Brahmin clergy and the Nair nobility. In spite of this defect these local institutions functioned actively in some form or other in ancient and medieval Kerala, and it was only with the break-up of the self-sufficient village economy under the impact of British rule in the mid 19th century that they came to be relegated to the background.

Local self-government in the modern sense is only of recent growth. The reforms introduced in British India in the field of local self-government by the famous Resolution of Lord Ripon dated May 18, 1882 had their reactions in the Indian States as well. Local bodies were established in Cochin State by 1065 K. E. (1890) when committees consisting of officials and non-officials were appointed by the Government to look after the sanitation and conservancy of important towns.[1] They were given more and more powers from time to time. In 1896, regular Sanitary Boards were constituted after abolishing the committees. These functioned as adjuncts of the State Medical Department and were controlled by the Chief Medical and Sanitary Officer. These were merely advisory bodies and had no powers of taxation. In 1910 the Government of Cochin passed the Municipal and Sanitary Improvement Regulation of 1085 K. E. (1910) according to which the

1: It may be noted that prior to the formation of these committees, these works were entrusted to and looked after by the Maramath (Public Works) Department.

sanitary Boards were reconstituted into Town Councils for the conservancy and sanitary improvement of the urban areas. It may be noted that the Regulation was promulgated on the pattern of the Madras District Municipalities Act of 1884. The Regulation conferred powers of taxation on the Town Councils. In the early stages these Councils were nominated bodies with nominated Presidents. In 1093 K. E. (1918) they were made partly elected and partly nominated with elected Presidents. Later the Regulation of 1085 K. E. (1910) was repealed in 1921 when the Cochin Municipal Regulation (Regulation XI of 1096) was passed. By the new Regulation the Councils were sufficiently enlarged to consist of elected and nominated members in the ratio of 2 : 1. The nominated members included officials and non-officials.

The officials were chosen from different departments Eg: Assistant Engineer of the Local Public Works Department, Civil Surgeon etc. Extensive powers of taxation so as to include tax on property (house and land), profession, vehicles and animals were conferred on the Council. Remunerative enterprises such markets, cart stands, public baths, etc. were also permitted to be maintained by the Councils. They were given powers to license various trades within the town limits. A large measure of autonomy was exercised by the Chairman and the Councils in the expenditure of Municipal funds. Another important reform in the field of Municipal Administration was introduced with the enactment of the Cochin Municipal Act XVIII of 1113 K. E. (1938 A. D.). The new Act fixed the strength of the Council on the basis of population. The nominated element was limited to 1/5th of the total strength. Provision was made for the election of both the Chairman and the Vice-Chairman, of whom the latter was expected to function in the absence of the former. A noteworthy feature of this Act is that for the first time provision was made for the appointment of a full-time Commissioner by the Government. The Commissioner became the chief executive officer of the Municipality, and the Chairman was shorn of the executive powers formerly vested in him. The taxing powers of the Municipalities were also enhanced. In 1939 the Municipalities were authorised to levy tax on entertainments conducted within their respective jurisdictions. The Cochin Municipal Act 1113 K. E. (1938) was amended by Act XVII of 1952 which widened the electorate on the basis of adult franchise.[1]

1. The Act has since been replaced by the Kerala Municipal Act 1960 an out line of which has been given in Appendix I.

The first piece of legislation for the constitution of Panchayats in the former Cochin State was the Village Panchayat Act V of 1089 K. E. (1914) promulgated by the Maharaja of Cochin. Under the provisions of this Act five Panchayats were constituted tentatively, one in each taluk. Each of them consisted of five members, four nominated by the Government from the village gentry and the fifth the Village Officer *(Parvathiakaran)*, an ex-officio member. By 1917 the number of Panchayats in erstwhile Cochin State had risen to 25, and the powers of these bodies had also increased. Some of them were vested with judicial powers and authorised to form themselves into courts for exercising original civil jurisdiction in petty cases originating in the villages under their respective jurisdictions. In 1919 the first Ayurveda Vaidyasala conducted by the Panchayat was started. By 1921 the number of Panchayats increased to 84, and the Government set up a separate Department to be in charge of their administration. In 1922 a new Panchayat Regulation was passed. It gave wider powers to the Panchayats and also made provision for election of members to these bodies. The Regulation of 1922 also made the Panchayats more representative than before. The Cochin Panchayat Regulation of 1922 was superseded by the Travancore-Cochin Panchayat Act II of 1950 which now governs all the Panchayats in the erstwhile Travancore-Cochin area of the District. The Panchayats in the Chowghat area are however governed by the Madras Village Panchayat Act 1950.

MUNICIPALITIES.

The Municipalities in this District are Trichur, Irinjalakuda, and Kunnamkulam.

Trichur Municipality.

The Trichur Municipality was constituted in 1096 K. E. (1921) under the Cochin Municipal Regulation of the year.[1] Its constitution is governed by the provisions of the Cochin Municipal Act of 1113 (1937). For purposes of municipal administration and elections the town is divided into 31 wards of which 30 are single member wards and the remaining one a double-member ward. In the latter a seat is reserved for a person belonging to the Scheduled Castes and Tribes. The administration of the Municipality is vested in a Council and the Commissioner. There are 32 members in the Council and they are elected for a three year term by the people of the

1. It may be noted that prior to the constitution of the Municipality there was a Sanitary Board functioning till 1085 K. E. (1910) and a Town Council after 1086 K. E. (1911).

municipal area on the basis of adult franchise. It may be noted that there are no nominated members in the Council. For the proper administration of municipal affairs, the Council has set up various Sub-committees, both standing and ad-hoc. The Standing Committees constituted by the Trichur Municipal Council are the following: (1) Health Committee, (2) Tax Appeal Committee, (3) Electricity Committee, (4) Encroachment Committee, (5) Write-off Committee, (6) Finance Committee, (7) Contract Committee and (8) Contract Signing Committee. These Committees play little more than an advisory role.

The Commissioner is the executive authority. He is a full-time officer appointed by the Government. He attends the meetings of the Council and the Committees and takes part in their deliberations. But he has no right to move resolutions or to vote. He is assisted by three subordinate officers, each being the head of his department. They are the (1) Health Officer (Public Health Department), (2) Municipal Engineer (Public Works Department), and (3) Revenue Officer (Revenue Department).

Public Health.

The Public Health activities of the Trichur Municipality comprise registration of vital statistics, street cleaning, collection and disposal of sewage and night-soil, maintenance of public latrines, drainage, markets, preventive measures such as vaccination, maintenance of the infectious diseases hospital, leper clinic, maternity and child welfare centres, cattle-pounds, cart stands, destruction of stray dogs etc.

Registration of births and deaths is a compulsory function of the Municipality. This is being done under the control of a Registrar of Vital Statistics. The *Administration Report* of the Trichur Municipality for 1957-58 shows that the birth rate in the town during the year was 39.3 per thousand, the number of births registered being 2,746. At the same time the death rate was 10.8 per thousand, the number of deaths registered being 754. Infantile mortality rate was 32.4 per thousand.

All the roads and lanes in the Municipal area are cleaned every day and the collection of refuse is taken in carts and tractors to the dumping ground at Lalur where it is converted into compost manure. The compost manure, apart from being highly useful to the cultivators. is a source of income to the Municipality. In 1958-59 25.49 tons of compost manure were produced fetching an income of Rs. 13,292.59. It may be noted that the Trichur town does not have the benefits of an under-

ground drainage. The existing storm-water drains constructed on most of the important roads are not the product of well-planned schemes. During hot months, when there are no facilities for flushing, they emit a foul smell from the sewage they carry. It may also be mentioned that the Municipality provides cess pits in various parts of the town for the collection of refuse. Public latrines number 12 and private ones 6,650. Nightsoil is also converted into compost manure at Lalur The Municipality maintains 5 general markets, a meat market, a vegetable market, an arecanut market, a cattle market and two cattle pounds.

The Municipality runs a leper clinic at Paravattani on the eastern side of the town. It serves the needs of the people not only of the Municipal area but also those of Mukundapuram, Trichur and Talapilli Taluks. The average weekly attendance of patients in this institution is 74. There is also an Infectious Diseases Hospital at Paravattani. There are two maternity and child welfare centres, one at Chelakkottukara and the other at Veliyannur. They give medical aid to children and expectant mothers. Moreover, the midwives visit the houses of expectant mothers and render them pre-natal and post-natal services and offer advice on the up-bringing of children, domestic hygiene and sanitation. A close watch is maintained on the health of these children. Under the milk distribution scheme of the United Nations International Children's Emergency Fund, milk is being distributed among infants, children and mothers on all days except Sundays. It may be noted that during 1958-59, 8,254 children and mothers were offered medical advice at the Chelakkottukara centre and 542 children and mothers at Veliyannur centre.

Public Works.

The Public Works of this Municipality comprise Communications, Buildings, Water supply and Street lighting. The total length of different types of roads maintained by the Municipality is shown below:-

	Miles.	Furlongs.
Concrete road.	5	3
Semipointed and Black topped road.	8	0
Metalled road.	14	7
Lanes (gravelled and earth)	36	0

Public and private wells are the major source of drinking water in Trichur town. They are supplemented by two small Water Works one at Peringavu in the northern skirts of the town

and the other at Kovilakuthumpadom within the town. These Water Works have made it possible to supply protected water through street taps within a limited area of the town. During summer, water is scarce and on such occasions, the Municipality distributes drinking water throughout the town by means of lorries. The curse of water scarcity will disappear when the Peechi Water Supply Scheme, which is under way, is compeleted. It may also be noted that drainage reform depends upon the completion of the scheme and supply of water in adequate quantities.[1]

The main thoroughfares in the Municipal area are lit by electric lights. Those lanes to which electric mains are not extended are lit by kerosene oil lamps. There are altogether 1,763 electric lights and 14 kerosene oil lamps installed by the Municipality.

This Municipality maintains three burial and cremation grounds outside the town limits. They are located at Paravattani on the Eastern side of the town, Kurachira on the Southern side and Lalur on the Western side. In addition, there are ten more of them maintained and managed by private parties. Of these nine are cemeteries belonging to the Christians and attached to the Church and one is a cremation ground used by Brahmins.

There are no educational institutions such as schools, libraries and reading rooms run by this Municipality. But several libraries, reading rooms and charitable institutions run by private agencies are being given substantial help by way of grants.

One of the noteworthy activities of this Municipality is that it conducts an All India Exhibition at Trichur every year during the *Pooram* Festival.

Irinjalakuda and Kunnamkulam Municipalities.

The remaining two Municipalities in the District, viz., Irinjalakuda and Kunnamkulam are minor Municipalities from the point of view of income. The Irinjalakuda Municipality was constituted in 1112 K. E. (1937) and the Kunnamkulam Municipality in 1124 K. E. (1949). They are also governed by the provisions of the Cochin Municipal Act XVIII of 1113 K. E. (1938). Their administration is vested in a Council and a Commissioner. The Irinjalakuda Municipal area is divided into 15 wards of which one is a double-member ward, one seat being reserved for a member of the Scheduled Castes and Scheduled Tribes. Thus there are 16 members in the Irinjalakuda Municipal Council. The Kunnamkulam

1. See Chapter XVI for details.

Municipal Council also consists of 16 members, of whom 14 are elected from single member wards, and two from a double member ward. Both the Councils elect the Chairmen from among themselves. The executive authority is vested in the Commissioners appointed by the Government. The Commissioners have their own regular Municipal staff to assist them in their duties. The major functions of the Municipalities fall under two heads viz., public works (communications and street lighting) and public health. It may be mentioned in this connection that education does not come within the sphere of the Municipal bodies.

Communications.

The roads, lanes and by-lanes falling within the Municipal limits are maintained by the Municipalities. The total road mileage under the control of the Irinjalakuda Municipality is 22 and that under the Kunnamkulam Municipality is 32 miles 4½ furlongs.

Street Lighting.

This is another function of the Municipality for which both electricity and kerosene oil are used. There are about 64 kerosene oil lights and 311 electric lights (including 5 mercury lights) in the Irinjalakuda Municipal area. In the Kunnamkulam Municipal area, there are about 58 kerosene oil lights and 309 electric lights (including 3 mercury lights).

Public Health.

Public health activities include registration of vital statistics, vaccination, maternity and child welfare, sanitation, mosquito control etc.

Financial Resources of Municipalities.

The sources of income of the Municipalities are (1) Government grants, (2) Municipal rates and taxes, (3) Revenue from Municipal properties and (4) Tax levied from cattle pounds, entertainments etc. under special Acts. Government grants are given for the following reasons. With the abolition of tolls the Municipalities sustained considerable financial loss, and the Government found it necessary to give each of them an annual lump sum grant to compensate for the loss. During 1957-58, the Trichur Municipality was given Rs. 1,03,160 by way of toll compensation and the Kunnamkulam Municipality Rs. 18,000. The Government also gives the Municipalities an annual grant to revitalise their finance. But this may vary from Municipality to Municipality and from year to year. During 1957-58, the Trichur Municipality was given Rs. 8,100 and the Kunnamkulam

Municipality Rs. 2,000. Moreover, Government grants loans to Municipalities also to enable them to implement Plan schemes. The amounts of such loans are determined with reference to the details of each scheme. Apart from the Government grants and contributions, the Municipalities derive income from the rates and taxes levied by them. They comprise property tax, tax on professions and trades, animals, advertisements and entertainments. The rates of these taxes are not uniform in all Municipalities They are determined in each case by resolutions of the Municipal Councils concerned. Property tax is levied by the Trichur Municipality at 8½% on the annual rental value while Irinjalakuda and Kunnamkulam Municipalities levy property tax at 5% only. Those with an annual rental value of Rs. 60 or less are exempted from tax. It may be noted than in 1957-58, the Trichur Municipality raised Rs. 1,74,690 towards property tax and the Irinjalakuda Municipality Rs, 19,868. Profession tax is levied at rates specified in Schedule II of the Cochin Municipal Act XVIII of 1113. Persons whose monthly income is less than Rs. 100 are exempted from profession tax. The revenue derived by the Trichur and Irinjalakuda Municipalities on this account in 1957-58 was Rs. 1,08,665 and Rs. 11,603 respectively. Animal tax is levied at the followtng rates:- Bullocks, bulls and male buffaloes at 25 nP. every half year and bitches at 50 nP. The Trichur and Irinjalakuda Municipalities derived Rs. 381 and 137 respectively by way of animal tax. Entertainment tax is levied at 12½% of the total value of tickets. The Trichur, Irinjalakuda and Kunnamkulam Municipalities received Rs. 79, 272, Rs. 9,325, and Rs. 2,864 respectively as income from Entertainment tax in 1957-58. The Municipalities also collect fees such as licence fees, cart stand fees, private scavenging fees, warrant fees etc. The main sources of income of Municipalities are rather inelastic whereas the expenditure on the services required to be performed by them is mounting up year after year and so it should be stated that they are generally finding it difficult to cope with the increasing demands of the public. The table in Appendix II to this Chapter will give an idea of the financial position of these Municipalities.

PANCHAYATS.

The directive principles of State policy, contained in Art. 40 of the Indian Constitution, enjoin that the State shall take steps to organise Village Panchayats and endow them with such power and authority as may be necessary to enable them to function as units of local self-government. Consequently, the Panchayats that existed in different parts of the State were

reconstituted on the basis of an Act passed in 1950 (Travancore Cochin Panchayat Act II of 1950). Ever since they began to be conceived as basic units of administration, the nature and scope of the Panchayats have been undergoing revolutionary change. All the Panchayats now functioning in this District, except those in the Chowghat Taluk, are governed by the Travancore-Cochin Panchayat Act II of 1950 and the Travancore-Cochin Panchayat Rules 1951. The Panchayats falling under the Chowghat area are governed by the Madras Village Panchayat Act, 1950. With the passing of the Travancore-Cochin Panchayat Act II of 1950, the Village Unions were merged in the Panchayats newly constituted under the Act. In places where there were neither Panchayats nor Village Unions, new Panchayats were set up. After the publication of the Panchayat Rules of 1951, general elections were held to all the Panchayats in August 1953. Trichur District, excluding the Municipal areas of Trichur, Kunnamkulam and Irinjalakuda has 78 Panchayats—20 in Trichur Taluk, 20 in Talapilli, 22 in Mukundapuram, 4 in Cranganore and 12 in Chowghat. Most of these Panchayats have jurisdiction over two or more revenue villages.

Organisation and Structure.

The Panchayat is a corporate body elected on the basis of adult suffrage by secret ballot. The population of the Panchayats varies from ten to twenty thousand. Each Panchayat area is divided into wards each of which elects one member. In those wards where the Scheduled Castes or Scheduled Tribes consitute not less than five per cent of the total number of voters, a seat is reserved for them. All the rest are single member wards. The number of members in each Panchayat is fixed by Government on the basis of population. Generally, Panchayats with a population not exceeding 10,000 elect 7 members, and for every additional 3,500, there is an additional member. The maximum number of members is fixed at fifteen. The term of office of the members of a Panchayat is three years from the date of the general elections. As soon as the elections are over, the members of each Panchayat elect from among themselves a President and a Vice-President in a meeting duly convened for the purpose. When the office of the President falls vacant an acting President can be appointed by the Director of Local Bodies until a President is elected.

The Panchayats are divided into 3 grades on the basis of their annual income. Those with an annual income of Rs. 15,000 and above are regarded as first grade. Those whose annual income is between Rs. 5,000 and Rs. 15,000 are classified as second grade.

Third grade Panchayats are those whose yearly income is less than Rs. 5000/-. The 66 Panchayats in the Cochin area of the District may accordingly be classified as follows:-

First Grade Panchayats.	3.
Second Grade Panchayats.	27.
Third Grade Panchayats.	36.

The administration of each Panchayat is vested in the Panchayat Committee comprising of the President, Vice-President and other members of the Panchayat. The Panchayat meets at least once in a month. One third of the total number of the members forms the quorum for ordinary meetings, but for special meetings the quorum is half the number of members. The Panchayat may constitute functional committees consisting of members and non-members for attending to specific functions such as those pertaining to industries, social service, irrigation and finance. All the activities of the Panchayats have to be carried on in accordance with the decisions of the Panchayat Committee. In cases of emergency the President or the executive authority of the Panchayat can order any work of the Panchayat to be executed without the previous sanction of the Committee. But such an act has to be reported to the Committee at its next meeting and has to be ratified by it. Within three days of each meeting of the Panchayat, a copy of the proceedings of the Committee has to be forwarded to the Deputy Director of Local Bodies.

Panchayat Administration and Control.

For the proper conduct of Panchayat administration, Government have appointed Panchayat Officers in all the Panchayats and they are vested with executive powers. There are two grades of Panchayat Officers. Generally, only Grade I Panchayat Officers are appointed in Grade I Panchayats. As has already been stated, the executive power of the Panchayat rests with the Panchayat Officer. He has the right to attend the meetings of the Panchayats but he cannot move resolutions or take part in the voting. He is bound to carry out the resolutions of the Panchayat, execute Panchayat works subject to provision made in the annual budget, maintain records and control and supervise subordinate servants of the Panchayat. He carries on correspondence on behalf of the Panchayat, but such correspondence takes place only through the President. The President, however, is bound to transmit to the proper destination all the papers sent to him by the Panchayat Officer. If a Panchayat does not have a Panchayat Officer the latter's duties devolve on the President. Recently Government of Kerala have conferred the powers of a *Proverthicar*, in respect of the Revenue Recovery Act, on the

executive authorities of certain Panchayats in the State.[1] In the Trichur District, the executive authorities of Pazhayannur, Tiruvilvamala, Kondazhi, Chelakkara, Anjal and Cheruthuruthi Panchayats in the Pazhayannur Block and Chalakudi, Pariyaram, Melur, Koratti and Kallur Vadakkumuri in the Chalakudi Block are vested with these powers.

It is the statutory function of the Local Funds Audit Department to audit the revenue and expenditure of all Panchayats every year. The Panchayat Inspectors, who are also Extension Officers for Panchayats in the N. E. S. Blocks, inspect the Panchayats at prescribed periods of interval and check up the accounts and registers. The activities and the progress of work of the Panchayats are also closely watched and reported by them. There are 10 Panchayat Inspectors cum Extension Officers for Panchayats in the Trichur District. Panchayats in the non-Block areas come under the administrative control of the Panchayat Inspector of the adjoining Block.

Till the 22nd July 1955, the controlling authority of the Panchayats at the district level was the Assistant Director of Panchayats. Government decided that experienced Officers with more decentralised powers should be in charge of Panchayats at the district level and that Municipalities and Panchayats should come under one department. Accordingly, the Panchayat Department was converted into the Local Bodies Department and the Director of Local Bodies was appointed as the head of the Department. The Deputy Director of Local Bodies was made the head of the Department at the district level and he supervises the working of the Panchayats and the Municipalities in the District.

Functions of the Panchayats.

The functions of the Panchayats may be classified as obligatory and voluntary of which the former comprises of collection of various taxes and fees, public works and public health activities and the latter, provision of amenities such as community radio sets, street lighting, drinking water etc. The following is a detailed list of the obligatory functions. (1) Construction, repairs and maintenance of all roads other than those under the Public Works Department and bridges, culverts etc. on such roads, (2) preservation of all poramboke roads, grazing grounds and other communal porambokes, (3) carrying out of petty irrigation

1. Vide Government Notification—Revenue (B) Department No. 46065/B3/60/Rd. dated, Trivandrum, November 11, 1960.

works, (4) providing water supply facilities, (5) lighting of roads and public places, (6) construction of drains and disposal of drainage water and sullage, (7) cleaning of roads, and improvement of the sanitary condition of the Panchayat area, (8) provision of public latrines and cleaning of latrines whether public or private, (9) opening and maintenance of burial and burning grounds, (10) preventive and remedial measures, connected with epidemics, including vaccination which may be ordered by government to be carried out by a Panchayat. The optional functions are (1) planting and preservation of groves and road side trees, (2) opening and maintenance of public markets, (3) control of fairs and festivals, (4) control of offensive and dangerous trades, (5) control of cattle pounds, (6) opening and maintenance of landing places, halting places and cart stands and public sheds, (7) opening and maintenance of public slaughter houses, (8) registration of births and deaths, (9) improvement of agriculture and agricultural methods, (10) promotion of co-operative activities, (11) primary education, (12) relief of the poor and the sick, (13) opening and maintenance of reading rooms and libraries, (14) restoration and improvement of minor irrigation works, (15) control of rest houses etc., (16) maintenance of demonstration farms, stores of seeds etc., (17) increased food production, (18) provision of medical and midwifery services etc., and (19) other measures of public utility calculated to promote the safety, health, comfort or convenience of the inhabitants of the Panchayat areas.

In addition the Gevernment may empower any Panchayat to exercise the powers and discharge the functions of an Irrigation Board under the Irrigation Act. Moreover, subject to certain rules, any person or local authority or Government may assign to the Panchayat (of course, with the consent of the Panchayat concerned) the management of any institution or the execution or maintenance of any work, or the perfomance of any duty within the Panchayat area. The Panchayat may also, with the sanction of government, accept trusts relating to the furtherance of any purpose to which its funds may be applied.

Panchayat Fund.

Every Panchayat has a Panchayat Fund of its own, operated with the Government Treasury, the main sources of revenue being land cess, profession tax, house tax, vehicle tax, licence fees, entertainment tax, income from markets, cart stands, slaughter houses etc., and grants from Government. The taxes and fees are levied under bye-laws passed by the Panchayat at a special meeting and approved by the the Director of Local Bodies.

Cess on land is collected by the Revenue Department along with land tax and credited to the Panchayat fund. Till April 1, 1958, the cess levied was at the rate of 1½ pies per year for every four cents of land. From April 1, 1958 the rate was revised to 1 nP. for every 5 cents.

Profession tax is levied every half year, the maximum levy being Rs. 125/- per half year for income above Rs. 21,000/- and the minimum 50 nP. for income above Rs. 150/- per half year. Between these two limits, the income is divided into several slabs and for each slab a particular rate is levied.

House tax is levied at the rate of 4% of the net annual rental value of the buildings. In calculating the net annual rental value, only the rental for 10 months is taken into account as the balance is intended for meeting the repair and maintenance charges of the buildings. Houses the monthly rent of which is Rs. 3 or less are exempt from the levy of tax.

Vehicle tax can be levied on vehicles used in water transport only. Tax on all other vehicles is realised by Government under the Vehicles Taxation Act. Entertainment tax is collected by Panchayats under the provisions of the Travancore-Cochin Local Authorities Entertainment Tax Act VI of 1951. Panchayats can levy this tax at a rate ranging between 10% and 25% of the value of tickets sold. They can also compound the entertainment tax for lump sum payments at not less than 75% of the tax actually due.

For controlling dangerous and offensive trades, the Panchayats issue licences for the conduct of such trades after realising licence fees at rates fixed by bye-laws. Licences are also issued for running private markets, slaughter houses, cart stands etc. Some Panchayats own public markets, cart stands etc. which are farmed out in public auction for realisation of fees.

The executive authority, i. e., the Panchayat Officer, or where there is no Panchayat Officer, the President, has the right to fix the demand under each item of tax. Any assessee who is aggrieved by the demand can appeal to the Panchayat Appeals on the decision of the Panchayat lie to the Deputy Director of Local bodies and to the Government.

The Government is obliged under the Act to make a contribution to each Panchayat every year. This statutory contribution is limited to the sum collected by the Panchayat during the previous year by way of taxes, fees. etc. or Rs. 2,000/-, whichever is less. Government also usually sanctions special grants to

Panchayats every year for specific purposes. Other grants given by Government are building grants and establishment grants. Building grants are sanctioned to a few Panchayats every year for the construction of their office buildings. Four or five Panchayats are selected each year for this purpose and each is given about Rs. 2,500/-. The balance required for the purpose has to be met from the Panchayat funds. Establishment grant is given on the following basis. All first and second grade Panchayats have to allot 40% of their revenue to meet the cost of Establishment. That which is required in addition to the 40% to cover the actual cost of Establishment is given by Government as Establishment grant. Third grade Panchayats have to spend only 25% of their revenue towards Cost of Establishment, the balance being met by Government. The table given below gives particulars of the income of two typical Panchayats in the District viz., Cranganore and Chalakudi, during 1958-59.

Statement of Income of Cranganore and Chalakudi Panchayats (1958-59.)

	Name of Panchayats.			
	Cranganore		Chalakudi.	
	Rs.	nP.	Rs.	nP.
Land cess.	634	47	976	21
House tax.	9,417	99	6,923	75
Profession tax.	3,291	80	3,599	00
Vehicle tax.	147	00	....	
Entertainment tax.	7,895	25	3,855	07
Licence fee.	1,777	00	1,956	25
Income from public markets.	8,329	39	13,196	58
Income from private markets.	195	00	....	
Income from all other miscellaneous items.	16,553	54	8,965	18

A consolidated statement of the receipts and expenditure of these two Panchayats for the year 1958-59 is also given below.

Statement of Receipts and Expenditure of Cranganore and Chalakudi Panchayats (1958-59.)

	Name of Panchayats			
	Canganore		Chalakudi	
	Rs.	nP.	Rs.	nP.
Opening balance.	23,895	99	28,577	34
Receipts during the year including grants.	48,241	43	39,629	16
Grand total	72,137	42	68,206	50
Expenditure during the year.	62,516	36	56,202	95
Balance.	9,621	06	12,003	55

It may be pertinent to point out in this connection that Panchayat is empowered to sanction all non-recurring items of expenditure of a contingent nature up to Rs. 25/- in each case and payment of non-recurring grants each not exceeding Rs. 100/-. For works, the Panchayats can give administrative sanction up to Rs. 500/- in the case of original works and up to Rs 875/- in the case of repair works.

The Deputy Director of Local Bodies can accord sanction to all expenses of a non-recurring and contingent nature up to Rs 1,000/-, recurring expenditure up to Rs. 100/-, non-recurring grants up to Rs. 500/-, and administrative sanction for works up to Rs. 10,000/-. The Director of Local Bodies sanctions all expenses of a non-recurring and contingent nature up to Rs. 200/-, recurring expenses up to Rs. 250/-. and non-recurring grants up to Rs. 2,000/- and accords administrative sanction for works above Rs. 10,000/-. Any item of expenditure which exceeds the above limits has to be sanctioned by the Government. These enlarged powers were given by the rules passed on March 14, 1958.

Achievements of the Panchayats.

The Panchayats in this District spend a fairly good portion of their income towards execution of public works. Many of them have, besides maintaining the existing roads, constructed new roads, culverts and bridges, improved tanks and wells and built bathing ghats and latrines. Government are taking steps to entrust the maintenance of all village roads to Panchayats. Panchayats are also attending to many minor irrigation works entrusted to them by Government for execution. The bus stops situated in the various Panchayat areas have also been given to the respective Panchayats for maintenance. Almost all Panchayats in the District have installed electric lights for street lighting. A few Panchayats give grants to reading rooms and libraries. The Cranganore Panchayat has a Primary School under its control. It may also be mentioned that till September 1959 a total of 106 Radio sets had been installed in the District under the auspices of the Panchayats.

The public health activities of Panchayats include street sweeping, scavenging and maintenance of mid-wifery centres. There are full-time or part-time sweepers in almost all the Panchayats to attend to sweeping of roads, markets, cart-stands and other public places. Private scavenging service is carried on by the Chowghat and Wadakkancheri Panchayats. There are public latrines under the control of some Panchayats. Their scavenging is attended to by scavengers employed by the

Panchayats. The Panchayats at Engandiyur, Kottapadi, Kadavallur and Mattathur are running midwifery centres. Protected water supply schemes in Panchayat areas are attended to directly by the Public Health Engineering Department. But in almost all villages there are masonry draw wells constructed by Panchayats. In 1959-60 140 such wells were taken up for construction in the District by the Panchayats under the Local Development Scheme. The executive authorities of Panchayats also take action under the Prevention of Food Adulteration Act to check adulteration of food stuffs. They have detected several cases of adulteration, and launched prosecution against offenders. A few Panchayats give grants-in-aid to Ayurveda and Visha Vaidyasalas. In 1958-59 the Chowghat Panchayat spent a sum of Rs. 1,188/- and Venkitangu Panchayat (Chowghat Taluk) a sum of Rs. 3,197/- under this head. The Kottapadi Panchayat runs on a modest scale an Allopathic Dispensary under the charge of an Honorary Medical Officer. In view of the financial limitations of the Panchayats, they cannot be expected to carry out successfully all the public health activities. So the Health Services Department is charged with the duty of implementing the public health programmes in all the Panchayats. It may be noted in this connection that in the Panchayats of Cranganore and Chalakudi, which are more or less urban centres, scavenging is done under the supervision of the Health Services Department. Vaccination is attended to in all villages directly by the Health Services Department. The Government have asked the Director of Health Services to post Health Assistants and Midwives in all the Panchayats. These Health Services Officials are to submit regularly their work diaries to the Presidents of the Panchayats. The Presidents have to forward the diaries together with the remarks to the District Medical Officer.

The total expenditure incurred by the Panchayats in the Trichur District on public works, public health and medical aid activities and their total receipts and expenditure for the period from March 1955 to March 1960 are given below.

Year.	Receipts.	Total expenditure	Expenditure on Public Works, Public Health and Medical aid
	Rs.	Rs.	Rs.
1955-56	11,16,300	4,19,800	3,04,200
1956-57	10,20,400	7,09,700	3,25,300
1957-58	10,20,100	8,06,900	4,30,100
1958-59	10,06,400	10,95,600	5,05,100
1959-60	11,20,100	8,56,000	3,03,400

Panchayat Raj.

It would be appropriate in this context to refer to some of the recent trends in the field of Local Self-Government. It has already been stated that Article 40 of the Indian Constitution enjoins upon the State to take the necessary steps to organise Village Panchayats and endow them with such power and authority as may be necessary to enable them to function as real units of self-government. The Administrative Reforms Committee set up by the Government of Kerala in 1957 recommended a scheme for making the Panchayats basic units of administration. Towards the close of 1959 the Government of Kerala accepted and decided to implement tentatively the recommendation of the Committee in a few selected Panchayats. "Panchayat Raj" was formally inaugurated in the State by Pandit Jawaharlal Nehru at Ernakulam on 18th January 1960

Three stages are envisaged in the process of the implementation of the scheme for the introduction of Panchayat Raj. They are.- (1) association of Panchayats with development and welfare activities at the village level, (2) transfer of normal regulatory functions of government at village level to Panchayats and (3) conversion of Panchayats into full-fledged units of administration at village level. Of these 3 stages, the first stage could be accomplished within the framework of the Acts now in force while new legislation would be necessary at the second and third stages. Government expect that a beginning in this direction would enable them to appreciate the practical difficulties that may crop up in the course of the operation of the scheme and then decide upon the best possible methods of providing for them. So to start with the Government issued orders introducing Panchayat Raj.[1] Two Blocks in each district were selected for the introduction of Panchayat Raj. Those selected in the Trichur District are the Chalakudi and the Pazhayannur Blocks. Under the scheme, the Panchayats will be associated more effectively with the activities now carried on by the various Government departments and N. E. S. Blocks in the villages.

Since the Panchayats cannot find funds for the proper working of the schemes, Government places funds at the disposal of the Panchayats in the form of decentralisation grants. The works of the various departments of government and N. E. S. Blocks at the village level have to be executed through the

1. Vide G. O. No. 223/60/PL & D dated April 19, 1960,

agency of the Panchayats with the funds provided by those departments. It may be noted that the budgets of the departments and Blocks consist of two portions, one for works to be executed directly by the department and the other to be transferred to the Panchayats for works to be executed by them. The Block Development Officer, and the Collector have also been empowered to inspect the Panchayats and supervise their activities. The accounts of Panchayats relating to the decentralisation grants will be open to audit by the Accountant General also in addition to the audit by the Examiner of Local Fund Accounts.

APPENDIX I.

The Kerala Municipalities Act 1960.

A brief outline of the Kerala Municipalities Act 1960 (Act XIV of 1961) which came into force on October 1, 1961 is given below.

The Municipal authorities charged with carrying out the provisions of the Act are (1) a Council, (2) a Standing Committee of the Council, (3) a Chairman and (4) a Commissioner.

The Municipal Council is to consist of such number of Councillors as may be notified by the Government in accordance with the following table :–

Municipalities with a population			Number of Councillors
Not exceeding 2,000			16
Exceeding 20,000 but not exceeding 30,000			20
,, 30,000	,,	40,000	24
,, 40,000	,,	50,000	28
,, 50,000	,,	100,000	32
,, 100,000	,,		36

All the Councillors are to be elected. Seats are reserved for Scheduled Castes and Scheduled Tribes in the Council. A special feature of the Act is that seats are also reserved for women in the Council. The number of seats reserved for women is one when the sanctioned strength of the Council is twenty or less and two when it exceeds twenty. The term of office of the Councillors is five years. The Act also provides for nomination by the Council of a person or persons having special knowledge or experience on any subject relating to municipal administration to be special Councillors for the subject. However, there should not be more than two special Councillors on the Council at any time.

Every Council is to elect one of its members as its Chairman and another as its Vice-Chairman. The Chairman convenes and presides over the meetings of the Council. He performs all the duties and exercises all the powers specifically imposed or conferred on him by the Act. He has full access to all the records of the

Council while all official correspondence between the Council and the Government is to be conducted only through him. When the office of the Chairman falls vacant or when the Chairman is continuously absent from his jurisdiction for more than fifteen days or is incapacitated, the Vice-Chairman is to exercise the functions of the Chairman. The Chairman may by an order in writing delegate any of his functions to the Vice-Chairman. An out-going Chairman or Vice-Chairman is eligible for re-election.

The Standing Committee of the Council is to be elected by the Council from its own members. It is to consist of five members when the sanctioned strength of the Council is twenty or less and seven members when the sanctioned strength is more than twenty. It is to elect one of its members to be its Chairman and he is entitled to hold office as long as he continues as a member of the Committee. The powers and duties of the Standing Committiee are to be determined by the Council under bye-laws framed for the purpose. In addition to the powers and duties conferred or imposed by or under the Act or such bye-laws the Standing Committee:- (a) shall supervise the utilisation of the budget grants; (b) shall have access to the accounts of the Council and may require the Commissioner to furnish any explanation which it considers to be necessary as to the receipts and expenditure of the municipal fund; (e) may conduct a monthly audit of the municipal accounts and disbursements for the preceding month as furnished by the Commissioner; and (d) may, at the instance of the Commissioner and with the sanction of the Council, write off such sums due to the Council as appear to the Committee to be irrecoverable. In addition to the Standing Committee, the Council may constitute other Committees for the purpose of exercising such powers, discharging such duties, or performing such functions as it may delegate to them. Moreover, if so required by the Government it has to join with one or more than one local authority in constituting a joint Committee for any purpose in which they are jointly interested.

The Commissioner of the Municipality is to be appointed by the Government in consultation with the Council. If the Council were to demand his transfer by a resolution passed by a majority vote of its sanctioned strength, Government are bound to transfer him. The Commissioner is responsible for the custody of all the records of the Council, Standing Committee, and other Committees. He is to carry into effect the resolutions of the Council and furnish periodical reports to it regarding the progress made by him in carrying them out. He is also invested with certain emergency powers to be exercised by him for the service and safety of the public. In short, he is to exercise the executive power for the purpose of carrying out the provisions of the Act and is directly responsible for the fulfilment of the purposes of the Act.

Every Municipal Council may levy (1) a property tax, (2) a profession tax, (3) a tax on animals, vessels and vehicles, (4) a show tax, (5) a tax on advertisements, and (6) a duty on certain transfers of immovable property in the shape of an additional stamp duty.

The property tax is to comprise of (a) a tax for general purposes and (b) a service tax comprising of a water and drainage tax, a lighting tax, and a sanitary tax. These taxes are to be levied at such percentages of the annual value of lands or buildings or both as may be fixed by the Council. However, the aggregate of the percentage so fixed is not to be less than 10% and more than 25% of the annual value of all lands or buildings or both, and the tax for general purposes, the lighting tax and the sanitary tax should not be less than the following minimum rates:-

	Minimum rate.
(1) Tax for general purposes.	5%
(2) Lighting tax.	2%
(3) Sanitary tax.	3%

The profession tax may be levied from those who exercise a profession, art, or calling or transact business or hold appointment, public or private, within the Municipality for not less than 60 days in the aggregate. The rate of tax is subject to the maximum prescribed for each income group in the Schedule to the Act. The maximum half-yearly tax leviable ranges from Rs. 125 for an half-yearly income of more than Rs. 15,000 to Rs. 3 for an half-yearly income of Rs. 600 but not more than Rs. 1,200.

The tax on animals, vessels and vehicles may believed by the Council at rates determined by it provided that they do not exceed the maximum laid down as follows in the Schedule to the Act.

	Half-yearly tax. Rs.
For every elephant.	12
,, camel.	6
,, horse, mule or pony.	3
,, bullock or bull or male buffaloo.	2
,, pig.	2
,, donkey.	1
,, dog.	1
,, motor boat or steam launch plying for hire and carrying more than six passengers	30
,, steam or motor tug	50
,, barge or other vessel attached or attachable to a steam or motor tug.	25
,, other motor boat or steam launch	15
,, cabin boat	2.50
,, vallam	2

„	cart or carriage drawn by horses	6
„	carriage drawn by other animals.	4
„	hand cart or push cart	2
„	bicycle, tricycle or cycle rickshaw	2

The show tax may be levied by the Municipal Council at the rate of two Rupees for Cinematograph exhibitions and five Rupees for other shows.

The duty on transfers of property may be levied in the form of a surcharge on the duty imposed by the Kerala Stamp Act 1959 on every instrument pertaining to sale, exchange, gift, mortgage with possession, or lease in perpetuity of immovable property within the limits of the Municipality at such rates as may be fixed by the Government.

The tax on advertisements may be levied from every person who erects, exhibits, fixes or retains upon any land, building, wall or structure any advertisement or who displays any advertisement to public view in any manner what so ever in any place, whether public or private, provided that the rates conform to the maximum and minimum laid down by the Government for the purpose.

In addition to the taxes specified above, the Council may with the sanction of the Government levy a surcharge on any tax other than profession tax levied by the Council for the purpose of providing any specific civic service or amenity provided that such surcharge does not exceed ten percent of the amount of the tax.

Every Municipality constituted under the Kerala Municipalities Act 1960 is also vested with routine civic functions such as those relating to the provision of water supply, lighting, and drainage, maintenance and repair of streets, numbering of buildings, grant of permission to construct buildings, control over abandoned lands and insanitary buildings, grant of licence for places in which animals are kept, provision of Municipal slaughter houses, regulation of milk trade, maintenance of public markets, provision of public cart stands, licensing of places for disposal of the dead, compulsory registration of vital statistics, compulsory vaccination etc. etc.

APPENDIX

Statement of Receipts and

RECEIPTS	TRICHUR							
	1956—57		1957—58		1958—59		1959—60	
	Rs.	nP.	Rs.	nP.	Rs.	nP.	Rs.	nP
1. Municipal Rates and Taxes	2,29,521	53	2.83,702	77	4,22,180	59	2,58,424	68
2. Realisation under Special Acts	53,823	57	82,534	46	63,568	28	72,842	32
3. Revenue derived from Municipal property and powers apart from taxation	1,89,348	24	2,03,784	65	2,05,394	13	3,54,483	01
4. Grants and contributions	1,25,861	53	1,27,477	41	64,465	99	1,67,214	53
5. Miscellaneous	24,321	46	24,471	90	34,683	05	9,985	06
6. Extradinary debt.	2,20,279	60	3,43,077	10	3,00,254	93	1,43,240	36
Total	8,43,155	93	10,65,048	29	10,90,546	37	10,06,189	96
DISBURSEMENTS.								
1. Public Works	6,92'599	98	3,37,029	87	1,84,271	88	64,416	98
2. Sanitation etc.	2,24.120	59	3,12,641	98	3,60,584	63	3,17,590	42
3. Lighting and Miscellaneous Municipal purposes	91,623	76	1,02,734	61	1,37,088	00	2,41,912	33
4. Supervision and management	1,09,023	41	1,26,789	67	1,51,213	57	1,56,334	67
5. Extraordinary debt.	75,946	08	1,21,234	08	37,360	64	1,57.327	70
6. Debt Head	1,60,354	68	2,33,517	17	1,69,993	99	1,82,609	56
Total	13,53,668	50	12,33,947	38	10,40,512	71	11,20,191	66

II.

Expenditure of Municipalities.

IRINJALAKUDA				KUNNAMKULAM			
56—57	1957—58	1958—59	1959—60.	1956—57	1957—58	1958—59	1959—60
Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
35,483 64	3,25,476 96	47,342 64	45,757 00	26,254 78	28,421 12	25,455 21	27,375 27
6,247 17	10,131 38	10,371 73	8,671 47	3,042 68	3,118 44	3,364 90	3,343 04
37,665 24	42,692 43	39,612 19	5,687 87	18,553 61	20,405 28	40,649 75	41,549 97
39,307 00	31,574 88	37,330 80	36,887 07	18,000 00	1,06,166 63	28,952 55	41,536 85
422 71	670 67	996 04	506 06	1,230 71	1,322 78	2,805 20	1,137 07
22,303 33	57,293 72	1,52,585 55	72,176 95	7,512 56	14,073 11	16,303 66	17,721 21
41,429 09	4,67,040 04	2,88,238 95	1,69,632 50	74,603 34	1,73,567 36	1,17,531 27	1,32,873 41
34,936 71	44,052 26	1.04,076 83	78,072 96	9,783 50	15,565 98	20,545 98	17,168 65
28,775 58	34,683 21	41,674 99	45,087 38	24,854 89	33,558 20	40,983 87	38.906 82
14,903 36	17,828 98	16,490 01	19,885 70	19,218 03	18,734 52	42,551 90	17,463 41
25,099 89	29,667 06	32.214 87	36,382 06	21,067 69	22,635 77	24,689 41	33,547 50
2,873 96	9,181 99	4,352 58	5,896 70	1,974 42	704 35	2,737 42	9,855 85
45,375 11	60,778 22	61,400 78	66,903 36	6,833 94	10,468 15	28,813 47	14,513 50
51,964 61	1,96,191 72	2,60,783 06	2,52,223 16	83,732 47	1,01,606 89	1,60,382 05	1,31,485 73

CHAPTER XV.

EDUCATION AND CULTURE.

Historical Background.

The history of education in the Trichur District goes back to very early days. There were great centres of learning and culture in the District in the ancient and early medieval periods. In the early centuries of the Christian era Mathilakam, a place four miles north of Cranganore, was a great centre of learning and culture. Buddhist and Jain scholars of repute are said to have lived here and engaged themselves in teaching every department of knowledge - both spiritual and temporal. At a later stage under the Kulasekharas of the Second Chera Empire Mahodayapuram became famous all over the South as a great seat of learning and culture. In Chapter II we have already referred in detail to the contributions made by this city in the field of learning and culture.

In early times education was imparted through each *'Kara'* (village) which had its own *'Patasala'* or Elementary School presided over by an *'Asan'* or the Village School Master. These schools were often held in the houses of rich men and the pupils were taught reading, writing, arithmetic, *Kavyas* and a smattering of Astronomy and Astrology. There were several *Sabha Mutts* and *Gurukulams* maintained by the *'Namboothiri Gramams'* in the various parts of the District and in these *Mutts* the Brahmin and Namboothiri youths were taught the *Vedas*, the *Sastras*, Sanskrit literature and sciences. It is believed that there existed *Sabha Mutts* at Mathilakam, Kadavallur, Trichur and Irinjalakuda. Some of these *Mutts* such as those of Trichur are still in existence. Again most of the well-to-do non-Brahmin families had their own family tutors whose occupation was most often hereditary, and the children of the poorer families in the neighbourhood were also sent to these tutors for obtaining the necessary instruction. In Cranganore the members of the Raja's family used to devote a good part of their time to instruct students who went to them to specialise in different branches of knowledge.

Beginnings of State Activity in the field of Education.

In 1818 during the time of Col. Munro the necessity for a system of state education on modern lines was recognised. As a result of the Proclamation issued in 1818 at the instance of Col. Munro Sirkar Vernacular Schools - one in each *'Pravrithi'* (Village) - were established with the avowed object of training up young men for State service as writers and accountants. But in 1832 these Sirkar Schools were abolished because they were not an improvement on the old village schools. In 1835 during the time of Dewan Sankara Subbayyan a Malayalam School was established in each of the Taluks; but when English Schools were established some years later, the Malayalam Schools lost their popular appeal and gradually languished and finally came to an end in 1890.

Beginnings of Western Education and Pioneer work done in the District.

The beginning of English education was made in this District in 1837 when an English School was opened at Trichur. This school owed its origin to Mr. Brandenburg; but some years later the management of the school was transferred to the Government. In 1873 English schools were started in most of the important centres of the District, such as Irinjalakuda, and Kunnamkulam. These schools were gradually raised to Lower Secondary Schools, and later on to High Schools. In 1887, the first Sirkar School for the education of girls was opened at Trichur in commemoration of the Jubilee of Queen Victoria. In 1888 the first batch of candidates from the Trichur English School was presented for the Matriculation Examination. During the same period several private Primary and Secondary Schools were also opened as a result of the promulgation in 1889 of rules for the giving of grants-in-aid to private agencies.

In 1911 there were eight Upper Secondary Schools in the present Trichur District of which 5 were Sirkar Schools, two aided schools and one an unaided one. One of the Sirkar Schools was a Girls, High School. Apart from these Upper Secondary Schools, there were many Lower Secondary, Primary and Special Schools run by both the Government and private agencies. The Special Schools offered instruction in needle - work, mat - making, embroidery, rosary - making, shoe - making, lace - making etc. Towards the end of 1910 a good beginning was made in the direction of Technical Education by the opening of a Government Industrial and Technical School at Trichur. Female Education also received special attention. With a view to ensuring continuity of policy in educational matters and to placing the Department on a sound footing, an Education Code containing full and clear instruction

for the guidance of all branches of the Department was drawn up in 1911 by the Cochin Government. The working of the Code in succeeding years showed very satisfactory results and the number of schools and scholars showed an appreciable increase.

The period between 1911 and 1932 forms another important period in the history of educational progress in the District. Expenditure in connection with Education increased considerably and the number of schools and pupils showed an upward trend. In 1921 the Cochin Education Code was revised by a special committee. Private agencies were encouraged to open and maintain schools, especially those intended for primary education. Secondary Education made rapid progress. Various changes were made in the curricula of studies by introducing several new subjects such as Botany, Agriculture, and Typewriting in the School Final Scheme and students were encouraged to take them as Optionals. A beginning was made in the Dalton plan of work which had been introduced in the Upper Secondary Forms of the Sirkar Boys' High School, Trichur and in some of the other High Schools in the District, and the pupils as well as the guardians expressed general satisfaction with its working. At the same time medical inspection of school children was introduced in all the High Schools in the District. Again Students' Co-operative Societies were started in most of the Secondary Schools in order to create a spirit of co-operation among the school children. The Boy Scout Movement was formally inaugurated in 1923 with His Highness the Maharaja of Cochin as Patron and Chief Scout.

The expansion of primary education among the masses received considerable attention of Government during this period. The number of Primary Schools - both Sirkar and Private - increased very much. The maintenance of separate institutions for boys and girls was discouraged and boys and girls were freely admitted in the same schools. With a view to giving vocational instruction to school children, a number of Rural Industrial Schools were opened throughout the District. In these schools those pupils who passed out of the Primary Schools were given instruction in cottage industries suitable to the locality.

Growth of Literacy.

Trichur occupies an important place among the Districts of Kerala in point of literacy and educational standards. In 1911 more than 20% of the males and 4% of the females in the old Cochin State were able to read and write. In the proportion of literates to the total population, Cochin stood ahead of

all Districts of South India, barring the exceptional District of Madras in 1911. There was comparatively larger proportion of literates among the Christians than among the followers of any other religion. The Hindus came next in point of literacy and they were followed by the Muslims. However, as far as Secondary and Collegiate education was concerned, the Hindus were more advanced than the Christians. Almost all the Brahmin, Kshatriya and Ambalavasi males were literates while literacy was extremely low among the Pulayas, Parayas and the Hill Tribes. During the period between 1911 and 1932, with the progress of education, the percentage of literacy increased to a considerable extent among all classes of people in this District. According to the Census Report of 1951 41.19% of the total population in the District was literate. The percentage of literate males to the total male population was 50.11 while the percentage of the literate females to the total female population was 33.11.

It may be noted that in the 1951 Census the Trichur District got the fifth rank among the Districts of the State in point of literacy. The provisional figures of the 1961 Census reveal that it still retains this rank. However, the proportion of literates to the total population has increased to 4%. Out of a total provisional population of 16,34,251 in 1961, 7,84,750 are literates. The number of male literates is 4,27,522 and female literates 3,57,228. The proportion of male literates to the total male population is 54.63 while that of female literates to the total female population is 41.94. The following table gives the particulars of rural and urban male and female literacy as per the provisional figures of the 1961 Census.

	Rural (In thousands)	Urban
Males	370.8	56.7
Females	307.0	50.2
Total	677.8	106.9

The Taluk-war figures of male and female literacy (1961 Provisional Census) are given below:-

Name of Taluk.	Population. Persons	Males	Females (In thousands)	Literates Persons	Males	Females.
Mukundapuram	467.8	227.8	240.0	225.2	124.3	100.9
Trichur	456.2	222.7	233.5	236.2	129.3	106.9
Talapilli	318.9	149.7	169.2	136 7	72.9	63.8
Chowghat	301.1	138.7	162.4	143.2	76.4	66.8
Cranganore	90.2	43.6	46.6	43.4	24.6	18.8

Spread of Education among Women.

It was only since 1885 that the education of women engaged the attention of the Government. The first English School for Girls was opened at Trichur in 1887 in commemoration of the Jubilee of Queen Victoria and it was later raised to a High School. Since 1892 a number of English Vernacular Schools for Girls were opened throughout the District. During the period between 1900 and 1932 there was a great deal of progress in the field of female education. New Government High Schools for Girls were opened at Cranganore, Kunnamkulam, Trichur and Irinjalakuda during this period. Provision was made for a number of special scholarships to encourage girls to take to various courses of studies. Several new subjects such as domestic economy, cookery etc. were incorporated in the curriculum of studies for girls. In order to enable the lady teachers of the District to acquaint themselves with educational developments outside and to widen their general outlook, the deputation of their representatives to the All India Women's Conferences was encouraged. At present out of the total of 107 High Schools in the District not less than 28 are exclusively meant for girls and in almost all the others female students are admitted. In addition to these there are also many Primary Schools in the District exclusively meant for girls. Collegiate education of women has also received attention. In 1946 the St. Mary's College for Women was started at Trichur and in 1955 the Little Flower College for Women at Guruvayur.

Spread of Education among Backward Classes and Tribes.

Government took active interest in the education of Backward Classes and Tribes from the very beginning of the 20th century. During the period between 1900 and 1932 a significant step was taken by the Government for the promotion of education among the backward classes. Special scholarships and various financial concessions were introduced in order to attract children of the backward classes to schools. A large number of Night Schools and Primary Schools were also opened for their benefit. Moreover, provision was made for their weekly feeding and for the supply of school requisites such as books, slates, needlework and kinder-garten materials. In order to promote technical education among these classes a select number of students from among them were admitted to the Government Trade School at Trichur and given special stipends since 1927. As a result of these steps taken by the Government, there was a remarkable increase in the number of backward class pupils.

Since 1948 Government have bestowed increasing attention on the promotion of education among the Backward Classes. Pupils who belong to the Scheduled Castes and Scheduled Tribes are allowed free education. A good number of the students who belong to other backward communities are allowed half-fee concession. Special and liberal financial help is given to members of the Scheduled Castes and Scheduled Tribes. Night Schools and Libraries were opened in areas where Scheduled Castes and Scheduled Tribes live in large numbers. In remote hill parts special Tribal Schools are also opened.

There are 5 Welfare Schools and 6 Tribal Schools functioning in the District under the Department of Harijan Welfare for the benefit of the Scheduled Castes and Tribes. The Welfare Schools are located at Annakkara, Ponnore, Eukakad, Anjur and Pulipparakunnu. In 1959-60 there were 238 Scheduled Caste students attending these schools and a sum of Rs. 4,196·56 was spent for them. The Tribal Schools are housed at Vellikulangara, Panancheri, Karikadavu, Vettilappara, Kakinikad and Echippara. In 1959-60 there were 85 students in these schools and a sum of Rs. 12,012·69 was spent for them. Further there are 18 Night Schools and 16 Libraries functioning in the District for the educational advancement of the Harijans of the area.

In 1959-60 there were altogether 25822 students belonging to Scheduled Castes, Scheduled Tribes and other Backward communities studying in various educational institutions in the Trichur District. In the same year a sum of Rs. 4,57,895/—was spent in giving various educational concessions to Scheduled Castes and Backward communities in the District. The table given below gives the details regarding the number of students belonging to Scheduled Castes, Scheduled Tribes and other Backward communities studying in various educational institutions and the amount granted to them.

Institutions.	No. of students.	Amount spent.
Colleges for General Education.	402	Rs. 1,31,318
Engineering College, Trichur.	6	Rs. 5,843
Veterinary College, Trichur.	3	Rs. 1,964
Maharaja's Technological Institute, Trichur.	12	Rs. 6,844
Sree Rama Polytechnic, Valapad.	9	Rs. 5,399
Other Vocational Institutes.	294	Rs. 84,600
Primary Schools.	17377	Rs. 58,412
Secondary Schools.	5561	Rs. 1,17,755
High Schools.	2158	Rs. 45,760

Organisation of the Education Department in the District.

As a consequence of the integration of the princely States of Travancore and Cochin the office of the Director of Public Instruction of the erstwhile Cochin State which was functioning at Trichur was shifted to Trivandrum. The new Trichur District was formed and the control of education in this District was vested in the Divisional Inspector of Schools, Northern Division, Trichur who was assisted by three Deputy Inspectors. During the period from 1954 to 1958 there was steady decentralisation of powers from the Government to the Director of Public Instruction and from the Director of Public Instruction to the Divisional Inspector who was redesignated the District Educational Officer. The Deputy Inspectors in 1951 became Inspectors of Primary and Middle Schools and in 1956 they were again designated as Assistant Educational Officers on a par with their counterparts in Madras State.

The Trichur District has been divided into two Educational Districts viz. Trichur and Irinjalakuda, each of which is under a District Educational Officer. The Irinjalakuda Educational District was formed in March 1953 and the area under this District comprises of Mukundapuram Taluk, Cranganore Taluk and certain portions of Chowghat and Trichur Taluks. The Trichur Educational District comprises of Talapilli Taluk, and portions of Chowghat and Trichur Taluks. Each Educational District is again sub-divided into sub-districts and each sub-district is under the direct control of an Assistant Educational Officer. There are altogether eleven Educational Sub-districts in the Trichur district, 6 under the Irinjalakuda District Educational Officer and five under the Trichur District Educational Officer. The Sub-districts of Cranganore, Chalakudi, Irinjalakuda, Cherpu, Mala and Valapad are under the District Educational Officer, Irinjalakuda while those of Trichur, Wadakkancheri, Kunnamkulam, Engandiyur and Chowghat are under the District Educational Officer, Trichur.

All the High Schools and Training Schools in the District are under the direct control of the District Educational Officers and all the Primary Schools - both Lower and Upper are under the control of the respective Assistant Educational Officers.

GENERAL EDUCATION.

Primary Schools.

Primary Education course is for seven years. The first seven Standards are collectively known as the primary grade and are divided into two sections. They are:-

1. Lower Primary and Junior Basic containing any or all of the Standards I to IV, and

2. Upper Primary and Senior Basic containing any or all of the Standards IV to VII and without the Lower Primary section.

In 1958-59 there were 491 Lower Primary Schools and 146 Upper Primary Schools in the District. Of the total 491 Lower Primary Schools 104 are run by the Government and 387 are run by the private agencies. Of the total 146 Upper Primary Schools 15 are run by the Government and 131 by private agencies. The table given as Appendix I at the end of the Chapter shows the number of primary schools in each Sub-District and the number of pupils and teachers in them in 1958-59.

Basic Schools.

As in the case of other Districts in Kerala, Basic Education in the modern sense is of comparatively recent origin in the Trichur District. The Basic Training Institution, Cherpu, has been a pioneer in the field. Spinning was taught as the basic craft in the Model School attached to this institution. Gardening and Health Education also formed special features of the school course. Training in citizenship was given to the children. Free mid-day meals were provided for them. In 1951 - 52 the Government formally decided to introduce basic education in the first standard of a few departmental Primary Schools adopting the syllabus of the Model School, Cherpu.

In 1959 there were 16 Junior Basic Schools in the District of which 12 were departmental and 4 were private. The following table shows the number of Junior Basic Schools in various Educational Sub—Districts and the number of pupils and teachers in them.

Name of the Sub-District.	No. of Schools. Govt.	No. of Schools. Private	No. of pupils. Boys	No. of pupils. Girls	No. of teachers. Men	No. of teachers. Women
Cherpu	6	2	1772	1425	36	61
Wadakkancheri	-	1	33	36	1	1
Irinjalakuda	1	-	165	139	3	4
Chalakudi	2	–	636	543	15	14
Trichur	1	1	432	371	18	6
Cranganore	2	-	602	498	13	13
Total.	12	4	3640	3012	86	99

Secondary Schools.

Standards VIII, IX and X are collectively known as the Secondary Grade while Standards IX, X and XI are collectively known as the Higher Secondary Grade. As in the case of Primary Schools the Secondary Schools are also run by the Government as well as by private agencies. In the school year 1958-59 there were 107 secondary schools in this District. Among them 33 were departmental schools and 74 were private schools. Again of the total 107 High Schools 52 were under the control of the District Educational Officer, Irinjalakuda, and 55 under the District Educational Officer, Trichur. It may be noted that the Higher Secondary Schools have not yet been established. But the Government have an idea of extending the period of Secondary education by one year by setting up such schools in select centres.

The following table shows the number of pupils and teachers in the secondary schools of the District during 1958-59.

Educational District	No. of Schools.		No. of pupils on the rolls.		No. of teachers.	
	Govt.	Private.	Boys.	Girls.	Men	Women
Trichur	21	34	21954	17016	937	694
Irinjalakuda	12	40	21729	16090	796	709
Total.	33	74	43683	33106	1733	1403

Training Schools.

There are 5 Basic Training Schools and 3 Non-Basic Training Schools in the Trichur District. The following table shows the number of pupils and teachers in the Basic and Non-Basic Training Schools during 1958-59.

Name of Educational District.	Number of Schools		Number of pupils.		Number of Teachers.	
	Basic.	Non-Basic.	Boys.	Girls.	Men	Women
Trichur.	1	3	470	473	21	24
Irinjalakuda	4	-	43	82	7	8
Total.	5	3	513	555	28	32

Of the 5 Basic Training Schools 2 are Departmental and 3 are Private. Again of the 3 Non-Basic Training Schools one is Departmental and two are Private.

Fisheries Schools.

Apart from the Training Schools, there are eleven Fisheries Schools in the District set up mainly for the benefit of fishermens'

children. Of these two are Upper Primary and nine are Lower Primary Schools and all of them are run by the Government. Apart from these eleven Schools one of the Secondary Schools viz., the High School at Nattika has been designated as Fisheries High School.

The following table shows the number of Fisheries Schools in different Sub-districts in 1958-59 and the pupils and teachers connected with them.

Sub-District	No. of Schools	No. of Pupils		No. of Teachers	
		Boys	Girls	Men	Women
Engandiyur	4	612	584	24	19
Chowghat	3	535	362	18	10
Cranganore	2	214	171	9	4

COLLEGES IN TRICHUR DISTRICT.

There are 5 Colleges for general education in Trichur District, viz, the St. Thomas College, Trichur, St. Mary's College, Trichur, Sree Kerala Varma College, Trichur, Christ College, Irinjalakuda and Little Flower College for Women, Guruvayur. All these Colleges are affiliated to the University of Kerala. Brief accounts of the institutions are given below.

St. Thomas College, Trichur.

St. Thomas College, located in Trichur town, was started in June 1919 and this is the oldest college in the District. The management of the college is vested in the Roman Catholic Bishop of the Diocese of Trichur. The College is administred by a Governing Body consisting of the Bishop, the Manager, the Principal and representatives of the teaching staff, the Bishop being the President. In 1958-59 it had 1083 students on its rolls while the number of members on the teaching staff was 49. The College offers instruction for the University Previous, B. A., B. Sc. and B. Com. Degree courses. The College has a Library which contains 15031 volumes. There is also a Reading Room which contains reference books, dailies, weeklies and magazines in both Indian and foreign languages. The College management contributes Rs, 3,509/- every year as fee consession to poor deserving students. About 8 acres of land have been provided for the College play ground with all facilities for conducting sports and tournaments. A Stadium in which 3,500 visitors can be accommodated has been constructed and a pavilion has also been built. The College runs two Hostels which provide accommodation for about 250 students of all castes and creeds.

St. Mary's College, Trichur.

St. Mary's College, which was started in 1957, is situated in the heart of the Trichur Town. It is a First Grade College for women, conducted by the Carmelite Sisters of the Trichur Diocese, and is administered by a managing body consisting of eight members who generally meet twice a year to discuss important matters. The actual administration of the College is carried on by the Principal in consultation with the Mother-General, the Manager of the College, and the Mother Superior of the Convent. In 1958—59 the total number of students on the rolls was 668 and the number of members on the teaching staff was 32. At present the College offers instruction for University Previous, B. A., and B. Sc. Degree courses. A distinctive feature of the College is that it runs a Hostel in a spacious three-storeyed building with well-ventilated rooms which can accommodate nearly 200 students.

Sree Kerala Varma College, Trichur.

Sree Kerala Varma College started in August 1947 owes its origin to the sincere efforts of a committee of prominent citizens of Trichur formed for the purpose of establishing a first grade college in the town. Up to December 1947 the administration of the college was vested in a committee, but in December 1947 it was transferred from the committee to a Senatus called the "Sree Kerala Varma College Senatus". Again in November 1949 it was entrusted to the Cochin Devaswom Department. With the integration of the Cochin and Travancore States in July 1949, the Cochin Devaswoms were placed under a Board, and the control of the College was vested in this Board with the Principal as the ex-officio member. In 1958-59 the College had 910 students on its rolls and 53 members on its teaching staff. It offers instruction in the University Previous, B. A., B. Sc., and B. Com., Degree courses. Its Library has a collection of 9,000 volumes. There are separate Hostels for Boys and Girls.

Little Flower College for Women, Guruvayur.

Little Flower College, which is situated in Gurvayur, was started in 1955. It is a College for Women managed and administered by the Sisters of the Clarist Congregation of the Trichur Diocese. In 1958-59 the total number of students on the rolls of the College was 215 while the strength of the teaching staff was fifteen. The College offers instruction for the University Previous, B. A. and B. Sc. Degree courses.

Christ College, Irinjalakuda.

The Christ College, which is located in the Irinjalakuda

Municipal Town, was started in June 1956, in response to the pressing request of the public. It is a first grade college owned and conducted by the Fathers of the Deva-Matha province of the Syno-Malabar Carmelite Congregation. In the academic year 1958–59 the total number of students on the rolls of the College was 515 and the number of members on the teaching staff was 31. At present the College offers instruction for the Pre-University course and B. A., B. Sc., and B. Com. Degree Courses. The College runs a Hostel in which 150 students can be accommodated.

PROEESSIONAL AND TECHNICAL SCHOOLS.

In 1910 the Government of Cochin opened a Government Industrial and Technical School at Trichur. With a view to encouraging technical education, scholarships were given to select pupils of the school who agreed to be trained as teachers and to serve the Government at least for three years. In course of time a number of Rural Industrial Schools were established in various parts of the District, and technical education made progress. In recent times the claims of technical education have received adequate recognition. In fact, there is a net-work of Technical Schools in the Trichur District. Brief accounts of the major institutions are given below.

Maharaja's Technological Institute, Trichur.

The Maharaja's Technological Institute, which was started in 1946, owes its origin to the "War Technician's Training Scheme" started by the Government of India during the Second World War. It is located at Chembukavu, Trichur. Today it is under the control of the Director of Technical Education. In the academic year 1958-59 there were 325 students on the rolls of the institution while the number of members on the teaching staff was 12. The Institute provides instruction for the Diploma courses in Civil, Mechanical and Electrical Engineering. An important feature is that there are four Hostels attached to the institution. Under the Development Scheme for the year 1958-59 a sum of 3 lakhs of Rupees was included for its expansion.

Government Occupational Institute, Trichur.

The Government Occupational Institute, Trichur, is situated in the Trichur Municipal town. Academic matters pertaining to this Institute such as grant of recognition, maintenance of teaching standards, admission of students, qualifications of teachers, syllabus, conduct of examinations, issuing of certificates etc. are under the control of the Board of Technical Education.

The institution is under the immediate charge of a Superintendent who is assisted by 17 Assistant Instructors. In 1958-59 more than 250 students were undergoing training in this Institute. The Institute is divided into seven sections for giving instruction in Arts, Needle-work, Handloom weaving, Mat-weaving, Carpentry, Rattan Work and Engraving.

Industrial Training Institute, Chalakudi.

The Industrial Training Institute, which is located in Chalakudi, is one of the oldest technical institutions in Trichur District. It was started in 1941 at Trichur and was later shifted to Chalakudi in August 1947. The Trade School, Chalakudi, which was started on 1st October 1954 was integrated with the Industrial Training Institute. The Institution is run by the Government of Kerala with the assistance of the Central Government. In 1958-59 the number of students on the rolls was 492 and the strength of the teaching staff was 38. The institution offers instruction in a variety of trades including Draughtsman mechanic, Survey, Carpentry etc. The duration of the training course is 18 months. Besides, provision has also been made for six month's apprenticeship training in a concern recognised by the Government. Hostel facilities have been provided for 250 students of the Institute.

Alagappanagar Polytechnic.

Alagappanagar Polytechnic was established on 13th July 1956. It is located in Alagappanagar, 8 miles south of the Trichur town. The institution is managed by the "Dr. Alagappa Chettiar Educational Trust, Karaikudi." It is administered by a Governing Council which consists of the representatives of the Central and State Governments, the Management and the public of Trichur. It is aided by both the Central and the State Governments. In 1958-59 there were 290 students on the rolls of the Polytechnic and 16 members on the teaching staff. The institution offers instruction in Civil, Electrical and Mechanical Engineering leading to the Diploma in Engineering Examination held by the K. G. T. E Board. A good library with more than 300 volumes of technical and general books has been attached to the institution. The institution is a residential one and hostel facilities have been provided for 65 students.

Sree Rama Polytechnic, Valapad.

Sree Rama Polytechnic was started on the 1st August 1959. It is situated in Valapad, fourteen miles away from Trichur town. It is a private institution run by the Sree Rama Polytechnic

Committee. In 1958-59 there were 120 students and seven members on the teaching staff. The institution at present offers instruction in Civil, Mechanical and Eelectrical Engineering.

Junior Technical Schools.

There are two Junior Technical Schools in the District, one at Kunnamkulam and another at Cranganore. The former was started in 1960-61, and the latter in 1961-62. The course of study offered by these schools is of 3 years duration and it is intended to divert boys of 14 or above from the academic type of education in Secondary Schools to one which is specially designed to condition them for different productive occupations of a technical nature while continuing their formal general education. The medium of instruction is in the beginning Malayalam, but in the final year of the course it is to be English.

Government Industrial Schools.

In additional to these major technical institutions there are eight other Technical Schools which are under the administrative control of the Director of Industries and Commerce. They are the following:-

1. Government Industrial School, Cranganore.
2. Government Industrial School, Irinjalakuda.
3. Government Industrial School, Parappukara.
4. Government Industrial School, Triprayar.
5. Government Industrial School, Cherpu.
6. Government Industrial School, Wadakkancheri.
7. Government Industrial School, Paduthuruthi.
8. Tailoring & Garment - making Training Centre. Triprayar.

These institutions train up students in various subjects such as Handloom weaving, Mat weaving, Smithy and Carpentry. The course of study extends to a period of 4 years.

Grant-in-aid Technical Schools.

There are also 15 grant-in-aid technical schools in Trichur District. Grant at the rate of Rs. 40 per teacher per mensem is paid to the managements of these schools by the Government. These Schools give training in Embroidery, Lace making, Handloom Weaving, etc. There are also schools for Carpentry and Smithy works.

Extension Training Centre, Ollurkara.

Originally started in June 1953 as the Basic Agricultural School this institution imparts basic training in Agricultural and allied

subjects to the candidates selected for the posts of Grama Sevaks in the Community Development and N. E. S. Blocks of the State. It works under the administrative control of the Development Commissioner. On October 1, 1958 it was converted into an Extension Training Centre as a result of the introduction of the two-year integrated course of training for Village level Workers. It offers instruction in Agriculture, Agricultural Engineering, Animal Husbandry, Co-operation and Panchayats, Public Health, Village and Cottage Industries and Social Education. In 1958-59 there were 11 Instructors and 108 trainees at the Centre.

Midwifery School.

There is a Midwifery School attached to the Maternity Hospital at Trichur.

PROFESSIONAL AND TECHNICAL COLLEGES.

Apart from the five colleges meant for general education, there are four colleges for Professional and Technical studies in Trichur District. Brief accounts of these institutions are given below.

Post-graduate Basic Training College, Ramavarmapuram.

The Post-graduate Basic Training College, Trichur, is situated in Ramavarmapuram, a place about three miles to the north of the Trichur town. It was started in July 1956 under the Second Five Year Plan in order to train Graduates who have already taken their B. T. Degree in the theory and practice of Basic Education. In 1958-59 the total number of students on the rolls of the College was forty and the number of members on the teaching staff eleven. The course is of one year's duration and successful students are awarded the Post-graduate Diploma in Basic Education. The subjects taught are the Theory and Practice of Basic Education, Teaching Practice, Craft work and 'Community living'. The teachers deputed for training in the College are exempted from paying tuition and examination fees.

Government Training College, Trichur.

The Government Training College, Trichur, which is located in the Trichur Town, was established by the Government of the former Cochin State in July 1945. On the eve of the integration of Travancore and Cochin States in 1946 it was wound up as a measure of retrenchment. But in 1951 the College was reestablished by the Travancore-Cochin Government. In 1958-59 there were 120 students on its rolls while there were 11 members on its teaching staff. An Extension Service Department for the benefit of the in-service teachers in Secondary Schools, was started in the College in November 1957 under the auspices of the All India Council of Secondary Education.

Engineering College, Trichur.

The Engineering College, Trichur, was started by the Government in 1958. It was in the beginning temporarily located in a building in Trichur town. Permanent buildings for the college were later constructed at Ramavarmapuram in the outskirt of the town and the college was shifted to the new building in 1960-61. In the academic year 1960-61 the strength of the students on the rolls of the college was 448 while the number of members on the teaching staff was 30. At present the College offers instruction for Pre-Professional (Engineering) course and the B. Sc. Degree course in Civil Engineering, Mechanical Engineering and Electrical Engineering.

Veterinary College, Trichur.

The Veterinary College, Trichur was organized by the Government of Travancore-Cochin in 1955 with a view to training sufficient veterinary personnel to meet the expanding needs of the various development projects under the Five Year Plans. It is located at Ollurkara, Mannuthi, a village four miles away from Trichur town and is housed in the Research Laboratory Buildings of the Department of Animal Husbandry. The college is under the administrative control of the Director of Animal Husbandry. In 1958-59 it had 297 students and 29 teachers. The College offers instruction for the B. V. Sc. Degree course. In addition to this a "Stockmen Training Class" of one year's duration has also been started. The College library has 250 volumes. There are two separate Hostels for men and women provided with all facilities. In 1958-59 the strength of the Men's Hostel was 230 and that of the ladies' Hostel was 6. Another important feature of the College is that it provides facilities for research.

SCHOOLS FOR THE CULTIVATION OF FINE ARTS.

Kerala Kala Mandalam

In addition to the large number of schools meant for general and technical education in the District, there are a few Schools meant for the cultivation of fine arts like music and dancing. Among such Schools the most notable is the "Kerala Kala Mandalam," located at Cheruthuruthi. It was founded in 1930 by the late Mahakavi Vallathol. The institution was originally registered under the Charitable Societies Act, and was for long under private management. In 1942 its management was taken over by the Cochin Government by a Proclamation. The Kalamandalam is now administered by the Kerala Government through a Managing Committee which consists of eleven members. Its objective is to revive, preserve and develop the ancient and traditional art forms of Kerala, particularly *Kathakali*. In 1960-61

there were sixty-nine students and 20 teachers. The institution offers instruction in *Kathakali*, *Ottamthullal*, *Mohiniattam* and Oriental dances, and it has made a notable contribution to the cultural revival of Kerala. In recent years it has been attracting students from all parts of India, and even from foreign countries.

Natana Niketan, Trichur.

Another important school in this category is the Natana Niketan, Trichur. Located in Paliam Road, Vadakke Angadi, Trichur, it was started in 1956 with a view to imparting specialised and advanced training in *Kathakali* to deserving girls who were kept out of the *Kathakali* stage for centuries. In addition to *Kathakali*, *Bharatha Natyam* is also being taught here. Since its establishment the institution has achieved a large measure of success in realising its aims. It has conducted successful performances throughout India in connection with various festivals. Special mention may be made of the performances conducted at the All India Congress sessions held at Indore in 1957 and at Gauhati in 1958. Many celebrities from various parts of India including Prime Minister Jawaharlal Nehru have contributed large sums of money for the opening and working of this institution. The public of Trichur is also rendering much financial aid to it.

Besides these two institutions, there are several smaller institutions like the Kerala Nritha Kalalayam, Shoranur Road, Trichur, and Unnayi Warrier Smaraka Kala Nilayam, Irinjalakuda, which are functioning as Schools for the cultivation of fine arts.

ORIENTAL SCHOOLS AND COLLEGES

The most important institution imparting Oriental Education in the District is the Sahithya Deepika Sanskrit College at Pavaratty, a village about four miles to the east of Guruvayur. It was started on a small scale in 1904 as a *Patasala* after the *Gurukula* Model. It gradually developed into an Elementary School which was in due course raised as an "Advanced Sanskrit School" in 1916. In 1932 Sahithya Siromani and Sanskrit Vidwan courses were started and the University of Madras gave approval to these courses was started in 1935. Vidwan course with Malayalam as main subject and Sanskrit as subsidiary subject was started in 1937. All these courses were recognised by the Madras University in 1940, and the institution acquired the status of a College. After the formation of Kerala State the Sanskrit College at Pavaratty got affiliated to the Kerala University in 1957 for Vidwan courses in Malayalam and Sanskrit. In 1958 the College presented students for the Malayalam Entrance Examination of the Kerala University. At present the administration

of the College is vested in a Committee. There is also a College Council to assist the Principal in its internal administration. In this institution instruction is imparted free. There is a good library which consists of 2,300 books. Attached to the College are also a Primary School and a Sanskrit High School.

A Hindi Training College has been opened by the Government at Ramavarmapuram on August 29, 1961. It is intended to give training to 200 students in the teaching of Hindi which is a compulsory subject for study in the schools of the State. It is the only institution of its kind in South India and has been set up with central aid.

EDUCATION OF THE HANDICAPPED.

In Trichur District there are two Government Schools and one private school meant for the education of the handicapped children. The 'School for the Defectives' at Kunnamkulam maintained by Government is a special institution intended for the deaf and blind. Education is free in this School. In 1957-58 there were 39 boys in the institution of whom 32 were free boarders and 5 trained teachers. The Braille system is followed in teaching the blind and the ordinary school curriculam is covered. The teaching of the deaf is done through lip reading. Training in the usual cottage industries is given to the Defectives.

The Government Leper School at Adoor is conducted as an attached school to the local Leprosy Hospital. In 1954-55 its strength was 21, of whom 12 were boys and 9 were girls, and there were five members on the teaching staff who were also leprosy patients.

A School for the Blind was started in October 1956 at Irinjalakuda under the auspices of the Kerala Blind Association. In 1960-61 there were 22 pupils and 5 teachers in the institution. The School is run by contributions from the public, the monthly subscriptions raised from the members of the Kerala Blind Association, and Grants-in-aid received from the Social Welfare Board, Irinjalakuda Municipality, etc.

Adult Literacy, Social Education and Measures for the Diffusion of Culture among the Masses.

It was only since 1956 that the Government took active and systematic steps for the spread of education and culture among the illiterate masses in the District. But this does not mean that Government took no interest in this matter prior to this period. In fact even before 1911 a number of night schools had been functioning for the benefit of the working classes. During 1911-32, the number of such schools increased steadily. Libraries, which formed another important

agency for the spread of adult literacy and social education, were also opened in some parts of the District. In 1926 a few experimental village libraries were opened for the promotion of adult education. In the period following Independence organised efforts were made in this direction. In 1951 a Social Education Scheme was formally inaugurated by the Travancore-Cochin Government. In 1956 a Deputy Director for Social Education was appointed in the Education Department of the State and a District Social Education Officer was appointed in Trichur District.

Social Education in the District is developed through N. E. S. Blocks. The measures for the spread of adult education undertaken by the N. E. S. Blocks are being supervised and technically guided by the Education Department. There are two Social Education Organisers - one a man and another a woman - in each N. E. S. Block, and they are given 6 months training for the same from the Social Education Organisers Training Centre before they are posted to their respective Blocks. They are expected to educate the people about the programme and principles underlying the Community Development Programme and enlist their willing co-operation in the various activities of the Block. Adult Literacy Schools along with group discussions and study classes are conducted wherever they are necessary. Co-operative Societies, Social Service Leagues, Libraries, Reading Rooms, Kalasamithies, etc. are conducted with a view to promoting Social Education.

All India Radio, Trichur.

Till the birth of Kerala State cultural expression in the region had found a welcome and enriching medium in the Trivandrum and Kozhikode stations of the All India Radio. Nevertheless, A. I. R.'s role as a medium of mass communication remained incomplete for want of a strong transmitter. The listening circle was restricted and a large section of the population could not tune in to these stations. Hence the installation of a powerful transmitter at a central spot in Kerala had become a desideratum. The project was included in the First Five Year Plan at an estimated cost of Rs. 10 lakhs. Accordingly the All India Radio opened its 20 K. W. M. W. Transmitter at Trichur on November 4, 1956 immediately after the inauguration of the State of Kerala. The transmitter is located at a site covering 50 acres near Viyyur. It is of Brown Boveri make and of modern design satisfying all the requirements of international regulations for a broadcast transmitter of this power. The equipment is streamlined to give a pleasing appearance and is completely tropicalised for satisfactory operation under Indian conditions. The transmitter is aircooled, making installation and maintenance more economical. Complete protection is provided to operating personnel by means of door interlocks. A special feature of this transmitter

is the directional pattern. Considering the elongated shope of Kerala on the West Coast, an elliptical coverage had to be provided. For this purpose two masts each 400 ft. high and separated from each other by 695 ft. have been erected. These are suitably phased to give the required directional pattern. Power to the transmitting station has been provided by the Kerala State Electricity Board through duplicate feeders for ensuring reliability of supply. Programmes are being fed to the transmitter from the studios located at Trivandrum and at Kozhikode through telephone lines of the Post and Telegraph Department. The Transmitter operates on a frequency of 590 kc/S i. e. wave length of 517.2 metres.

LITERARY, SCIENTIFIC AND CULTURAL SOCIETIES.

In the Trichur District there are several Literary, Scientific and Cultural Societies which are functioning actively in the cause of general cultural development. The most important of these societies are the "Kerala Sahithya Akademi, Trichur", and the "Kerala Sangeetha Nataka Akademi, Trichur," which are State-sponsored organisations. Besides there are also several private societies working in this District for the promotion of cultural, literary and scientific activities. Brief accounts of the most important of them are given below.

Kerala Sahithya Akademi, Trichur.

The Kerala Sahithya Akademi which is located in Trichur town was established on the 15th of August 1956. It is housed in a palatial building surrounded by extensive gardens which invest the whole site with a cool and serene atmosphere quite suited to an institution of this kind. The Conference Hall of the Akademi is adorned with a picture gallery which contains full size oil colour portraits of late men of letters of Kerala. The Akademi has for its object the development of Malayalam language and literature, and it works in co-operation with the 'Kendra Sahithya Akademi' in Delhi. The functions of the Akademi include the implementation of schemes for the development of Malayalam language and literature, promotion of co-operation among men of letters for the development of literature, encouragement of literary works both creative and critical, promotion of research in the field of language and literature and the development of public taste in literary matters. The administration of the Akademi is vested in two bodies viz., the General Council and the Executive Committee. The General Council is composed of the President, the Vice-President, the additional Vice-President, the Treasurer, the Secretary and thirty other members. The Executive Commitee consists of the President, the Vice-President, the Treasurer, the Secretary and four other members. Attached to the Akademi there is a good library containing more than 12,000 volumes. It consists of two sections, the general library

and the research library. There are more than 10,000 Malayalam books in the general library. The research library contains more than 2,000 rare volumes which are highly useful to scholars doing research in the field of Anthropology and archaeology with particular reference to Kerala. In 1959-60 the Akademi had a total income of Rs. 1,76,638/— while the total expenditure came to Rs. 1,76,600/—

The Kerala Sahithya Akademi has notable achievements to its credit. It has undertaken the preparation of books in Malayalam on various subjects such as Calculus, Human Physiology, Political Science etc. Children's literature is being encouraged and steps are being taken for the translation of famous English books into Malayalam. Prizes and distinctions are awarded to individual writers and poets of eminence for their outstanding works-creative or critical. A complete list of the outstanding publications of the Akademi and of outstanding men in the literary field who have been honoured by it is given at Appendix II to this Chapter.

The Akademi celebrates its anniversary ordinarily during Christmas holidays in December when a literary seminar extending to two or three days is held in Trichur. Almost all top literary men and scholars of Kerala participate in this seminar, and discuss matters of literary and cultural interest. This assembly of literary men has almost become an annual feature adding to the importance of Trichur town as the cultural centre of Kerala State.

Kerala Sangeetha Nataka Akademi, Trichur.

The Kerala Sangeetha Nataka Akademi, which is also located in Trichur town, was established on 12th April, 1958. Its aim is to foster and develop Kerala dance, drama and music and to promote through them the cultural unity of Kerala. Among its functions the most important are the co-ordination of the activities of dance, drama and music, the promotion of research in the field of Kerala dance, drama and music, co-operation with the Sangeetha Nataka Akademi, New Delhi and State Akademies and other institutions and associations for the furtherance of their objectives and for the enrichment of Indian culture as a whole, encouragement and establishment of theatre centres, award of prizes and distinctions to deserving artists etc. The administration of the Akademi is vested in two bodies – a General Council consisting of 37 members and an Executive Board consisting of 10 members. The Akademi works in co-operation with the Central Sangeetha Nataka Akademi, at New Delhi.

The Akademi has been carrying on useful work since its inception. More than 24 poor but talented artists are getting

financial help from the Akademi. About 646 Art Associations in Kerala State were given financial assistance by the Akademi in 1958-59. Attached to the Akademi there is a small library. Various steps are being taken for expanding the scope of the activities of the Akademi.

Other Kala Samithies.

Besides the two major State-sponsored institutions noted above, there are several minor Associations which have been established at local level for the promotion of cultural and literary activities and which are the off-spring of private initiative. About 121 such *Kalasamithies* were functioning in the District in the year 1958-59. Almost all of them were getting grants-in-aid from the Government through the "Kerala Sangeetha Nataka Akademi, Trichur." Government helps these Societies also through the N. E. S. Blocks by giving them money grants, musical instruments, and sports articles. Among the other sources of income of these Associations may be mentioned grants-in-aid from the Panchayats and donations and subscriptions from the public.

According to the character of the *Kalasamithies*, they were classified by the Sangeetha Nataka Akademi into three categories-A, B, and C. The basic criteria accepted for this classification are the following. (1) Tradition of the institution. (2) Nature of the activity and art forms practised, (3) Area covered by the activity of the institution, (4) Membership, (5) Total annual income and expenditure and (6) Assets and liabilities. Judged by the above criteria 20 *Kalasamithies* came under the A category 41 under the B category and 61 under the C category. Most of these Associations conduct classes for boys and girls interested in the study of Music and Dancing. They also conduct night classes, run libraries and reading rooms, arrange music performances, art shows and dramas and devise all possible measures for the promotion of fine arts.

The Ramavarma Research Instiute

One of the important cultural Societies of the District which though now defunct deserves mention is the Ramavarma Research Institute. Early in 1925 the Government of Cochin appointed a small Committee to draw up a scheme for providing facilities for reseach work in Kerala History and Culture. On the recommendation of the Committee it was decided to start a Research Institute called the Ramavarma Research Institute after the name of the then ruler of Cochin. The objects of the Institute were to collect books, journals and unpublished manuscripts on the history of South India in general and of Kerala in particular, to afford facilities for carrying on research work in the ancient history of Cochin and to publish a Bulletin and a series of rare and important works. The work of the Institute was regulated by a Committee

nominated by the Government. A recurring grant of Rs. 4,000/- a year was provided for its management. The Government Archaeologist was the Secretary of the Institute and administrator of the fund. There was no separate staff for the Institute and the work was conducted by the staff of the Department of Archaeology. The Ramavarma Research Institute did valuable work for over two decades. It published the '*Ramavarma Research Institute Bulletin*' containing learned articles on history and culture. It also maintained a very valuable library containing rare historical works. Everything attached to the Institute was handed over to the Kerala Sahithya Akademi under orders of Government early in 1958

Kerala Engineering Research Institute.

The Kerala Engineering Research Institute located in the idyllic surroundings at the foot of the Peechi Dam was inaugurated on June 13, 1960. Its objective is to conduct research in irrigation, buildings, roads and other fields of Engineering. Facilities have been provided for research in Hydraulics, Construction materials and practice, Soil Mechanics and Foundation Engineering, Physics, Chemistry, Geology and Mathematics. The fundamental research programme carried on here includes the investigation of soil compaction of different soils in wet conditions and standing water with particular reference to the construction of earthern dams, the study of velocity distribution in flow over submerged weirs and the study on the principles of mortar and concrete mix design. The Applied Research Scheme includes the Soil section, Hydraulics section, Hydrology section and Chemistry section. The Institute is co-operating with the Engineering Colleges of the State in their post-graduate research activities. An Engineering Museum has also been developed here. Models, charts, photographs and literature on important projects and works are being collected and exhibited. A huge relief model 120' x 35' of the Kerala State has been made showing the projects undertaken and planned. A library and information bureau have also been started and Engineers of the Public Works Department are being encouraged to take advantage of the same. It may also be mentioned that this Institute is under an Executive Engineer who is under the direct administrative control of the Chief Engineer, (Irrigation and General) Kerala State.

LIBRARIES.

The Library movement had its origin in the Trichur District in the latter half of the 19th century, though it was only in recent times that libraries came to be organised in a systematic manner. The Trichur Public Library was functioning actively in 1873. Since 1926 experimental village liabraries were started in various parts of the District with a view to promoting the cause of adult education.

The erstwhile Cochin Government took an active interest in the growth of libraries and this contributed a great deal to the progress of the library movement. After the integration of Travancore and Cochin States in July 1949 the libraries in the Cochin area were brought under the Travancore Granthasala Sanghom and its nomenclature was changed to the Travancore-Cochin Granthasala Sanghom and later to the Kerala Granthasala Sanghom. At present almost all the libraries in the District are affiliated to the Granthasala Sanghom as its members. In 1957-58 there were altogether 254 libraries in the District of which 54 were housed in their own buildings. These libraries contained a total collection of 314458 books. They had 23726 members of whom 22051 were males and 1675 were females. 707984 books were issued from all these libraries. The total number of readers was 1514494 of whom 1451709 were males and 62785 were females.

The most important of the libraries in the Trichur District are the Public Library and Reading room, Trichur, the Krishna-Kalyani Library Trichur, and the Ramavarma Research Institute Library, Trichur. A brief account of the Public Library which occupies a premier place among the Libraries of the District is given below.

Public Library and Reading Room, Trichur.

The Public Library and Reading Room, Trichur, is located in the Town Hall Building, Trichur. It has not been possible to find out the exact date of its establishment as the records of the early period are scrappy and disconnected. But it is seen that the Library was actively functioning in 1873. In 1875 there were only 21 members on its rolls. The number rose to 43 in 1895, 50 in 1914, 114 in 1939, 319 in 1950 and 421 in 1959. At the end of the financial year 1958-59 there were altogether 25095 books of which 10756 were English books, 13795 were Malayalam books, 526 were Hindi books and 18 were Sanskrit books. Besides these, nine dailies and 49 weeklies and magazines were also being subscribed for the Library. On an average 200 persons avail themselves of these facilities every day.

The management of the Library is vested in a committee consisting of a President, a Vice President, a Secretary and nine other members including a nominee of the Trichur Municipal Council. Subscription from the members, and grant-in-aid from the Government are the main sources of income of the Library. The library gets an annual grant of Rs. 1,000 from the Government and of Rs. 300/- from the Trichur Municipality. Substantial donations are also being received from banking institutions and philanthropists for the development of the Library.

With a view to giving impetus to the library movement the Government started a Distributing Library at Trichur under a scheme sponsored by the Government of India. In July 1956 the Trichur Public Library undertook the organisation and running of the scheme. More than 60 village libraries in the area of operation of this scheme have become the members of the distributing section. A mobile van provided by the Education Department of the State visits each member library once in a month for the distribution of books. The area of operation includes Trichur and Mukundapuram Taluks. The facilities under the scheme are greatly appreciated and fully utilised by the village libraries.

MUSEUMS, BOTANICAL AND ZOOLOGICAL GARDENS.

With the exception of Trivandrum, Trichur is the only other District of Kerala which has got a Museum, Art Gallery and Zoological and Botanical gardens. The State Museum and Zoological Gardens, Trichur, and the Archaeological Museum and Picture Gallery at Trichur are notable institutions in the field. Brief accounts of these institutions are given below:

State Museum and Zoological Gardens, Trichur.

This institution comprising of a Museum, Zoo and Botanical Gardens, was started in 1885 in Sankariah Park, Viyyur. In 1912 it was transferred to the Krishna Vilas Palace, Ernakulam and in 1914 it was again transferred to the present palace, about four furlongs to the north-east of the Vadakkunnathan temple. A garden was then laid out and animal houses were built all around the Museum building. The building is used exclusively for exhibiting zoological and geological specimens, agricultural and forest products, bell metal articles, images, various ethnological objects, ornaments and other objects of local art and industry. The eastern wing contains art exhibits, especially a set of full-size Kathakali figures placed in a long glass show case and a collection of old arms and weapons. The "Krishna Kalyani Free Library and Free Reading Room" which contains rare and valuable books is also attached to the Museum.

The Zoo contains lions, tigers, black panthers, Himalayan bears and jackals. There are also animals like Arabian Baboon, lion tailed monkey, etc. The rodents include rabbits, jungle squirrels, etc. Also there is a good collection of birds such as Rosy Pelican, Common morning crane, etc. The Zoo has also an interesting collection of reptiles. On an average about 400 persons visit the Museum and Zoo every-day. A full-time Superintendent is in charge of the institution and he is under the administrative control of the Director of Museums and Zoos, Trivandrum.

The Archaeological Museum and Picture Gallery, Trichur.

The Archaeological Museum and Picture Gallery, Trichur was formally opened on 8th March 1947 by Sir George Boag, the then Dewan of Cochin. It is arranged in the three front-rooms of the upper storey of the Jubilee Memorial Town Hall, Trichur. The Picture Gallery, which was organised in 1938 by Sir R. K. Shanmukham Chetti, the then Dewan of Cochin, is also located here and it contains reproductions of some of the best mural paintings found in the temple and palaces of the Trichur and Ernakulam Districts.

The number of pictures in the Gallery is 147. Of these 61 items were copied from the walls of the central shrine of the Vadakkunnathan temple. These represent mainly scenes from the Ramayana. The other pictures are copied from the Mattancherri Palace and from the walls of the Chemmanthatta Siva Temple. Some copies of the Ajanta and Bagh Murals and of the paintings of the Bengal School have also been purchased and exhibited in the Gallery. Pictures relating to the story of Jesus Christ were copied from the walls of the St. Sebastian's Church, Kanjur, Vellami Church, and St. Antony's Church, Pudukkad.

The exhibits relating to the cultural history of the people of ancient Kerala are the most noteworthy. Many interesting specimens including a collection of the antiquities discovered at Arikumedu were also received from other parts of India. The Archaeological Survey of India contributed to this institution a set of antiquities from Mohen-jo-Dara and Harappa, the two important sites of the Indus Valley civilization. Besides these, there is also a fine collection of Gandhara Sculptures. The Museum and Picture Gallery attracts a large number of visitors and excursion parties from educational institutions inside and outside Kerala.

The Archaeological Museum and Art Gallery is under the immediate control of a Curator, who is under the administrative control of the Director of Archaeology, Kerala State.

APPENDIX I

Statement Showing the Number of Primary Schools in each Educational Sub-District and the Number of Pupils and Teachers in them in 1958-'59.

Name of District.	Type of Schools.	No. of Schools.		No. of pupils.		No. of Teachers.	
		Govt.	Private	Boys.	Girls.	Men.	Women.
Trichur.	Lower Primary	12	41	8464	7506	240	463
	Upper Primary	—	18	4891	4571	33	274
Wadakkancheri.	Lower Primary	12	44	8699	7463	200	293
	Upper Primary	3	5	1798	1634	57	69
Kunnamkulam.	Lower Primary	4	36	6992	6687	181	310
	Upper Primary	1	10	2035	2053	79	109
Chowghat.	Lower Primary	10	40	6480	5772	156	193
	Upper Primary	4	13	2404	1977	124	156
Engandiyur.	Lower Primary	7	33	4546	4240	171	167
	Upper Primary	2	16	4217	3547	146	151
Chalakudi.	Lower Primary	12	23	9139	8366	251	279
	Upper Primary	1	9	807	841	45	46
Mala.	Lower Primary	4	38	8642	7740	233	265
	Upper Primary	1	5	649	481	36	22
Cranganore.	Lower Primary	17	24	7566	6273	235	219
	Upper Primary	—	10	1345	1506	69	74
Valapad.	Lower Primary	9	37	4886	4606	161	191
	Upper Primary	2	17	4493	3589	167	174
Irinjalakuda.	Lower Primary	9	34	9570	8202	145	335
	Upper Primary	—	16	2500	1728	99	97
Cherpu.	Lower Primary	8	37	10622	9852	167	895
	Upper Primary	1	12	1101	850	68	38
Total.	Lower Primary	104	387	85606	76707	2219	3100
	Upper Primary	15	131	26740	22777	933	1310

APPENDIX II

LIST OF OUT-STANDING PUBLICATIONS OF THE KERALA SAHITHYA AKADEMI.

A. Popular Books on Science.

Name of Book.	Author.
(1) *Kralathile Pakshikal* (The Birds of Kerala)	.... K. K. Neelakantan.
(2) *Dhanasasthrathinte Atisthana Tatwangal.* (The Fundamental Principles of Economics)	.... K. Damodaran.
(3) *Vidyuchhakti* (Electricity)	.... K. C. Chacko.
(4) *Varaganitha Pravesika* (An introduction to calculus)	.... P. K. Koru

B. Translations of outstanding works from one Indian Language into another.

(1) *Kautilyante Arthasastram* (Malayalam translation of Kautilya's *Arthasastra* from sanskrit.)	.... K. Vasudevan Moosad.
(2) *Patittuppathu* (Malayalam translation of the Tamil Classic *Patittuppathu*)	.... G. Vaidyanatha Iyer.

C. Standard Editions of Malayalam Classics with Introductions and Commentaries.

(1) *Bhasha Ramayana Champu*
Ravanodbhavam
Vicchinnabhishekam
Udyanapravesam
Anguliyankam

(2) *Girijakalyanam*

(3) *Ezhuthachante Ratnangal*
(Sections from Ezhuthachan's Poetry)

D. Books that have been Awarded Financial Aid by the Kerala Sahithya Akademi.

(1) *English Malayalam Dictionary*	.... T. Ramalingom Pillai.
(2) *Sanskrit Malayalam Dictionary*	.... Kanippayyoor Sankaran Namboothiripad.
(3) *Hindi Malayalam Dictionary.*	.... Dr. N. E. Viswanatha Iyer.
(4) *Kathakali Natanam.*	.... Guru Gopinath.
(5) *Kumaran Asan.*	.... C. O. Kesavan:
(6) *Iliad.* (Malayalam translation)	.... K. A. Paul.

APPENDIX II (Contd.)

Name of Book		Author.
(7) *Geetharahasyam.* (Malayalam translation of Tilak's Geetharahasyam)	...	Translated by the late Kannapra Kunjunni Nair.
(8) *Thirukkural.* (Malayalam translation of the famous Tamil work *Thirukkural*)	....	Sastamangalam Ramakrishna Pillai.
(9) *Mahabharatha of Vyasa.* (With Malayalam commentary)	....	Kunnampuzha Krishna Warrier.

E. Books Published with the Financial Aid of the Kerala Sahithya Akademi.

(1) *Kathasarith Sagara* of Somadeva Kavi (Translated into Malayalam from Sanskrit)	....	Kuttippurathu Kittunni Nair.
(2) *Kerala Gauthameeyam.*	....	Kurisseri Gopala Pillai.
(3) *Dharma padam.* (Translated into Malayalam from Pali)	....	S. Padmanabha Panikkar.
(4) *Kottayam Kathakali.*	....	Atoor Krishna Pisharoti.
(5) *Vadakkan Pattukal* (A rare collection of old ballads of Malabar.)	....	M. C. Appunni Nambiar.
(6) *Nooru Natan Pattukal.* (Hundred folk Songs.)	....	Kilimanur Viswambharan.
(7) *Platoyude Dharmasooktangal.*	....	Malayinkil Balakrishnan Nair.

F. Prizes Awarded by the Akademi for Outstanding works in Drama, Poetry, and Children's Literature, and Literary Works produced by Women.

Fiction.

(1) *Ummachu*	...	P. C. Kuttikrishnan.
(2) *Nalukettu.*	....	M. T. Vasudevan Nair.
(3) *Oru Vazhiyum Kure Nizhalukalum.*	...	T. A. Rajalekshmi.

Drama.

(1) *Azhimughathekku*	....	N. Krishna Pillai
(2) *Puthiya Akasam Puthiya Bhoomi.*	.. .	Thoppil Bhasi
(3) *Mudiyanaya Puthran.*	....	Thoppil Bhasi.

Poetry.

(1) *Kaliyachan.*	....	P. Kunjiraman Nair.
(2) *Malanattil.*	....	K. K. Raja

Children's Literature.

(1) *Mudanthanaya Muyal.*	....	C. A Kittunni.
(2) *Anakkaran.*	....	Karoor Neelakanta Pillai.
(3) *Vikruthi Raman.*	....	V. Narendranath.

APPENDIX II (Contd.)

Name of Books	Author.
Literary Works Produced by Women.	
(1) *Ammayum Kunjum.*	.... Mary Cherian.
(2) *Premanjali*	.... M. Baladevi.

List of Outstanding Men in the Literary Field who have been Honoured by the Akademi.

(1) The late Kesari A. Balakrishna Pillai.

(2) Pandit P. Gopalan Nair of Kollengode.

(3) Attoor Krishna Pisharoti.

(4) Puthezhathu Raman Menon.

(5) Mahakavi G. Sankara Kurup.

(6) N. Gopala Pillai.

CHAPTER XVI

MEDICAL AND PUBLIC HEALTH SERVICES

Early History.

In Kerala the indigenous system of medicine known as Ayurveda has been the hereditary occupation of the members of eight celebrated Namboothiri families known as the *Ashta Vaidyans*. Two of the *Ashta Vaidyans* viz. Kuttancheri Manu Moose and Thaikkattu Moose belong to the Trichur District. They have devoted their lives to the study, practice and teaching of Ayurveda. Till recent times the system flourished in the District under the patronage of successive Maharajas of Cochin. The Western system of medicine was introduced here in the early part of the nineteenth century. But Allopathic hospitals and dispensaries were set up only by the middle of the century. The importance of the part played by Christian missionaries and Englishmen in popularising the western system of medicine cannot be overemphasised. Much headway was also made in the field of vaccination and sanitation.

VITAL STATISTICS.

The registration of births and deaths began in the Cochin area of the district as early as 1897 but it was done rather spasmodically for several years. The work was attended to by the *Pravritti* (village) officers, but it was almost impossible for them to register vital statistics with any degree of accuracy in the absence of any legislation to compel people to furnish information relating to births and deaths. In the Chowghat area also the collection of vital statistics formed part of the duty of the *Adhikari*. Regulation II of 1905 of the Government of Cochin made registration compulsory, and the necessary rules under the Regulation were passed and Registrars of Births and Deaths appointed in 1907. These measures went a long way to improve the registration of vital statistics. After the integration of Travancore and Cochin, the work was transferred from the staff of the Revenue Department to that of the Public Health Department. At present, the registration of births and deaths in urban areas is the responsibility of the Municipal Commissioners while in the rural areas the Department of Health Services collects the required data through their Health Inspectors and Health Assistants. Table I gives the figures pertaining to vital statistics in the Trichur District for the period 1956-59.

TABLE—I.

VITAL STATISTICS FOR TRICHUR DISTRICT*

(1956-59)

Year.	*No. of Births.*	*Birth rate.*	*No. of deaths.*	*Death rate.*	*No. of Infant deaths.*	*Infant Mortality rate.*	*Maternal deaths.*	*Maternal mortality rate.*
1956	40815	16·09	11127	4·39	1396	34·20	N. A. †	N. A. †
1957	54909	24·63	19402	7·51	2536	46·19	101	1·82
1958	60703	21·55	15121	6·15	2355	49·96	150	2·45
1959	28699	18·21	8255	5·24	1310	45·65	39	1·35

* Intensive checking of vital statistics in selected areas after the Census of 1951 showed that the vital statistics registered were far below the real figures.

N. A. † Not available.

DISEASES.

Table II on page 570 gives figures of deaths due to various diseases recorded in the Hospitals of the District in 1959. Some of the most important of the diseases common to the District may be considered separately.

Small-pox.

Small-Pox visits the District in an epidemic form almost every year carrying off a large number of victims. Even as early as 1802 vaccination was introduced in the Cochin area, though it made only very little progress. The people dreaded it as much as Small-pox itself. The result was that whenever the disease broke out in an epidemic form, it decimated the population as it happened in the years 1848, 1861, 1874 and 1893. However vaccination made considerable progress in later years, and since 1893 the outbreaks were never so widespread or so highly fatal as in previous years. In 1898 a calf vaccine depot was established by the Government at Trichur for the preparation of the lymph required by the Sanitary Department, but it was abolished in 1907. In the chowghat area vaccination was made compulsory by the Madras Government in 1914.

Inspite of the progress of vaccination the District was not completely free from the incidence of small-pox. In 1952 there was a severe outbreak and the maximum number of attacks were reported from the Talapilli taluk. There were 270 cases of attack, and 106 persons succumbed to it. During the next year there were 105 attacks and 39 deaths. The outbreak of small-pox continues almost as an annual feature.

Vaccination is today compulsory throughout the District. The work is carried on in the three Municipal towns by the Health staff of the Municipalities and in rural areas by the Health Assistants of the Department of Health Services. The programme of mass vaccination has been accepted in principle, but it must be admitted that it has not expanded sufficiently to meet the needs of the increased population. Table III on page 571 shows that the incidence is on the increase in spite of mass vaccination.

TABLE II.

Figures of Mortality in Hospitals in 1959.

	Name of disease.		*Deaths.*
1.	Typhoid fever	..	70
2.	Tuberculosis of the respiratory system	..	28
3.	Dysentery	..	105
4.	Tetanus	..	26
5.	Leprosy	..	22
6.	Meningococeal infections	..	4
7.	Whooping cough	..	1
8.	Diphtheria	..	9
9.	Heart Diseases	..	57
10.	Rheumatic fever	..	14
11.	Hypertension	..	20
12.	Pneumonia	..	57
13.	Bronchitis	..	25
14.	Acute infectious encephalitis	..	2
15.	Smallpox	..	1
16.	Infectious hepatitis	..	15
17.	Filariasis	..	2
18.	Ankylostomiasis (Hook-worm)	..	40
19.	Anaemia	..	148
20.	Avitaminosis	..	15
21.	Gastro intestinal disorders	..	47
22.	Maternity diseases	..	47
23.	Skin diseases	..	4
24.	Ill-defined and unknown cases of mortality	..	12
25.	Accidents, poisonings etc.	..	22
26.	Influenza	..	4
27.	Pleurisy	..	5
28.	Miscellaneous diseases	..	134
	Total	..	936

TABLE III

INCIDENCE OF SMALL-POX.

Year.	*Attacks.*	*Deaths.*
1957	148	57
1958	952	423
1959	1667	647

Anaemia and Malnutrition.

Morbidity reports from hospitals in the District show large number of cases of "Anaemia". This condition is the result of food deficiencies, intestinal parasits or malaria. Hook-worm infection is the chief cause. Low economic status of the majority of the people, lack of knowledge regarding proper diets and insanitation are also contributory causes. Anaemia is one of the important factors affecting the health of expectant mothers.

Gastric and Intestinal Disorders.

A variety of disorders such as gastritis, grastric ulcer, enteritis colitics, both acute and chronic, appendicitis, diarrhoea, dysentery, dyspepsia, etc., come under the category of intestinal disorders. Intestinal infestation with the hook-worm, round worm, and tape worm, is also widely prevalent. Habits such as the intake of highly spiced foods, consumption of raw and contaminated vegetables and meat and drinking of impure water are the major factors favourable to the development of the Gastric and intestinal disorders mentioned above.

Diseases of the Respiratory System.

Hospital records show that scarcely a child passes through its childhood without being affected by respiratory diseases, such as bronchitis, broncho pneumonia and whooping cough.

Typhoid.

Typhoid fever is of frequent occurrence all over the District either in an epidemic or sporadic form. In 1957 there were 179 attacks of and 50 deaths due to typhoid. T. A. B. Vaccine for prophylactic inoculation against typhoid has been made available in all Government Hospitals and dispensaries. Anti-typhoid inoculation, disinfection of infected houses and articles, chlorination of drinking water sources and isolation of patients are the chief control measures adopted against the disease.

Tuberculosis.

The control of Tuberculosis by treatment in the Kerala Sanatorium, Mulankunnathukavu, hospitals and clinics and its early diagnosis and prevention have received the earnest attention of the Health authorities. A. T. B. seal ward with 12 beds has recently been opened at Chalakudi Health Centre. The Mass B. C. G. Vaccination campaign started in 1949 as a joint venture of the World Health Organisation, the United Nation's International Children's Emergency Fund, the Central Government and the State Government was implemented on a large scale in the District. It has been found that domiciliary treatment is quite sufficient for the large majority of patients suffering from Tuberculosis of the lungs and that only a very small percentage of patients who require hospitalisation and operative treatment have to be admitted to a hospital. Hence it has been decided by the Government to establish more T. B. Clinics and isolation wards rather T. B. Hospitals.

Malaria.

The Malarial regions in Trichur District are confined to the eastern portions of Mukundapuram, Trichur and Talapilli taluks. Although anti-malaria measures on a limited scale have been going on for several years, a separate Malaria Control Programme was started only in 1954 with headquarters at Trichur. This anti-Malaria unit covers the endemic malarial regions of Trichur, Ernakulam and Kottayam districts, serving a population of 6.28 lakhs. The endemic areas receive two rounds of D. D. T. spraying in the transmission season. From 1958 this unit was included in the Malaria Eradication Programme.

A second Malaria control unit was started in 1958 under the Eradication Programme for the mildly malarial areas of Trichur district. Both the malaria control units have headquarters in Trichur and are under the control of Entomologists. Spraying operations have been carried out during the last two years in the Hypo-Endemic unit. The anti-Malaria operations have been yielding good results. It is seen that 3621 out-patients and 454 in-patients were treated in the Hospitals of this district during 1958-59 and 725 out-patients and 51 in-patients were treated during 1959-60.

Filaria.

Cranganore, Chowghat and certain western areas of Mukundapuram and Trichur taluks are filarial. The type of infection is predominantly Malayi and the Vector mosquito, Mansonioides annulifera.

Under the National Filariasis Control Programme the taluks of Chowghat and Cranganore and certain portions of Talapilli Taluk were surveyed for filariasis. The northern part of Chowghat taluk is attended to by the Filariasis Control Unit which includes Tirur and Ponnani Taluks. The headquarters of the unit is in Tirur (Kozhikode district.)

MEDICAL ORGANISATION.

The first attempt to introduce western system of medicine into the district was made by a Christian missionary, Rev. J. Dawson. In 1823 the Civil Surgeon of the former British Cochin was made ex-officio Durbar Physician of the Maharaja of Cochin. The Trichur Jail was placed in the charge of the dresser attached to British military detachment there. It was these officers who first impressed upon the people the advantages of allopathy. As early as 1865 hospitals or dispensaries were set up in important villages like Chowghat under the auspices of the local boards. In 1878 a hospital was opened at Trichur. Hospitals were set up also in Irinjalakuda and Kunnamkulam in 1888 and in Chalakudi in 1893. Dispensaries were opened at Wadakkancheri, Cranganore, Pazhayannur,. etc. in subsequent years. In 1892 a small Lunatic Asylum was opened at Trichur. The Civil Surgeon of Cochin superintended the work of the vaccinators and Jail dressers. In 1895 a full-time Chief Medical Officer was appointed as the Head of the Department of Medicine in Cochin State, and in 1908 he was also made the Chief Sanitary Officer to Government.

The Medical and Public Health activities in the Trichur District are now under the control of the District Medical Officer of Health who is in over-all charge of the Health Services Department in the District under the Deputy Director of Health Services, North Zone. In addition to the District Medical Officer of Health there is a Joint District Medical Officer of Health attending to matters relating to Public Health in the District.

There are nine hospitals, and fifteen dispensaries (altogether 24 medical institutions) working under the Department of Health Services in the District. The Hospitals are (1) District Hospital, Trichur (2) Maternity Hospital, Trichur, (3) Mental Hospital, Trichur (4) Leprosy Hospital, Koratti and (5) the Government Hospitals, at Irinjalakuda, Wadakkancheri, Kunnamkulam, Chowghat and Cranganore. The dispensaries are located at the following places:— (1) Pudukkad (2) Ramavarmapuram (3) Anthikad (4) Cherpu (5) Triprayar, (6) Chelakara (7) Desamangalam (8) Mala (9) Kattur (10)

Elinjipara (11) Puthenchira (12) Trikkur (13) Valapad (14) Kadappuram and (15) Mundur. These medical institutions are doing effective work in attending to the curative side of medicine. Side by side with these hospitals and dispensaries there are Public Health Institutions which attend chiefly to the preventive and curative side of diseases. The Public Health Institutions are the following—(1) Primary Health Unit, Vellanikara (2) Health Centre, Ollur (3) Primary Health Unit, Pazhayannur (4) Secondary Health Centre, Chalakudi (5) Primary Health Centre, Mattathur (6) Primary Health Unit, Peringanam and (7) Health Centre, Azhikode. In addition to the usual hospital staff, these institutions are provided with Health staff viz., Health Inspectors, Health Assistants, Health Visitors, Public Health Midwives and Nurses. They are mainly concerned with the preventive aspects of treatment and educate the public on cleanliness, consumption of nutritious food, use of good drinkable water, etc. which will help in a large way in avoiding the spread of diseases. Moreover, there is a network of Maternity and Child Health Centres and Family Planning Centres, distributed throughout the District.

There are 4 Health Circles with one Health Inspector for each Taluk. Though there are five taluks in this District, only four Health Inspectors are now working, as Cranganore and Mukundapuram taluks are under the control of the Health Inspector, Irinjalakuda. The Health Inspectors collect statistics regarding births and deaths through the Health Assistants in their jurisdiction, inspect public fairs and festivals, provide sanitary arrangements, make arrangements for keeping public roads, places of resort, slaughter houses, market places, etc , clean and tidy, and organise measures for the control of communicable diseases. Apart from the Taluk Health Inspectors there are Health Inspectors attached to the various Health Units and Centres whose duties are confined to the jurisdiction of the Health Centres and Units to which they are attached, their work being similar to that of the Health Inspectors of the Taluks. They are assisted by Health Assistants who attend to vaccination work in their respective jurisdictions, collect vital statistics, recommend the issue of relevant certificates, bring to the notice of the higher authorities unhygienic incidents and check the outbreak of epidemics such as chicken-pox, small-pox, cholera, typhoid, etc., by effective vaccination and inoculation.

HOSPITALS AND DISPENSARIES.

Brief accounts of the important medical institutions in the District are given below.

District Hospital, Trichur.

The District Hospital at Trichur, formerly known as the Civil Hospital, was established as early as 1875. Situated in the centre of the Trichur town, the Hospital has 12 doctors including 4 specialists and 30 nurses. Having a bed strength of 298 it provides special facilities in its X-Ray, Dental and T. B. clinics and E. N. T. and Eye Sections.

Maternity Hospital, Trichur:

Known formerly as the King Edward Memorial Maternity Hospital, this hospital was established in 1915. It is situated in the centre of the town and has a bed strength of 113. It has four doctors and eight nurses. A Family Planning Clinic is attached to the hospital.

Mental Hospital, Trichur.

A Lunatic Asylum, which is now called the Mental Hospital, was established at Trichur in 1892. It is located in the western part of Trichur town. Starting with an accommodation for only 14 patients, it has today a bed strength of 157, and is staffed by two doctors and seven nurses.

Leprosy Hospital, Koratti.

In 1909 the Government of Cochin opened a Leper Asylum at Venduruthy an island in the backwaters between Cochin and Ernakulam. Later it was transferred to Adur and it developed into a regular Hospital. It was for a long time under the management of the Salvation Army; but it was taken over by the Government on 1st May 1955. Various facilities have been provided here for the recreation of the patients. A doctor and two nurses are working in the hospital, and it provides accommodation for 250 patients.

Other Hospitals.

The hospitals at Irinjalakuda and Kunnamkulam were established in 1888, the hospital at Chalakudi in 1893 and the dispensaries at Wadakkancheri, Cranganore and Pazhayannur in the years 1891, 1893 and 1908 respectively. The dispensaries at Wadakkancheri and Cranganore have recently been converted into hospitals, and the hospital at Chalakudi and the dispensary at Pazhayannur into a Secondary Health Centre and a Primary Health Unit respectively. The Primary Health Centre at Mattathur and the Secondary Health Centre at

Chalakudi are under the immediate supervision and control of the Administrative Medical Officer, Chalakudi. A few miles to the north of Trichur is the K. V. Sanatorium, Mulankunnathukavu, one of the important T. B. Sanatoria in the whole State. Steps are being taken for the opening of a Leprosy subsidiary centre at Erumapetti.

Details such as the names, staff position, bed strength etc. of the various hospitals and dispensaries in the district are furnished in the table at Appendix I to this Chapter.

Indian Medical Association.

There is a branch of the Indian Medical Association at Trichur with a membership of 86. It holds monthly meetings and participates in all public health and medical activities such as prevention of the spread of epidemics, eradication of malaria, etc. in co-operation with the Department of Health Services and the Municipalities.

Private Hospitals and Dispensaries.

The imortant private hospitals in the District are the Jubilee Mission Hospital, Trichur, Poly-clinic Private Ltd., located at Ayyanthole Road in Trichur, and the Vale Memorial Hospital situated at West Fort road, Trichur. In addition to these hospitals there are grant-in-aid dispensaries functioning at the following places in the District. (I) Kallettumkara, (2) Trikkur, (3) Varandarapilli, (4) Pattikad, (5) Ollur, (6) Pazhanji. (7) Elanad, (8) Cheruthuruthi, (9) Desamangalam, (10) Tiruvilvamala, (11) Valapad and (12) Kadappuram Damiens Leprosy Institute, Kozhukully, Ollurkara and Sri. Ramakrishna Asram Dispensary, Vilangans are also important private medical institutions in the District. A new bi-weekly dispensary has been opened at Arimpur.

INDIGENOUS MEDICINE.

Ayurveda.

The District Indigenous Medical Officer is in charge of the Department of Ayurveda in the District. All the Ayurvedic hospitals and dispensaries are run under his supervision.

One of the most notable Ayurvedic Institutions of this district is the Sree Kerala Varma Ayurveda Co-operative Pharmacy and Stores Ltd., Trichur. There are separate sections in this Pharmacy for storing raw materials, and prepared medicines. Medicines required for all the departmental institutions in the whole of Kerala are being manufactured and supplied by this Pharmacy. The Pharmacy manufactures *Asavams, Arishtams, Thylams, Lehyams, Ghrithams, Pills, Choornams,* etc. To facilitate prompt and easy supply to the various institutions

sub-depots have been opened at district headquarters like Kottayam, Trichur, Alleppey, Calicut and Trivandrum. The total expenditure incurred and profit earned by the Pharmacy during the year 1958-59 came to Rs. 2,86,561 and Rs. 74,378 respectively.

A major Ayurveda Hospital in the District is the R. V. C. A. Hospital, Trichur There are four sections in the hospital, *viz.*, In-patients, Out-patients, *Nethra* (Eye) Ward and *Visha* (Poison) Ward. There are five physicians, three for the general ward and one each for the *Nethra* and *Visha* Wards. The bed strength of the hospital is 30. In the hospital at Cheruthuruthi thre are three physicians and 15 beds out of which 5 beds are set apart for the pay ward section. Other hospitals are those at Azhikode and Kodakara, and the L. R. K. A. Hospital at Velladom with two physicians and 10 beds in each hospital. Facilities for *Visha* treatment are available in the hospital at Kodakara. A Visha Vaidya Hospital with a bed strength of 4 was recently opened at Wadakkancheri.

In addition to the above mentioned Government Ayurvedic Hospitals, a good number of Government Dispensaries are functioning at the following places in the District: 1. Adur, 2. Alur, 3. Ashtamichira, 4. Chazhur, 5. Chelakara, 6. Choondal, 7. Edavilangu, 8. Eravu, 9. Kadavallur, 10. Kandassankadavu, 11. Kariyannur, 12. Mundathicode, 13. Mundur, 14. Muriyad, 15. Panancheri, 16. Parappukara, 17. Pariyaram, 18. Pazhayannur, 19. Porkalam, 20. Poyya, 21. Puthur, 22. Puzhakkal, 23. Thaniyam, 24. Tiruvilvamala, 25. Tholur, 26. V a l l i v a t t a m, 27. Varandarapilli, 28. Vellangallur, 29. Wadakkancheri, 30. Koolimuttom, 31. Vettilappara, 32. Kuthaparamba and 33. Alagappanagar. There are Visha Vaidya dispensaries at Antikad, Irinjalakuda. Ollur and Panancheri.

The following are the places where grant-in-aid dispensaries are located: 1. Pazhanji, 2. Adur, 3. Velukkara, 4. Pariyaram, 5, Edathirinji, 6. Adur (Annamanada), 7. Chungal 8. Eravu, 9. Urakam, 10. Kodannoor, 11. Pazhuvil, 12. Nettisseri, 13. Mannuthi, 14. Pazhayannur, 15. Chelakkara, 16. Velur, 17. Attur, 18. Painkulam, 19. Poyya and 20. Cranganore.

Homoeopathic Dispensary, Trichur.

Under the Second Five Year Plan a Homoeopathic Dispensary started functioning in Trichur on the 10th February 1960. Two Medical Officers are working in this dispensary. The total number of patients treated from 10th February to 31st March 1960 was 28,459. The total expenditure incurred in running the dispensary during the same period was Rs. 5,827.78.

MATERNITY AND CHILD WELFARE.

Both Government and voluntary agencies play a significant part in safeguarding the health of the mother and the child through a large net-work of Maternity and Child Health Centres established throughout the District. They take care of the mother throughout the period of pregnancy, labour and puerperium. Each centre serves a population of 5,000 to 10,000 depending on the density of population in the locality. It also feeds 100 selected persons (mothers and children) with skim milk supplied by the UNICEF. Some of the Centres work independently being in charge of qualified midwives. Others function as sub-centres of Health Units. The services provided are similar but these sub-centres have the benefit of the Medical Officer and the Health Visitor of the Health Centre visiting them periodically conducting clinics and supervising the work of the midwife. Maternity Homes are also designed to give facilities for institutional delivery. When for any particular reason the mother finds that the home conditions are not ideal she can go to the Maternity Home. Only normal cases are admitted here. The Maternity Home is under the charge of a Residential Matron who is a qualified Nurse. There are Midwives to assist her. An Auxiliary-Nurse Midwifery School is attached to the Maternity Hospital, Trichur. Domiciliary Midwifery training for student-midwives is provided at the M. C. H. Centre at Ollur.

The number of Midwifery Centres, M. C. H. centres and sub-centres of Health Units run by the Health Services Department in each of the Taluks in the district is given below:

Taluk.	*Midwifery Centre.*	*M.C.H. Centre under II Five Year Plan.*	*Sub-centres of Health Units.*
Trichur	18	2	7
Talapilli	15	1	5
Mukundapuram	16	5	3
Chowghat	1	6	..
Cranganore	6	1	..

In addition the Trichur Municipality runs two centres, and the Panchayat Board and the District Board run one each. Voluntary agencies such as the Social Welfare Board and the Kasturba Gandhi National Memorial Trust run four centres each.

FAMILY PLANNING.

All the Family Planning Centres in the District are run by the Government, and are attached to the Government Medical institutions of each place where the services of a Medical Officer are freely available for Family Planning Services. In each centre advice on contraception for spacing of births and general instruction for bringing about Family Welfare are given by qualified Health Visitors under the guidance of the Medical Officers. This is being followed up by home visits undertaken by the Health Visitors and Honorary Social Workers. They contact parents who need help and persuade them to come to the centres. For permanent limitation sterilisation operation is advised and is conducted free of charge in the major hospitals. Two centres where sterilisation operations are performed are the District Hospital, Trichur and the Maternity Hospital, Trichur. During the period from January 1959 to September 1959 260 persons had undergone sterilisation operations. Of these 205 were men and 55 were women. Intensive education drive is carried on through mass meetings, group discussions, and orientation training to social workers, school teachers, village leaders, etc. Film shows are also conducted to enlighten the public on the need for planned parenthood. A local committee has been formed in order to persuade the people to take advantage of the services offered by the Family Planning Centres. At district level there is a District Committee with the District Collector, the District Medical Officer of Health, etc. as members to help in providing a fillip to the movement. There are Family Planning Centres attached to the following institutions in the District :—Maternity Hospital, Trichur, Government Hospital, Kunnamkulam, Primary Health Centre, Ollur, Secondary Health Centre, Chalakudi, Primary Health Unit, Cranganore, Government Hospital, Pazhavannur, and Government Hospital, Irinjalakuda.

NUTRITION.

A family budget survey of the industrial workers of the Trichur District conducted in 1945 reveals certain facts pertaining to diet and nutrition. The diet is found to be of poor nutritive value Rice is the main item in the diet of the worker and forms 41·93% of the family budget. It may be noted that rice is very poor in proteins and vitamins and particularly so is milled rice which is so largely consumed by the women labourers. The deficiency can be offset only by the intake in larger quantities of protective foods such as milk, eggs, fruits, etc. But the milk bill of the workers amounts to only 4·39% of the food budget while the picture regarding eggs and fruits is still more

blurred. The percentage expenditure on meat and fish is also awfully low, only 7·51%. If the workers use a little more of milk, wheat and pulses, especially dhal and a little less of rice and condiments, the results would be more salutary.

PROTECTED WATER SUPPLY IN THE DISTRICT

The Trichur Public Health Engineering Division with two Sub-divisions under it was formed in 1955 for the execution of the Trichur Water Supply Scheme. Consequent on the reorganisation of the Public Health Engineering Department in 1958 one more Sub-division was attached to this Division, and this Division was made a territorial Division responsible for all public health engineering works in the district. The important works now being attended to by this Division are the Trichur Water Supply Scheme, maintenance of Tiruvilvamala Water Works, maintenance of Ramavarmapuram Water Works, rural water supply schemes, well works under Local Development Scheme, maintenance of the medical buildings under the Ministry of Health and construction of medical buildings consting Rs. 25,000 and below.

Trichur Water Supply Scheme.

Investigation of the Trichur Water Supply Scheme was taken up by the Peechi Irrigation staff. The work was sanctioned in 1954 and a Division with an Executive Engineer and staff was formed on the 11th May 1955. The work on the project is nearing completion. The sanctioned estimate for the scheme is Rs. 98,58,800 out of which Rs. 77,39,617 had been spent up to September 1961. Main items of work of this project are: 1. Providing connection from the Dam to the purification plant. 2. Purification Plant at Peechi. 3. Laying Gravity Main line from Peechi to Trichur. 4. Construction of 4 nos. storage reservoirs at Trichur and 5. Town distribution system. Almost all the works mentioned except some minor items have been completed now. Even before the completion of the Scheme raw water was brought to Trichur in May 1960. Under item 5 the total length of pipes laid is approximately 70 miles.

The Trichur water supply scheme was formally inaugurated on 25th March 1961. As a temporay measure the existing municipal Distribution Main supplying water to street hydrants has been connected to the outlet of newly constructed reservoirs wherein filtered and chlorinated water conveyed from Peechi is stored. Steps for providing fresh hydrants from the newly laid distribution system have been taken and rules and regulations for giving house connections are being finalised.

An ultimate population of 1, 17, 995 in Trichur town will be served by this scheme in 1986.

Ramavarmapuram Water Works.

This was started about 25 years back and it serves the inmates of the Central Jail and quarters of the Jail Staff, Reserve Police Camp, A. I. R. Station, and Training School. All the public Institutions at Ramavarmapuram are benefited by this Scheme. Five street taps have also been provided on the road. The source of the water supply is an open tank 50′ x 30′ in the paddy field, about a mile away from the Reserve Camp. The yield is very satisfactory all through the year. Water is pumped from this tank through a Jewell Pressure Filter to a masonry Service Reservoir situated on the top of a hill near the Reserve Camp. Size of pumping main is 3″ dia. and is about 8,000 ft. long. Capacity of the Reservoir is 33,000 gallons. At present a 22 H. P. Motor driven centrifugal pump is supplying the required quantity. A 12 H. P. reciprocating pump engine-driven is kept as stant by. About 5,000 souls are now supplied with water in this area. Annual maintenance cost of this water works is Rs. 30,000.

Tiruvilvamala Water Works.

This serves a Panchayat area which is on a high level with a scattered population. The scheme was started about 25 years back. There are about 40 street taps and 20 house connections. A regular Filter with lateral pipes and strainers and filter media is provided at the bed of the Bharathapuzha which flows along one edge of this Panchayat area. Filtered water is collected in a collecting well and from there it is pumped into a service reservoir situated on a hill. The difference in level is about 205.77+20.00 ft. above the water level in the collecting well. Pumping main is 4″ dia. and about 4,000 ft. long. A 8 H. P. Petter Engine driven Worthington Triplex pump is now supplying this area. About 6,000 people are now served by this Scheme. Annual maintenance cost of this water works is Rs. 30,000.

Protected Water Supply to the hospitals at Chalakudi Irinjalakuda, Cranganore, Kunnamkulam and Trichur, and the K. V. Sanatorium Mulankunnathukavu is also being undertaken by the Public Health Engineering Division, Trichur. In the Hospitals at Mala and Wadakkancheri and the Mental Hospital at Trichur suitable schemes for water supply have already been taken up. Regular supply is expected to commence by the end of 1961.

SANITATION.

Till 1890, the sanitation of the former Cochin State was looked after by the Public Works and Maramath Departments. In that year committees were appointed by the Government to see that the towns were kept clean. Systematic sanitary administration was introduced

in the district only in 1896, when Sanitary Boards were constituted in the towns, and the rural parts were divided into two divisions, each being placed in charge of a Sanitary Inspector. These Inspectors were made responsible for supervision over vaccination, and sanitary arrangement connected with fairs, festivals and epidemics, subject to the control of the Chief Sanitary Officer. In 1908 the Sanitary Department was re-organised, and was constituted into a Public Health Department under the immediate control of the Chief Medical Officer.[1]

Urban Sanitation.

All the roads and important lanes in the urban areas in the District are cleaned daily. The rubbish collected is removed in rubbish carts to temporary depots from where it is subsequently removed to the dumping ground for manufacturing compost manure. There is also a regular system of conservancy and removal of nightsoil. The method of disposal of nightsoil is by manufacture of compost. In the absence of a comprehensive system of drainage, great inconvenience is felt in the disposal of sullage and sewage water. A scientific scheme to provide a continuous network of drainage system for the Trichur town can be envisaged only after the Peechi Scheme of water supply is commissioned and abundant supply of water is made available for the daily flushing out of the drains.

Rural Water Supply and Sanitation.

Rural water supply schemes such as sinking of filter points, constructing open wells and installing small pumping units etc. in villages are under way in various rural areas in the District. Drinking water mostly obtained from wells is generally good except in the coastal regions where it is brackish.

Works on three major schemes, viz. water supply to Kuttampilli, Vilangans and Tirur will be completed in 1961. In Chowghat Taluk protected water supply schemes have been taken up for execution at 4 places, Vadanapilli, Talikulam, Valapad and Matilakom. The first three works are nearing completion. Another major rural water supply scheme has been sanctioned for Arimbur and work on it is expected to be started soon. Tube wells tried at Kara in Cranganore and Peringanam in Nattika have been found to be successful. The quality of water from them is reported by the experts to be tolerably good for domestic use. Hence arrangements are being made to distribute the water through pipes. Besides the above, 114 open draw wells were dug during 1959-61 at the needy places of this District under the local development programme through the Public Health Engineering Division, Trichur.

1. "*Cochin State Manual*", C. Achyutha Menon, p. 238.

APPENDIX -I

LIST OF HOSPITALS AND DISPENSARIES WITH DETAILS OF THEIR LOCATION, STAFF POSITION ETC.—1959-60.

S. No.	Name of Institution.	Location	Number of Doctors	Number of Nurses	Number of Specialists	Number of Beds	Special facilities.	Total expenditure. Rs.
			Trichur	**taluk**				
1	Dt. Hl. Trichur ..	In the centre of Trichur town	12	30	4	298	E. N. T., X-Ray, Dental & T.B. Clinic & Eye.	
2	Maty. Hl. Trichur ..	do.	4	8	..	113	Family Planning Clinic	
3	Mental Hl. Trichur ..	In the west of Trichur town	2	7	..	157	..	
4	K. V. Sanatorium, Mulankunnathukavu ..	Mulankunnathukavu	..	..	..	205	..	
5	G. D. Pudukad ..	Pudukad	2	3	..	43	..	
6	G. D. Ramavarmapuram	Ramavarmapuram	1	..	..	..	..	
7	G D Anthikad ..	Anthikad	1	1	..	8	..	
8	G. D. Cherpu .	Cherpu	1	1	.	12	..	
9	G. D. Triprayar ..	Triprayar	1	..	.	..	..	
10	Unit, Vellanikara ..	Vellanikara	1	..	..	..	..	
11	Health Centre, Ollur ..	Ollur	1	1	..	4	Family Planning Clinic	
			Talapilli	**taluk**				
1	G. H. Kunnamkulam ..	Kunnamkulam	2	4	..	65	Family Planning Clinic	
2	G. H. Wadakkancheri .	Wadakkancheri	3	4	.	36	..	
3	G. D. Chelakara .	Chelakara	1	..	.	12	..	
4	G. D. Desamangalam .	Desamangalam	1	..	..	7	..	
5	P. H. Unit, Pazhayannur .	Pazhayannur	1	2	..	23	Family Planning Clinic	

APPENDIX I—(*contd.*)

S. No.	Name of Institution.	Location.	Number of Doctors	Number of Nurses	Number of Specialists	Number of Beds	Special facilities.	Total expenditure. Rs.
			Mukundapuram taluk					
1	G. H. Irinjalakuda ..	Irinjalakuda	2	8	.	69	Family Plrnning Clinic	
2	G. D. Mala ..	Mala	1	3	..	35	..	
3	G. D. Kattur ..	Kattur	1	2	..	12	..	
4	G. D. Elinjipra ..	Elinjipra	1	..	..	..	..	
5	G. D. Puthenchira ..	Puthenchira	1	..	..	..	..	
6	G. D. Trikkur ..	Trikkur	1	..	.	..	..	
7	Leprosy Hl. Koratty ..	Koratty	1	2	..	450	..	
8	S. H. Centre, Chalakudy .	Chalakudy	2	6	..	63	Family Planning Clinic	
9	P. H. Centre, Mattathur ..	Mattathur	1	1	..	14	..	
			Chowghat taluk					
1	G. H. Chowghat ..	Chowghat	2	2	..	40	..	
2	G. D. Valapad ..	Valapad	1	..	..	14	..	
3	G. D. Kadappuram .	Kadappuram	1	..	..	..	..	
4	P. H. Unit, Peringanam ..	Peringanam	1	..	..	..	..	
			Cranganore taluk					
1	G. H. Cranganore ..	Cranganore	3	6	..	62	Family Planning Clinic	
2	Health Centre, Azhikode ..	Azhikode	1	1	.	..	..	27,86,239·67

CHAPTER—XVII

OTHER SOCIAL SERVICES

LABOUR WELFARE

The welfare of the working class both inside and outside the factories is a major concern of the State. The labour laws in force in the District are the Factories Act of 1948, the Industrial Disputes Act of 1947, the Indian Trade Unions Act of 1926, the Payment of Wages Act of 1936, the Employment of Children Act of 1938, Industrial Employment (standing orders) Act of 1946, the Indian Boilers Act of 1923. the Workmen's Compensation Act of 1923, the Working Journalists (condition of service) and Miscellaneous Provisions Act of 1955, the Plantation Labour Act, 1951, the Travancore-Cochin Shops and Establishments Act 1125 K. E. (1940), the Kerala Maternity Benefit Act, 1957, and the Kerala Industrial Establishments (National and Festival Holidays) Act, 1958. The last three Acts are State Acts, and the others Central Acts applicable to this State.

The District Labour Officer, Trichur, is the chief authority in the District who is responsible for the enforcement of the labour laws. He is the conciliation officer under the Industrial Disputes Act. He is also the appellate authority under Section 41 of the Shops and Establishments Act. Besides he is the Inspector under various labour laws like the Minimum Wages Act, Payment of Wages Act, Maternity Benefit Act, Plantation Labour Act, Shops and Establishments Act, and Factories Act.

There are five Assistant Labour Officers under the District Labour Officer, Trichur. Their offices are located at the following places:—

1. Trichur, with jurisdiction over the Trichur Taluk.
2. Kunnamkulam, with jurisdiction over Chowghat Taluk, and Talapilli Taluk.
3. Irinjalakuda, with jurisdiction over Mukundapuram Taluk

4. Pudukad, with jurisdiction over a portion of Trichur Taluk.

5. Assistant Labour Officer (Agriculture), Trichur, who is to enforce the Minimum Wages Act in Agriculture.

Industrial disputes are settled at the level of the Assistant Labour Officers. Those which are not settled by them are referred to the District Labour Officer.

Industrial labourers in the District enjoy several amenities. Most of the major industrial concerns including plantations have established subsidised canteens. The workers of the Cochin Malleables Ltd., Trichur, are given mid-day meal free of cost. Rest and tiffin rooms are provided in some of the plantations. Creches are provided in 10 establishments including plantations. Free milk and light refreshments are supplied to children looked after in the creches. The principle of giving free medical aid has been accepted by the employers. In all the factories first aid arrangements are provided. Ambulance rooms have been constructed in three establishments. In eight establishments, including seven plantations, free medical aid is given to all the workers. Hospitals and dispensaries have been provided in six estates under qualified medical staff. Reading rooms and libraries have been provided in five plantations. As most of the factories are situated in localities where there are Government recognised schools, there has been no need for separate schools for children of industrial workers except in plantation areas. But educational facilities for workers' children are found to be essential in estates where schools are few and far between. Thus Primary Schools are provided in three estates. Free noon-feeding is arranged by the Estate authorities. Recreational facilities have also been provided for workers in some of the industrial establishments. Play grounds and other amenities are provided in the Cochin Malleables (Private) Ltd., Trichur. The State Transport Workers in Trichur are provided with facilities for badminton and volley ball.

Provident Fund is the only safe-guard against destitution after service for workers who are not given the benefit of regular pension. Though the Employees Provident Fund Act, 1952, does not apply to all categories of industries in the District, 74 establishments with an employment strength of about 15,586 employees have been brought under coverage. The following is an industry-wise break-up of labourers benefited by the scheme in 1960.

	Industry	*Number of Establishments*	*Number of Employees.*
1.	Textiles	7	6,697
2.	General Engineering	5	387
3.	Edible oils and Fats	3	125
4.	Newspaper Establishments	1	43
5.	Tea Factories/Plantations	1	1 260
6.	Tiles	39	2,822
7.	Mixed Plantations	2	218
8.	Rubber Plantations	8	2,844
9.	Motor Transport Establishments	4	743
10.	Electricity	1	95
11.	Plywood Industry	2	252
12.	Automobile Repairing	1	100
	Total	74	15,586

There are about 11,400 industrial labourers in the District who are not covered by the Employees Provident Fund Scheme.

Thare are ten plantations in the Trichur District coming within the purview of the Plantations Labour Act, 1951. All resident plantation workers are provided with housing facilities on the estates. The Plantation Workers are paid annual one way expenses i. e. actual bus fare or third class train fare plus daily batta of 12 annas for their journeys from their houses to the estates

The employees State Insurance Scheme was brought into force in the Trichur District in September, 1956. In August 1960 the number of employees covered by the scheme was 8,200. As only factories employing more than 20 persons and using power come now under the purview of the Employees State Insurance Act, the employees of such establishments alone are given the benefits of the scheme. Under the Employees State Insurance Act an insured employee is entitled to 5 kinds of benefit, the medical benefit, sickness benefit, maternity benefit, disablement benefit and dependent's benefit. Of these, medical benefit is rendered in kind and the remaining 4 benefits in the form of periodical cash payments and are therefore cash benefits. The State Government is responsible only for the provision of medical benefit. The administration of cash benefit at rates prescribed by the Employees State Insurance Corporation is undertaken directly by the Corporation through its Regional and Local Offices.

The arrangements for providing medical benefit to the workers in the Trichur area are as follows. There are 3 Employees State Insurance Dispensaries established at Alagappanagar, Punkunnam and Ollur respectively for the outpatient treatment of insured persons. At the same time 9 General beds are reserved for insured persons in the District Hospital, Trichur, 4 Maternity beds in the Women and Children's Hospital, Trichur, and 18 T. B. beds in the K.V.Sanitorium Mulankunnathukavu, for the exclusive use of insured persons. Moreover, the services of specialists are provided by the appointment of the various specialists attached to the District Hospital, Trichur, as part-time specialists under the Scheme on an honorarium of Rs. 25/- p. m. Part-time Specialists in Trichur area include specialists in Radiology, Medicine, Surgery, E. N. T., T. B., Eye, and Gynaecology and Obstetrics. The data regarding attendance of insured persons at the Dispensaries, medical certificates issued, cases referred to Hospitals for admission, and Specialist investigations in 1958-59 are given below.

Sl. No.	*No. of cases*	*Punkunnam*	*Ollur*	*Alagappanagar*	*Total*
1	Number treated	27350	13101	30796	71247
2	Number of operations performed	..	33	264	297
3	Number hospitalised	365	40	185	590
4	Number of home visits	35	10	75	120
5	Number of injury reports issued	..	15	15	30
6	Number of certificates issued	7375	5161	10437	22973

PROHIBITION

In the Trichur District prohibition has been enforced only in 3 taluks viz, Chowghat, Talapilli and Cranganore. In Talapilli it was introduced on August 17, 1947, in Chowghat on October 1, 1947 and in Cranganore on April 1, 1950. The other two taluks viz., Trichur and Mukundapuram are still wet.

Prohibition in the State is administered by two separate agencies in accordance with the provisions contained in two Acts. In the erstwhile Malabar area, the Police Department administers prohibition according to the provisions of the Madras Prohibition Act (1937) and in the erstwhile Travancore-Cochin area, the Excise Department does

it according to the provisions of the Travancore-Cochin Prohibition Act (1950). The above Acts forbid the manufacture, transport, import, possession and consumption of intoxicants, except under exceptional cases with the permission of the Prohibition Commissioner. The whole state is divided into divisions and ranges for enforcing Prohibition Laws.

The Trichur Prohibition Division varies from the Trichur Revenue District in that the Chittur Taluk of Palghat District is included in it while the Chowghat Taluk is excluded. The Trichur Division is under the charge of an Assistant Excise Commissioner. Under him, there are 6 Excise Inspectors each in charge of a range.[1] Moreover, there are mobile units called "flying squads", which conduct surprise raids and help the normal Excise staff in the detection of prohibition offences. The number of Prohibition offences for the period from 1956-60 are given below.

Year	*No. of offences*
1956	439
1957	610
1958	576
1959	772
1960	920

The figures given above show an upward trend in the number of prohibition cases and this is mainly because the public is indifferent to prohibition. With the enforcement of prohibition thousands of toddy tappers were thrown out of employment. Hence as a measure of relief, they were granted licences to tap sweet toddy for the manufacture of jaggery. But manufacture of jaggery is an unprofitable enterprise and hence there is an inclination on the part of the ex-tappers to misuse the privilege of making sweet toddy.

For the successful enforcement of prohibition a District Prohibition Advisory Committee consisting of official and non-official members has been constituted with the Collector as chairman. This Committee meets every month and discusses problems pertaining to the enforcement of Prohibition and makes recommendations to the State Prohibition Advisory Committee.

1 The Ranges in this Division are Wadakkancheri, Kunnamkulam, Pazhayannur, Chittur, Nemmara and Cranganore. It may be recalled that prohibition in the Chowghat Taluk falls outside the jurisdiction of the Excise Commissioner. The Police force under the District Superintendent of Police, Trichur is responsible for prohibition activities in this Taluk.

ADVANCEMENT OF BACKWARD COMMUNITIES

The advancement of Backward Communities engaged the sympathetic attention of Government from the 19th century onwards. "Predial slavery existed in Cochin from time immemorial, but the slaves were emancipated, and their purchase, sale and mortgage made penal by a Proclamation issued in 1854".[1] In 1927 a separate department was established in Cochin under a Protector of Depressed Classes and this department which is the progenitor of the modern District Harijan Welfare Department undertook the responsibility of ameliorating the condition of the Backward Communities. The work of the Department is now being carried on in the District under the direction of the District Welfare Officer, Trichur. The District Welfare Officer is assisted by a Special Co-operative Inspector, a District Publicity Officer, and five Taluk Welfare Officers. There is also a District Advisory Committee consisting of non-official members under the chairmanship of the District Collector. The District Welfare Officer is the convener of the Committee. This Committee offers the Government advice regarding implementation of development schemes in the District.

The attention of the Harijan Welfare Department is directed towards the social education, financial, and hygienic betterment of the Scheduled Castes and Scheduled Tribes. Most of the members of the Scheduled Castes and tribes are landless agricultural labourers. They live in thatched huts which provide little protection from the inclemancies of the weather. In order to help them to have their own houses, a limited number of them are given house construction grants at the rate of Rs. 1,000 per house. In 1958-59 sixty houses were constructed in this District at the rate 12 houses in each Taluk. Government have also launched a colonisation scheme for Harijans. Up to the end of the financial year 1958-59, 149 colonies had been opened by the Harijan Welfare Department in the District. They covered a total area of about 1550 acres and 3779 residential houses in all had been provided in them. For social and congregational purposes common buildings and Bhajan Mutts are constructed by the Department. There were 12 of them in the District in 1958-59. Till 31st March 1958, a total of 44 wells had also been constructed for the use of Harijans in the District while 29 new ones were taken up during 1958-59. The number of burial grounds maintained was 17. In addition these Colonies are also provided with Pial Schools for children, night schools, libraries,

1 *Cochin State Manual*, C. Achyutha Menon.

reading rooms, roads, latrines etc. Co-operative societies are also organised to foster the spirit of self-help, thrift and co-operation among Harijans. Till 1959, 33 such societies were opened in this district.

The Harijans by tradition had developed a sense of serfdom which had resulted in producing many other attendant disabilities. This is mostly attributed to their occupation viz., agricultural labour. As a change in occupation is expected to produce the salutary effect of revolutionising their social conception and of bettering their economic condition, a scheme for giving them training in various trades and occupations was promulgated by Government and implemented through Model Welfare Villages. There are four such Model Welfare Villages in the Trichur District. They are located at Erumapetti (Talapilli Taluk), Enkakad, Pullut and Nadathara (Trichur Taluk). Each of them has a Co-operative Society, a recreation club and a library. A Craft & Industrial Training Centre functions in each of the Model Welfare Villages to give training to 28 Scheduled Caste trainees at a time in carpentry, weaving and rattan work. The trainees are paid a stipend of Rs. 25 per mensem. The weaving factories at Vijayaraghavapuram (Chalakudi), Mathaipuram, Herbertnagar, and Puduruthi, and craft centres at Erumapetti, Athirappalli Nadathara, Enkakad and Pullut are run departmentally. Moreover, some private institutions are given grants for engaging themselves in Harijan Welfare activities. In this district, for instance, the Kasthurba Gandhi National Memorial Trust at Chalakudi is being paid a monthly grant of Rs. 100 for carrying on Welfare activities while the Sri Ramakrishna Asram at Vilangans also is paid the same amount for the maintenance of an orphanage.

A liberal policy is being adopted by Government in the matter of educational concessions to the Backward Communities. Special concessions are given to Scheduled Castes and Scheduled Tribes. They are exempted from payment of fees at all levels of education. Lump sum grants for the purchase of books and clothings are paid to students belonging to the Scheduled Castes and Tribes. The grants for those in the Colleges range from Rs. 60 to 250 per mensem. Boarding and Lodging expenses of these students are borne by the government and 25% of the seats in the Hostels are reserved for them. They are also given a pocket money at the rate of Rs. 5 per mensem. Pupils in the High School classes and in Upper Primary classes are given lump sum grants of Rs. 40 and 25 respectively. Those in standards V, IV and III are granted lump sums at Rs. 15

PUBLIC TRUSTS AND CHARITABLE ENDOWMENTS.

Devaswoms

Devaswoms are perhaps the only major charitable institutions. The Devaswoms in the Cochin area of the District differ from those of the erstwhile Malabar area in respect of the organisation for their control, and hence both may be considered separately. From very early days the Devaswoms were exercising almost unlimited and sovereign authority over both spiritual and temporal fields. Gradually the temporal power slipped out of their hands. By the close of the 16th century, Devaswoms were owned and managed by the *uraler* or hereditary trustees who managed the affairs of temples in person or through *samudayams*. The king had sovereign authority over these Devaswoms though he used it only sparingly. But after the Zamorin was finally expelled from the Cochin soil, the Maharaja of Cochin confiscated the properties of the renegade *uraler* and brought them under the direct supervision and control of the Government. This necessitated the formation of a separate Devaswom Department as a branch of the administration of the State. Later, when some of the *uraler* found themselves unable to administer the Devaswoms properly, they surrendered them to the State. There were also instances where the Government took over the administration of temples for proved mismanagement. Thus we see that when Cochin State came under British supremacy, there were a large number of Devaswoms under the direct management of the State. But their administration was unsatisfactory and stood in need of reform. Col. Munro hence proposed that all Devaswom properties be treated as Government properties and the Devaswom revenue be merged in the General Revenues. With regard to the expenses for *utsavams* and other ceremonies of the temples also, Munro suggested the fixing up of certain scales of expenditure (*Pathivus*).[1] In the light of this recommendation which was accepted by the Maharaja of Cochin, a committee was constituted in 990 K. E. (1815) to reform the Devaswom administration. The committee dealt with three hundred and one Devaswoms, out of which sixty-one belonged to the *uraler* and hence were restored to them. Another group of sixty-one Devaswoms belonging to the *uraler* used to get Government contributions and therefore was classified as *Vazhivadu* Devaswoms, (i. e., Devaswoms receiving grants from Government, but managed by *uraler*). The remaining one hundered and seventy nine Devaswoms were Government Devaswoms and a new '*Pathivu*' was drawn up for them. Twenty-four of these Devaswoms were treated as *Kizhedoms*, a *Kizhedom* being subordinate to a more important temple.[2] Subsequently some of the *uraler* families became

1 *Pathivu* means a scale of expenditure on account of *utsavams*, remuneration to temple servants, repairs of temples etc.

2 It may be noted that a major temple had many *Kizhedoms* under it.

extinct when the administration of Devaswoms under their management was taken over by the Government. All those Devaswoms whose revenues were merged in the general revenue of the State were together termed "Incorporated Devaswoms" in order to distinguish them from the others. Later in 1080 K. E. (1905), the Cranganore Chief transferred to the Government eight of the fourteen Devaswoms, all of which are incorporated.

Twenty five years after the incorporation of the Devaswoms, the management of some other Devaswoms* also was transferred to the Government. But their revenues were not merged in the general revenues and hence they came to be classified as "Unincorporated Devaswoms". The unincorporated Devaswoms comprised of 26 major Devaswoms and 66 *Kizhedoms*.

Administration of Devaswoms.

As already stated, the king had sovereign power over the Devaswoms. As a matter of course, the power of the Government was exercised by the Tahsildars who represented royal authority. But in 1072 K. E. (1897) a separate Devaswom Department was established under a Superintendent for the Administration of Devaswoms and *Uttupuras*, and both the incorporated and the unincorporated Devaswoms were brought under its management and control. In 1907 a new scheme was devised to make the administration of Devaswoms more efficient. Accordingly all incorporated and unincorporated Devaswoms were amalgamated and constituted into a separate endowment. Further they were divided into four groups viz., Tripunithura, Tiruvanchikulam, Trichur and Tiruvilvamala, of which the first lies in the present Ernakulam District and the rest in Trichur District. The different groups had separate funds and they were separated from the State Revenue although the funds were deposited in Government Treasuries. The "*Pathivu*", i.e., the customary scale of expenditure for daily, monthly and annual ceremonies relating to each institution, was revised and a uniform system for collection of revenue, control of expenditure and maintenance of accounts and registers was introduced. The land revenue department was relieved of all Devaswom work except the collection of rent on incorporated devaswom lands. The Department is being paid a fee at the rate of 2½% of the total revenue collected by it. The revenue demand, the

* Venganellur and Thanikudom Devaswoms were surrendered to the Government by the *uraler*. Several other institutions followed suit and in 1079-80 K. E. (1904) the Maharaja himself transferred to the Government all the Devaswoms under his direct management.

relation between the Devaswoms and their tenants, etc. are now governed by the Devaswom Settlement Proclamation of 1081 and the Travancore-Cochin Basic Tax Act. In 1085 (1909) a new executive staff was created consisting of Inspectors, *Kariakars*, *Muthalpidis*, Accountants and menial servants. For a short period there was also another Inspector in charge of the Cochin Devaswom properties in Malabar. The head of the Devaswom Deparment was designated Devaswom Commissioner on 1st November 1926. It may be noted that the Cranganore Devaswoms and *Kizhedoms* were managed by the Deputy Tahsildar under the Devaswom Commissioner. The Devaswom Commissioner was assisted by four Assistant Commissioners. There was a *Maramath* section with an Overseer and a Superintendent. The work of survey and land records relating to the Devaswom lands was done by the Surveyor under the Devaswom Commissioner.

As a result of the integratian of Cochin and Travancore, the Devaswom administration was separated from the general administration and was placed under a Devaswom Board constituted on 1st August 1949, under provisions of a VIII of the covenant entered into by the rulers of Cochin and Travancore on 23rd June 1949. About ten months later the Board was again reconstituted on 16th June 1950. At present the Cochin Devaswom Board has under its management and control seven classes of Institutions. They are: (1) Group Devaswoms comprising altogether of 167 major Devaswoms and 146 *Kizhedoms* and the Sri Keralavarma College, Trichur, placed under the management of the Devaswom Department according to the Proclamation II of 1124 (1949) of the Maharaja of Cochin, (2) Cranganore Devaswoms numbering 14, (3) twenty seven institutions the management of which was assumed by the Government under the provisions of the Hindu Religious Institutions Act I of 1081 (1906) and Act XV of 1950, (4) the Estates the management of which was assumed by the Government under the special Proclamation of Cochin Maharaja, (5) the Trichur *Naduvil Mutt*, the management of which was handed over to Government by the Swamiyar of the *Mutt* according to a registered '*Karar*', (6) Nine Government and two Endowment and Charitable Institutions and (7) the Elamkulam Bhagavathi, Vishnu and Sastha temples situated in Elamkulam Village, Kanayannur Taluk the management of which was assumed by the Board on 13th March 1958. After the assumption of the last class of Devaswoms, their routine administration was entrusted to the Kariakar, Elamkulam Devaswom, under the Devaswom Assistant Commissioner, Tripunithura.

The major financial resources of the Devaswom Board comprise of income from group Devaswoms, Endowments and the interest thereon, receipts on account of *pandaravaka vazhivadus* (consisting of Land

Revenue Assignment, contribution to private temples, and *vazhivadus* conducted in temples for the welfare of the State) and the *Michavaram* from the Devaswom lands collected and paid to Devaswom Board by the Land Revenue Department. It may be noted in this connection that the government used to pay a fixed contribution of Rs.40,010/- for the conduct of *vazhivadus* for the State but ever since the integration, this practice has fallen into disuse. Apart from the administration of incorporated and unincorporated Devaswoms and other institutions and Estates vested in the Board, the Board is also exercising supervisory control over Hindu Religious Institutions managed by the private *uraler* or trustees.

Devaswoms in Chowghat Taluk.

As Chowghat Taluk was till recently administered by the Madras Government, the organisation for the control of the Devaswoms here varies from that of the Cochin area of the District. The origin of these Devaswoms is also lost in antiquity. In the past most of them were owned and supervised by the chiefs and richly endowed by them and the devotees. The Government exercised the least authority over them. But during the British regime the administrators wanted to regulate their working and an enactment was made for the purpose for the first time in 1817. Government exercised direct supervision over them till 1839. Thereafter the policy of direct control and supervision was given up and the powers of administration were vested in Temple Committees according to the provisions of Act XX of 1863. This Act was revised from time to time and the one now in force is Act XIX of 1951 (Madras) which was amended in 1954. There are altogether 36 temples in the Chowghat Taluk. They are under the administrative control of the Assistant Commissioner, Hindu Religious and Charitable Endowments (H. R. & C. E.), Palghat. There is also an Area Committee with the Assistant Commissioner as Chairman. The Assistant Commissioner, Palghat, has jurisdiction over 11 Taluks. There is a separate Inspector under him for Chowghat Taluk.

District S. S. A. Board.

The District Soldiers, Sailors and Airmen's (S. S. & A.) Board, Trichur, started functioning in February, 1955. It has been set up exclusively for the purpose of attending to matters pertaining to the welfare of Ex-servicemen and families of the deceased and serving military personnel of the District. The composition of the Board is as follows:—

Official members.

1. The District Superintendent of Police, Trichur.
2. The District Employment Officer, Trichur.
3. The Chairman of the Trichur Municipality.
4. The District Educational Officer, Trichur.

Non-Official members.

1. An ex-serviceman of the District to represent the Army.
2. An ex-serviceman of the District to represent the Navy.
3. An ex-serviceman of the District to represent the Air Force.
4. A prominent lawyer of the District.
5. An eminent Medical Practitioner of the District.
6. A prominent businessman of the District.

The District Collector, Trichur is the Chairman of the Board and the Recruting Officer of the area or his nominee its Vice-President. The District S. S. & A. Board functions under the general control and supervision of the State S. S. & A. Board. Its affairs are attended to by a Secretary appointed by the State S. S. & A. Board from a panel of duly qualified candidates furnished by the District Employment Exchange. The Secretary has the status of a District Officer and he acts as a connecting link between the officials in the Defence Department and the ex-servicemen in general with regard to the settlement of pension cases, financial grants etc. The accounts of the Board are audited by the Local Fund Audit Department.

CHAPTER XVIII

PUBLIC LIFE AND VOLUNTARY SOCIAL SERVICE ORGANISATIONS

Representation of the District in the State and the Union Legislatures.

The Trichur District is split up into 10 Assembly Constituencies and 2 Parliamentary Constituencies. Of the 16 Assembly Constituencies 2 are double member constituencies viz., Chalakudi and Wadakkancheri. The single member constituencies are Trichur, Cranganore, Irinjalakuda, Ollur, Manalur, Kunnamkulam, Guruvayur and Nattika. The Parliamentary constituencies are Mukundapuram and Trichur. Thus the District is represented in the State Legislature by 12 members and in the Lok Sabha by 2 members.

Political Parties and Organisations.

The Indian National Congress, the Communist Party of India and the Praja Socialist Party which are all-India parties have their branches in the District, and the election results show that they wield considerable influence. Judged by the same standards the Muslim League which has the status of a State Party does not seem to have much influence, though it may have its adherents among those Muslims of the District who subscribe to its programme. An analysis of the results of the general elections of 1957 and 1960 will convey an idea of the relative strength of these parties in Trichur District. In the elections of 1957 the Communist Party of India secured 8 out of 12 seats in the State Assembly. The Congress Party won only 3 seats and the remaining one was annexed by the Praja Socialist Party. The total strength of the electorate was 701795 and the number of votes polled 694098, the percentage being 68·69. The total number of votes polled by the Communist Party was 243908 The Congress Party got 279163 and the P. S. P. 92746. At the same time the Communists also secured both the Parliamentary seats defeating their Congress and P. S. P. rivals. The elections of 1960 presented an entirely different picture. The maximum number of votes was polled in this election which was keenly contested by the C. P. I. on the one hand and the United Front consisting of the Congress, P. S. P. and the Muslim League on the other. The total strength of the electorate this time was 780561 and

the number of votes polled, 883569, the percentage being 85·54. The United Front captured 11 seats out of 12 and the Communist Party secured only 1 seat. The total number of votes polled in favour of the United Front and the Communist Party was 4,62,524 and 4,11,668 respectively. It is interesting to note that in the elections of 1960 the Kerala Socialist Party put up 2 candidates, the Indian Socialist Party one, and the Bharathiya Jana Sangh one. Not only were these four candidates defeated but they also forfeited their deposits. The table in the next page gives details of the election results of 1957 and 1960.

Newspapers.

The history of Malayalam journalism is more than a century old. The earliest newspapers to be published from Trichur were the "*Vidyavinodini*" and the "*Kerala Nandini*". Both commenced publication in 1889. With the emergence of other newspapers and the passage of time the "*Vidyavinodini*" and the "*Kerala Nandini*" ceased publication. At present 4 Malayalam dailies are published from the Trichur District. They are the "*Express*", the "*Thozhilali*" the "*Navajeevan*" and the "*Telegraph*". The "*Express*" was started in 1944 and since then its circulation has been continually on the increase. It is managed as an individual concern. It is seen from the data received in May 1959 that its total daily circulation was 16,501 copies of which 11,616 copies were sold in the Trichur District itself. The "*Express*" enjoys the widest popularity in the Trichur District. It is published as a morning edition with an independent editorial policy. The "*Thozhilali*" is a daily established in 1954. It claims to have been established with the avowed objective of fighting Communism. According to the data supplied in December 1959, it had a daily circulation of 11,265 copies of which 3,008 copies were sold in the district itself. The *Navajeevan* is the organ of the Communist Party of India and it has a fairly wide circulation in the district and adjoining areas. The details of its circulation are not available. The *Telegraph* is an evening daily that is being published from Trichur. It commenced publication in November 1960. Though only 4 Malayalam Newspapers are published from Trichur, almost all the newspapers published in the other districts of Kerala have their circulation in this district as well. Of these, the '*Mathrubhoomi*' and the '*Chandrika*' published from Calicut and the '*Malayala Manorama*' published from Kottayam are the most important. The '*Kerala Chronicle*' the only English daily in Kerala has commenced publication from Trichur with effect from August 17, 1961. It is sponsored by the same team which publishes the Malayalam daily "*Express*". The English dailies like the '*Hindu*' 'the *Indian Express*' etc., published from Madras State are also in common circulation in Trichur among the educated sections of the Community.

Election Results of 1957 and 1960.

Name of party.	House of the People			State Legislature.					
	No. of seats contested.	No. of seats won.	No. of votes polled.	No. of seats contested.		No. of seats won.		No. of votes polled.	
	1957	1957	1957	1957	1960	1957	1960	1957	1960
Indian National Congress	2	Nil.	2,51,559	12	9	3	9	2,23,759	3,21,146
Praja Socialist Party	2	Nil.	6.,535	7	3	1	2	92.746	1,41,378
Communist Party of India	2	2	2,64,833	9	12	8	1	2,43,908	4,10,986
Independents	1	Nil.	8,083	4	3	Nil.	Nil.	18,331	2,700
Bharathiya Jana Sangh	Nil	Nil.	Nil.	Nil.	1	Nil.	Nil.	Nil.	1,786
Kerala Socialist Party	Nil.	Nil.	Nil.	Nil.	2	Nil.	Nil.	Nil.	461
Lohia Socialists	Nil.	Nil.	Nil.	Nil.	1	Nil.	Nil.	Nil.	1,695

In addition to newspapers there are also a few journals and periodicals in Malayalam which are published from the District. There are 8 monthlies of which one is the '*Jyothisha Masika*' which is devoted to the science of Astrology. None of the popular weeklies of the State is being published from the district. The '*Mathrubhoomi*', '*Malayala Manorama*' and '*Janayugom*' Weeklies which are published from other districts and are popular all over the State are in common circulation within the District. It may also be mentioned that almost all Colleges in the District publish their annual Magazines which contain a wide variety of articles in English, Hindi, Malayalam, Sanskrit etc.

VOLUNTARY SOCIAL SERVICE ORGANISATIONS.

The Trichur District, like any other Districts of Kerala, abounds in voluntary social service organisations. The activities of some of the most important of these organisations are described below.

Sri Ramakrishna Ashram, Vilangans.

This is an *Ashram* of wide depute situated in the Puranattukara Village of Trichur Taluk. It was established in 1927 as a branch of the Ramakrishna Mutt, Belur, West Bengal. It has developed into a prominent centre of educational, cultural, religious and social welfare activities with the following main departments: (1) *Gurukul* and Orphanage for Boys (2) *Gurukul* and Orphanage for Girls, (3) *Vidyamandir* with primary and secondary sections, (4) Industrial School, (5) Social Education, (6) Library and Reading Room at Punkunnam, (7) Charitable Dispensary, (8) Poor and Destitute Relief, (9) Child Welfare Activities, (10) Harijan Welfare work in colonies, (11) Religious Activities and (12) Publications. The *Gurukul* is the nucleus of the Institution, the aim of which is to bring up the children in the traditional ideals of Hindu life and conduct. There were 82 boys and 28 girls in the *Gurukul* in 1958. The Orphanage had 16 boys and 14 girls. The *Vidyamandir* provides instruction up to the S. S. L. C. and the strength of the School in December 1958 was 1245. The Industrial School is intended to provide vocational trainining to pupils. The *Gurukul* training and education in the *Vidyamandir* form the lever of Harijan Welfare work. The Charitable Dispensary was opened in 1946 and has been of service to dozen villages around. In 1958 the total number of patients treated in its out-door department was 25001. Occasional financial help to the poor and the destitute is being given under the auspices of the *Ashram*. The *Sisuvihar* was opened in 1954 for the care of the children of working mothers who go out for work. The *Vivekananda Vijnana Bhavan* (Free Reading Room & Library at Punkunnam) was started in 1945. The increasing interest evinced by

the Trichur public has helped the *Ashram* to expand the scope of its activities considerably in recent years. It is also being assisted by the State Government, Central Social Welfare Board, New Delhi and the Cochin Devaswom Board. The assets of the *Ashram* for the year 1958 stood at Rs. 3,22,904. For the same year its annual income was Rs. 1,66,008 and the expenditure amounted to Rs. 1,72,136.

Kasturba Gandhi National Memorial Trust, Kerala Branch.

This branch functioning with its headquarters in the Kanimangalam Village in Trichur Taluk was established in 1945 to conduct and promote such charitable activities as would conduce to the general welfare of poor and needy women and children. The Trust runs 10 Kasturba Grama Seva Centres in Kerala. Of these four are in Trichur District viz., at Chalakudi, Kanimangalam, Perumpilavu and Pallipuram. The following welfare activities are conducted in each of the centres: Community prayar for villagers, Balwadi class for children between 3 and 5½ years of age, craft training for grown-up girls, house visits for advising the poor illiterate village folk on the basic principles of sanitation and public health, adult education, organisation of Bala Samajams, Mahila Samajams and Kala Samithics, free maternity and Medical aid etc. It is also noteworthy that a Maternity and Child Health Centre is being run at Kanimangalam where a midwife and a compounder are always in attendance and a lady doctor conducts free clinics every monday. The Trust is getting help from the State Government, Central Social Welfare Board and the Gandhi Smarak Nidhi. In 1959 the expenditure of the Trust amounted to Rs. 86,894.

Y. M. C. A. Trichur.

The Y. M. C. A. Trichur was established in 1940. It carries on varied activities. It has been running a Hostel for students in Trichur town since its inception. In November 1955 an Annexe Hostel was started to provide accommodation for more students. These two Hostels are opened to all irrespective of caste, creed or religion. Under the auspices of the Y. M. C. A. sports in various items are conducted regularly for boys and girls. The Y. M. C. A. gets gift supplies from U.S.A. through the National Christian Council. It run various centres for their distribution. Occasional lectures on social, devotional and educational themes are delivered under its auspices. An important feature of the activities of the Association was the formation of the HI. Y Club (High School Y. M. C. A. Club) in 1959. The club is functioning satisfactorily. It conducts every year elocution competition for students in four groups viz., University students, High School students, Middle School students and Primary School students. Attractive prizes and

trophies are awarded to the winners. The Association has a Reading-room and a small Library consisting of religious books. The Y.M.C.A. and the Hostels are managed by a Board of 12 members. In 1960 the Y. M. C. A. had a total membership of 126.

Y. W. C. A. Trichur.

The Trichur Y. W. C. A. was established in 1933. It has engaged itself in various social welfare activities. It runs a Hostel which provides accommodation for women of all castes creeds and communities. It runs a Nursery School and also conducts classes for imparting instruction to women and children in the various crafts. Milk distribution to the poor children of the locality is done under its auspices. The organisation celebrated its Silver Jubilee on 28th November 1958. In 1960 it had 58 members on its rolls.

Grama Swaraj Sangh, Koorkancherri.

This was established on 4th July 1954. The object of the Sangh is to do welfare work by running child welfare centres, primary health centres, night schools, spinning and weaving classes etc. It is being assisted by the Social Welfare Board. The income of the Sangh in 1959 was Rs. 1,554 and its expenditure amounted to Rs. 1,550.

The Seva Sadanam.

This is an Orphanage located at Kanattukara and established in 1940. The objects for which the society is established are to give shelter and protection to destitute Hindu Orphans and minor girls, to manage a nursery section for foundlings and unwanted and unclaimed babies, to provide such children with free boarding, lodging and suitable education so as to make them useful and respectable citizens, to start and manage institutions, to impart vocational instruction to children and to do such other things as are incidental or conducive to the attainment of these objects. As part of the Social Welfare Work milk powder was distributed daily to 150 children in 1958-59. In the same year the number of inmates was 32 and the income and expenditure Rs. 8,421 and Rs. 8,536 respectively.

Basic Education Development Society, Koorkancherri.

This was established in 1955. The objects of the Society are to spread the ideals underlying the Basic Education Scheme formulated by Mahatma Gandhi, and to try to convert the existing educational institutions into basic ones in convenient centres. A Bala Samaj and a Mahila Samaj have been organized by the Society. Financial aid is being given to the Society by the Central Welfare Board and the Gandhi Smarak Nidhi.

Christ Villa Poor Home.

This was established in the year 1947 at Ramavarmapuram. It is under a Director who is appointed by the Bishop of Trichur. The expenses of the Home are met by public donations. The income of the Home was Rs. 25,108 in 1958-59. There are three different institutions under its management viz., Home for the aged, Home for destitute young women and Home for unwanted children.

Cheraman Malik Manzil Orphanage and Thajudeen Madrasa.

This is a Muslim institution situated at Methala in Cranganore Taluk. It was started in the year 1952 with the avowed object of maintaining wandering orphans in the Muslim community who are uncared for. The present strength of the institution is about 150. Poor orphans are clothed and fed and educated under the auspices of this institution. The annual income of this orphanage is about Rs. 25,000.

Irshadul Muslimeen Madrasa.

This is situated in Azhikode, Cranganore Taluk. Established in 1951, the activities of the institution are directed towards the welfare of the Muslims of the locality and the adjoining areas. The proper maintenance of the poor and the orphans is one of the high aims of the *Madrasa*. It imparts secular, religious and technical education to the poor and the needy and gives instruction to the grown-ups in the night classes. There are about 150 poor students and 65 grown-ups who enjoy the benefits conferred upon them by this institution. Most of these students are given free food, clothing, medicine etc. They are trained in book-binding, printing, gardening etc. Free milk distribution is also undertaken by the *Madrasa*. A printing press has also been set up under its auspices. The *Madrasa* possesses a good library with books in Arabic, Urudu, English, Malayalam etc. In 1959 its income was Rs. 50,000. The donations from its well-wishers, profits from the press, income from the land, rent of building, etc., constitute the main sources of its income.

The Red Cross Society.

The Trichur District Branch of the Indian Red Cross Society was established only in October 1959. Being a new branch its activities have only just begun. Its fund comes to about Rs. 1,000 and the number of members is 100. The main activities of the Red Cross Society are the distribution of milk to children through recognised institutions, distribution of medicines through hospitals and dispensaries, nursing mothers and invalids and other aids in emergencies.

Bharat Sevak Samaj.

The Trichur District Branch of the Bharat Sevak Samaj was established in 1955. One of its major activities is the holding of Labour and Social Service camps for students and youth. In the Trichur District 21 Students and Youth Camps were held by the Samaj up to 1959-60. 1400 students and youth were given leadership training in these camps. A Pilot Welfare Extension Project is run at Punkunnam in Trichur town in order to serve the social and economic needs of the less privileged urban community, and it maintains an infant Health Centre, Creche, Pre-primary Schools, Children's Play-centre, Hobby Clubs etc. The Samaj is also running a *Lok Karya Kshetra* (Public Co-operation Block) at Chowghat. This is one of the 50 Blocks started in different parts of India and sponsored by the Planning Commission for enlisting public co-operation in National Development activities. The B.S.S. also organises exhibitions on developmental activities in various parts of the District. In 1959-60 it participated in the All India Exhibition conducted in Trichur during the *Pooram* Festival and in the Khadi and Village Industries Exhibition conducted in Guruvayur. There are about 35 village and town units of the Samaj working throughout this District with a total membership of 1400. Activities like *Sramadan*, health and sanitation work, social education, free milk distribution, cultural programmes etc., are organised and conducted under the auspices of these units. Free training in tailoring and garment making is given to deserving candidates at the centre attached to the *Lok Karya Kshetra*, Chowghat. Two Nursery Schools are also conducted, one in Chowghat and the other in Trichur. In addition to these activities the Samaj is conducting Sports Clubs, Dramatic and Arts Clubs, Libraries and Reading Rooms etc., in the various parts of the Trichur District.

Social Welfare Board District Project Implementing Committee.

The present Trichur District Project Implementing Committee of the Social Welfare Board started functioning in the year 1958. The Wadakkancheri and Chelakkara Welfare Extension Projects are under the Trichur D. P. I. C. In the Wadakkancheri Project there are 5 centres viz., Kumbalangad, Enkakad, Machad, Attur and Mullurkara The Chelakkara Project consists of 5 centres viz., Chelakkara, Tozhupadam, Mayannur, Kondazhi and Panjal. The aims and objectives of these Projects are to serve the children and women of the rural areas, to organize women of all communities into corporate groups, to promote mutual understanding etc. The field programme covers 5 main fields of rural necessity. 1. Balawadi, 2. Social Education, 3. Adult literacy, 4. Cottage Industries and 5. Health and Medical aid. To

ensure continuity of the programme undertaken by the various institutions the Central Social Welfare Board gives grants to deserving institutions. Hostels for working women of the low income group are also being aided by the Board.

The Welfare Extension Projects and their activities are controlled and supervised by a Project Implementing Committee comprising of 9 members—three official and the rest non-official. The non-official members are entrusted with the supervision of two Social Welfare centres each and they present their monthly reports to the Chairman. Each of the Welfare Extension Projects has a *Mukhya Sevika*. The Chairman, besides carrying on the administrative duties of the Project Implementing Committee supervises the centres and exercises full control over the project staff. Each Social Welfare centre has a local Advisory Committee the members of which co-operate with the staff and the members of the Project Implementing Committee in developing the centres. The members have to visit, inspect, and give advice to the voluntary welfare institutions in their jurisdiction, and also to check the utilisation of grants. The staff of each centre consists of one *Grama Sevika* and one Craft Instructor. There are midwives also in the centres. The activities carried on in the centres in the Trichur Distrtct are Balawadi, training in crafts such as spinning, weaving, mat-weaving, cutting and tailoring, embroidery, book-binding, making of paper garments and flowers etc. The *Sevikas* organise Balasamajams and Mahilasamajams. Free reading rooms and libraries are conducted under the auspices of the Social Welfare Board. The villagers are given practical training in making compost pits, sanitary latrines, kitchen gardens etc.

The total budget allotment for the two Welfare Extension Projects for 1957-59 amounted to Rs. 94,888. In addition to this, they were able to collect during this period a sum of Rs. 4,826 from the local people to defray the expenses of the Board.

MAHILA SAMAJAMS.

Mahila Samajams or Ladies' Associations function in several parts of the District to promote the cultural, social, intellectual and physical activities of the women in general. Some of them have undertaken the work of teaching handicrafts such as needle-work, weaving, toy-making, mat weaving etc. The encouragement of fine arts, like music and dancing, has become an important item of work with these Samajams. The Mahila Samajams are managed by committees elected by the members from among themselves. They are also cosmopolitan in character in so far as women of all castes, creeds and communities are eligible for their membership. Most of them are being assisted by the

Central Social Welfare Board and the N. E. S. Blocks. The Kerala Sangeetha Nataka Akademi is also interested in their activities and it gives financial aid to quite a few of them. Additional expenses are met from public donations and contributions from the members. Brief accounts of the activities of three of the Mahila Samajams are given below :—

Ladies' Club, Chalakudi.

Established in 1952, its sphere of activity is confined to the Chalakudi Panchayat. In 1958-59 there were 100 members in the club. Its regular activities include teaching of music, dance, needle-work, crafts and sewing machine work, running a nursery class, milk distribution etc. In 1958-59 its income was Rs. 3118 and expenditure Rs. 2794. The Central Social Welfare Board, the N. E. S. Block, Kerala Sangeetha Nataka Akademi etc., assist the club.

Mahila Samajam, Irinjalakuda.

Established in 1942, this organisation had a membership of 40 in 1958-59. Its obejectives are to make arrangements for teaching handi-crafts such as needlework, weaving, toy-making, mat-weaving etc., to promote and encourage Fine Arts, like music and dancing, to organize lectures, discourses, exhibitions etc, and to help deserving female students in their studies. In 1958-59 its income and expenditure were Rs. 1,200 and Rs. 1,275 respectively. The Samajam is being assisted by the Central Social Welfare Board. Additional expenses are met from public donations and contributions from the members.

Mahila Samajam, Poyya.

Founded in 1957, this organisation had 120 members on its rolls in 1959-60. It conducts a Balawadi, and classes in weaving, tailoring and spinning. In 1959-60 there were 20 students in the weaving class, 25 in the tailoring class, 30 in the spinning class, and 40 in the Balawadi. Feeding of poor children was also undertaken by the Samajam. It had an income of Rs. 4,375 and its expenditure amounted to Rs. 4,375.

CHAPTER XIX

PLACES OF INTEREST

Adur. (Mukundapuram Taluk.)

Situated on the Chalakudi river, three miles to the north-west of the Adur Railway Station and seven miles to the west of Chalakudi, Adur lies in 10° 15′ north latitude and 76° 15′ east longitude. The place is famous for the Annamanada temple. The area round the temple was in the beginning under the overlordship of Ayyanezhi Padanayar, Koratti Kaimal and other chiefs and it passed into the hands of the Zamorin when he invaded Cochin in 1755. Sometime after the expulsion of the Zamorin, Travancore claimed and exercised sovereignty over it for about a century though under strong protest from Cochin. Annamanada was the venue of two historic interviews between the rulers of Travancore and Cochin in the latter part of the eighteenth century. The territorial dispute between the two States was finally settled only in 1882, when the arbitrator appointed by the Madras Government decided the question of sovereignty in favour of Cochin and that of the right of managing the temple affairs in favour of Travancore. Travancore however transferred this right to the Cochin Government in 1902. The famous *Nedumkotta* or "Travancore Lines" built by the Dharma Raja of Travancore to meet the menace of the Mysore invasion passes through Adur. At Koratti near Adur area the Jamuna Thread Mills and a Leprosy Hospital.

Antikad (Trichur Taluk).

A predominantly Hindu village situated by the side of the Enamakkal lake and twelve miles to the south-west of Trichur, Antikad has an area of 1,849 acres and a population of 6,418 according to the 1951 Census. It was the headquarters of Enamakkal when it was a separate Taluk. A well attended market is held every Monday at Puthenpidika, and every Tuesday at Kandassankadavu, both in the vicinity of Antikad. The main industries here are cotton weaving and oil pressing. Antikad has a private High School. In Kandassankadavu there are a Government High School and a Private High School.

Aranattukara (Trichur Taluk)

A large village, two miles to the west of Trichur, Aranattukara lies in 10° 30′ north latitude and 76° 10′ east longitude. The population is 5,587 according to the 1951 Census and area 1,763 acres. Seventy-five percent of the population are Christians. Close to the village is the Elturutti Convent, a handsome and spacious building picturesquely situated on the western shore of the Manakudi lake. It is one of the largest and richest monasteries in the District and maintains a number of educational institutions. Cotton weaving is the main industry of the village. There are two private High Schools in the village.

Arattupuzha (Trichur Taluk)

A village nine miles to the south of Trichur, Arattupuzha lies in 10° 20′ north latitude and 76° 10′ east longitude. The population of the village is 3,126 according to the 1951 Census and the area 953 acres. It is widely known on account of the annual '*Pooram*' festival held in April—May every year. The Arattupuzha *Pooram* is one of the most colourful carnivals of Kerala drawing thousands of people from different parts of the District and the State. Idols from 41 temples in the neighbourhood of the village including the Arattupuzha temple, the Amma Tiruvadi temple at Urakam, Sri Rama temple at Triprayar and the Bhagavati temple at Cherpu are brought at night in procession to this village on rows of gaily caparisoned elephants to the accompaniment of music, trumpets, tom-tom, illumination, and magnificent display of fire-works. When the processions meet there before the break of the dawn there are as many as fifty or sixty elephants. It is probable that Arattupuzha was so called because all the deities taken in procession had their '*arat*' (holy immersion) in the waters of the Arattupuzha river. Match making and cotton weaving form the major industries of the place.

Arthat (Talapilli Taluk)

A village, two miles to the south of Kunnamkulam, Arthat lies in 10° 35′ north latitude and 76° 00′ east longitude. The population of the village, according to the Census of 1951, is 4,394 and the area 1,412 acres. The place contains one of the oldest Jacobite Syrian churches in the District. The possession of the church and its property was the subject of a prolonged dispute between the Jacobites and Reformed Syrians. The main cottage industries are mat-making, rattan work and pottery.

Chalakudi (Mukundapuram Taluk)

A non-Municipal town and a railway station situated on the right bank of the Chalakudi river, Chalakudi lies in 10° 15′ north latitude and 76° 15′ east longitude. According to the Census of 1951 the population of the town is 10,847 and the area 3,366 acres (15,900 provisional population figure, Census, 1961). It is a place of historical importance as it was here that Tipu Sultan established the base of his operations when his army was besieging the "Travancore Lines". It is the centre of communication with the eastern uplands. The town enjoys the reputation of being one of the healthiest spots in the District, and a place worthy of visit and sight-seeing near the town is the Adirapilli waterfalls. A few miles away from Chalakudi is the Chalakudi Irrigation Project and 26 miles east of the town is the Poringalkuthu Hydro-electric project. Chalakudi was the headquarters of the erstwhile Kunnathunadu-Chalakudi Community Development Project and is the present headquarters of the Chalakudi National Extension Service Block. An Industrial Training Institute has recently been opened here. There is a First Class Magistrate's Court in this town. It is the headquarters of the Forest Tramway. Some of its chief industries are timber, potteries, soap chemicals, matches and plywood. The Cochin Potteries Ltd., is situated here. The biggest market in the taluk is also located here and the place is a key trading centre in pepper. There are two High Schools, one run by the Government and another by a private management. A Secondary Health Centre also functions in Chalakudi.

Chelakkara (Talapilli Taluk).

Five miles to the east of Mullurkara Railway Station, Chelakkara lies in 10° 40′ north latitude and 76° 20′ east longitude. It is situated in the midst of fertile fields. According to the Census of 1951 the population of this village is 5,516 and area 911 acres. It was the seat of the powerful Pisharoti Chief Tottasseri *Talachennavar* of Perattuvithi who was deprived of his estates in 1767 for submission to the Zamorin. Exactly five years earlier Chelakkara was the theatre of a pitched and decisive battle between Travancore and Cochin forces on the one side and the Zamorin's forces on the other, in which the soldiers of the Zamorin were thoroughly routed. The place contains an old palace. Rattan work is the main industry of this area. A market is held in Chelakkara every Saturday. The large and well-endowed Venganellur temple is situated a mile to the north of Chelakkara. The temple of Emur Bhagavati, the *Talachennavar's* tutelary deity, is now in ruins. The L. F. C. G. High School and the S. M. T. High School are the only High Schools here. There is a Government Dispensary in this area.

Cheruthuruthi (Talapilli Taluk).

Situated on the left bank of the Ponnani or the Bharatapuzha river, Cheruthuruthi lies in 10° 40′ north latitude and 76° 15′ east longitude. The Ponnani river is here spanned by a fine bridge; on the opposite side is the Shoranur Railway Station. According to the Census of 1951 the population of the place is 5,142 and the area 1,810 acres. Cheruthuruthi is now famous as the seat of the Kerala Kalamandalam founded by the late poet Vallathol Narayana Menon, to encourage the study of the ancient arts of Kerala such as *Kathakali*, *Mohiniattam* etc. It has a beautiful Rest House situated a mile from Shoranur Railway Station. Mat-making is the main industry of the area. There is a Government High School here.

Chettuvai (Chowghat Taluk)

Five miles due south of Chowhat, the Chettuvai river and connected backwaters find an outlet to the sea, and the island of Chettuvai (Chetwai) or Manappuram (sandy land) is formed there. The Dutch were the first to settle here; but they left the place in favour of the English in 1691. In 1714 the Dutch returned but they were ousted by the Zamorin and it was not till 1717 that they formally resumed control of the region. Their fort situated in Engandiyur *Amsom* was named Fort William, and the death on February 2, 1729 of its first commandant, Heer Wilhelm Blasser, Captain Lieutenant, is commemorated by a tombstone now preserved in Chowghat Taluk Office. In 1740 the French attempted to settle here, but without success and for the next fifty years, till Colonel Martley finally cleared Chettuvai of the Mysoreans in 1790, the island and port were the scene of fierce encounter at first between the Dutch on the one hand and Haider Ali and Tipu Sultan on the other. Till the turn of the century it was a place of some commercial importance but its glory has departed.

Chovannur (Talapilli Taluk).

Two miles to the north-east of Kunnamkulam, Chovannur lies in 10° 40′ north latitude and 76° 00′ east longitude. According to the Census of 1951 Chovannur has a population of 5,489 and it covers an area of 2,048 acres. It is said to have once been a great educational centre. It had a *Sabha Mutt* where Namboothiri youths were given free education in Sanskrit, free boarding and free lodging. The Cochin Devaswom Board runs the *Sabha Mutt* even today, though the number of pupils receiving instruction is now small. Rattan work and oil pressing are the main industries of the region.

Chowghat (Chowghat Taluk).

Twenty-two miles north-west of Trichur by the side of Cannoli canal, Chowghat (Chavakkad) is the headquarters of the Chowghat Taluk and the Chowghat National Extension Service Block. According to the Census of 1951 the population of the place is 5,783 and the area 1.94 sq. miles. The mausoleum of Haidros Kuttee, Haider Ali's lieutenant, is situated in the Manathala *desam* near Chowghat. Disgusted with his master's oppression Haidros Kuttee is said to have revolted and died in battle. Another site near the Chowghat mosque was the scene of his death and both places are regarded as sacred centres by the local Muslim population. Because of its association with Haidros Kuttee, Chowghat is also sometimes called Kuttingal. At Palayur, half a mile from Chowghat on the Enamakkal road is a Romo Syrian Christian church, which according to tradition is one of the seven churches founded by St. Thomas on the West Coast.[1] It is believed that the Apostle preached in the church. The church has preserved even to this day the sacred vessels and other articles said to have been used in the temple which is believed to have been converted into the church. About half a mile east of the church are the foundations of a fort. When it was captured from the Mysoreans by Col. Hartley in 1790 it mounted 15 guns. Close to the Romo Syrian Christian church is also a garden known as Jews Hill, once the site of a Jewish Synagogue. When the Jews left the locality they offered an adjacent plot of land to a Tiyya on condition that he would place a lighted lamp on the site of the Synagogue every night. According to the *Malabar District Gazetteer* this custom was kept up till the beginning of the present century. Chowghat is also an important trading centre. Copra, coir and fish are the important products of this area. A First Class Magistrate's Court, a Second Class Magistrate's Court, a Munsiff's Court, a Government High School and a Government Hospital are situated in this locality. At Pavaratti near Chowghat is the Sahitya Deepika Sanskrit College. The Chowghat Travellers' Bungalow is situated in Guruvayur *amsom* on Chattukulam-Kadanthodu road.

Cranganore (Cranganore Taluk).

Cranganore, a coastal town situated 25 miles to the south-west of Trichur, is the headquarters of the Cranganore Taluk. It lies in 10° 10′ north latitude and 76° 10′ east longitude. According to the Census of 1951 Cranganore has a population of 74,556 and an area of 28.71/320 sq. miles (Provisional population figure, according to the Census of 1961 is 90,200). It is a place of great historical interest.

1. See Chapter II for details.

Cranganore was a great emporium of trade even before the dawn of the Christian Era. Situated at the confluence of the Periyar river system with the Arabian sea, it possessed in the past unique facilities for trade and commerce within and without. The Jews, the Phoenicians, the Greeks, the Romans and the Arabs came here successively with their merchant fleets to exchange their goods for those of Kerala. Ivory, sandal-wood, peacock's feathers and cinnamon used in Solomon's court are believed to have been exported from here. To the Greeks and Romans it was known as 'Muziris' from the ancient temple whose Goddess was called '*Masuri Devata*' on account of her power to ward off small-pox—a belief held even today. The Roman colonists are said to have founded here a temple in honour of Augustus. With the march of time the place became such an important centre of trade that in the first century of the Christian Era Pliny described it as "the first emporium in India". Early Tamil poets called it 'Muchiri'. Later it was known alternatively as Muyirikodu, Makotai or Mahodayapuram. The Jews, Christians and Muhammadans all alike claim it as the place of their first settlement in India. The port and its suburbs figure prominently in early Chera history. According to some scholars Tiruvanchikulam in Cranganore was the capital of the Chera kings of the Sangam age. Whether this view is correct or not, we have enough evidence to believe that Mahodayapuram, the capital of the Kulasekharas of the Second Chera Empire, was a well-fortified city. Kottakakam, Senamughom, Balakrideswaram, Jayarateswaram, etc., were parts of this city. It was from here that the historic Jewish and Syrian Christian Copper Plates were issued. The site known as *Cheraman Parambu* is pointed out as the place where the palace of the Kulasekharas once stood.

The gradual choking of the mouth of the Periyar river made it difficult for ships to approach Cranganore. The formation of the Cochin backwaters as a result of an unprecendented flood in 1341 made Cochin a good harbour and a serious rival to Cranganore. However, on account of its strategic position, Cranganore still figured in the wars between Kerala powers and also in the struggle among European powers for supremacy on this coast. In the medieval period it became the seat of a petty principality. The Chief of Cranganore was for long a feudatory of the Zamorin and he was sometimes involved in the wars between Cochin and Calicut. The Portuguese as allies of Cochin sacked Cranganore in 1504. In 1534 they built a tower here on the bank of the river to check the progress of the enemy and to prevent the smuggling of pepper. The Raja of Cranganore entered into an alliance with the Portuguese and became independent of the Zamorin. He continued to be under Portuguese protection till

Cranganore was captured by the Dutch on 15th January, 1662. At the time of Haider Ali's invasion in 1776 the place was in the hands of the Dutch. The Mysore Sultan treated Cranganore as subject to Cochin, and levied his tribute from its ruler through Cochin. The Dutch found in Haider an implacable foe and the sale of the Cranganore fort by them to Travancore in 1789 brought matters to a head. A bloody fighting with Tipu Sultan of Mysore ensued. Tipu occupied the fort in 1790; the retreating Travancore garrison and the Mysore troops destroyed the fortifications. In 1791 Cranganore town came under the East India Company but was later restored to the Raja of Cranganore. The Raja however preferred a status subordinate to Cochin and Cranganore was administered as one of the Taluks of Cochin State. But the individuality of Cranganore as a separate administrative unit was always recognised. This is clear from the fact that 'Cranganore Budget' was prepared separately along with the State budget by the administrators of Cochin State.

Cranganore has its own historic temples, mosques and churches. The temples of Tiruvanchikulam and Kurambha Bhagavati situated here are noted for their antiquity. The details of the former temple have been given in Chapter II. As for the latter, it is believed that it was founded by the mythical Chera emperor Senguttuvan, the hero of *Silappathikaram*. The *Bharani* festival in Cranganore takes place in the month of *Meenam* (March-April). As the virgin Goddess Kali enshrined here is supposed to preside over small-pox and cholera, a pilgrimage to this temple during the festival is considered to be a potential deterrent to infectious diseases. Rice, salt, chillies, curry stuffs, betel leaves and nuts, a little turmeric powder and pepper form an almost complete paraphernalia of the pilgrimage. A distinguishing feature of the festival was the recitation of a series of obsence songs sung with arrant effrontery, but this practice has now ceased. Some years ago the Goddess was also propitiated by the sacrifice of cocks. The popular idea was that the greater the number of cocks sacrificed, the greater the efficacy of the pilgrimage. Hence there was great competition in this orgy of bloody sacrifice. At the end of this gruesome ceremony, the whole temple-yard was a vast expanse of stinking blood. The cock sacrifice took place outside the pagoda precincts though within its outer boundary. The pilgrims had access only to the outer precincts of the temple. This practice was discontinued with effect from 1954 A. D in pursuance of the provisions of the Travancore-Cochin Animal and Birds Sacrifices Prohibition Act of 1953 (Act VII of 1953), and hence at present the pilgrims simply let a cock fly in front of the altar as a symbolic act. A fair is also held in connection with the festival. The first mosque founded in the

whole of India is also situated near Cheraman Malik Manzil in Cranganore. Unlike other mosques it does not face Mecca but faces east. The earliest church in Kerala was also founded here by St. Thomas the Apostle.

The main industries here are coir, mats, weaving etc. There is a Key Village Centre here. With the completion of the bridge at Pullut the commercial significance of Cranganore is likely to increase. The Government have set up a fishing centre at Azhikode and plans are under way to develop Cranganore as a major fishing harbour on the West Coast. The important public offices located in Cranganore are the National Extension Service Block Headquarters at Eriyad, the First Class Magistrate's court, the Munsiff's court and the Taluk office. Cranganore has a Travellers Bungalow. The major medical institutions in the town are the Government Hospital, the Veterinary Hospital, the Ayurvedic Hospital and Health Centre at Azhikode. There are four High Schools here. A Junior Technical School was opened here in September, 1961.

Enamakkal (Chowgat Taluk).

Enamakkal is linked with Chowghat by road and Chettuvai by river. An embankment of hewn stone about 200 long was constructed here sometime in the 18th century by the joint efforts of the Zamorin and the Raja of Cochin. In 1802 it was partially destroyed by Assistant Collector Mr. Drummond under a false expectation of benefiting the neighbouring areas, with the result that a large area of land was thrown out of cultivation owing to the influx of salt water. Various attempts were made in later years, particularly in 1822 and 1842, to reconstruct the dam on the original plan. A project for a new dam lower down the river at Chettuvai was also proposed, and between 1855 and 1858 the work was actually taken up, but the project was abandoned after incurring an expenditure of Rs. 35,000. Since then the orignial dam was patched up at the joint expense of the British and the Cochin Governments and it came to be maintained jointly by the two Governments. The Enamakkal dam has all along protected the kole cultivation in the bed of the Trichur lake from the salt water of the Chettuvai river. It has now become very old and leaky, and there is a proposal to dismantle it and construct a combined regulator-cum-bridge at a convenient site. An old Syrian chuych is situated in this place.

Guruvayur (Chowghat Taluk).

A mile and a half to the east of Chowghat, Guruvayur is known as the seat of one of the holy temples in all Kerala dedicated to Lord Krishna. It lies in 10° 35′ north latitude and 76° 00′ east longitude.

According to the 1951 Census, Guruvayur has a population of 4,556 and an area of 2·21 sq. miles. *Guruvayurpuram* by usage came to be called as Guruvayur. According to tradition the temple is the creation of *Guru*, the preceptor of the Devas and *Vayu*, the lord of the winds. The *Vigraha Pratishta* or the installation and consecration of the idol is believed to have been done by *Guru* and *Vayu* and hence the name *Guruvayurpuram*. For purposes of contemplation the deity, Guruvayurappan, is conceived as an infant "Balagopalan" engaged in childish pranks and taking an unconcealed delight in the sweet and good things of life. This conception has lent its overtones to all the ceremonies conducted and offerings made in the temple. A series of legends have been woven around the origin of the temple. There is however, clear evidence to show that the temple was in a flourishing condition even as early as the 16th century. The name of Guruvayur is linked with that of Melpathoor Narayana Bhattathiri who composed his reputed work "*Narayaneeyam*" while staying in the temple as an ardent devotee praying to Guruvayurappan to cure him of his rheumatic ailment. Even today it is popularly held that worship at Guruvayur brings about progressive cure of rheumatism and paralysis.

It is interesting to note that Tipu Sultan and his aide Haidros Kuttee Moopan evinced great interest in the affairs of the temple. Haidros Kuttee who was in charge of Guruvayur seems to have made under orders from Tipu Sultan, an annual grant for the temple for the conduct of daily *Poojas* and offerings. Subsequently the British authorities too accepted this obligation, exempting certain temple lands from assessment and authorising the use of the proceeds from them for the affairs of the temple.

The temple is square in shape protected by strong walls and on the eastern and western sides there are Gopurams.[1] In front of the temple there is the bell metal *dwajastambha* or flag-staff plated with gold. Adjoining it on the north is the *arattukulam* (temple tank) where the idol is bathed with much pomp during the ten days festival (*utsavam*) in the month of *Kumbham* (February-March). Pilgrims, especially those subject to rheumatism, resort to the temple in large numbers, and make offerings of various kinds. Performance of marriages here has recently become very common.

The great *Ekadasi* festival is held annually at this place for five days in the month of *Vrischikam* (November-December) and is very largely attended by pilgrims from all parts of Kerala. The ever increasing influx of pilgrims indicates its great popularity. *Mandalam* and

1 The details of the architecture of the temple can be had from Chapter II.

Vaisakham are the two important festive seasons in Guruvayur. At all hours of the day the rush of the pilgrims to the temple is very great. Rich votaries vie with one another to obtain a chance for conducting feasts. The ten-day *utsavam* held every year in February-March is a notable event. The processions held in connection with it are impressive. The skilful display of musical instruments creates a blissful atmosphere. In the night of '*Arat*', the 10th day of the *utsavam*, the deity is immersed in water amidst the chanting of the *mantras*. People believe that a bath on that auspicious occasion in the tank along with the '*Arat*' of the Lord is an exceptionally purifying act. The Devaswom maintains a choultry with all facilities for the convenience of pilgrims. A commodious first class Rest House is under construction very near the temple. The temple is one of the richest in the State.

Guruvayur is also important in the history of our national movement as it was here that the famous Satyagraha for getting the temple opened to Harijans was conducted in 1931-32 under the auspices of the Indian National Congress with the blessings of Gandhiji.

There are two High Schools—D. S. High School and L. F. C. G. High School, Mammiyoor and a First Grade Women's College viz., the Little Flower College.

Irinjalakuda (Mukundapuram taluk).

The headquarters of the Mukundapuram taluk and a Municipal town, Irinjalakuda is situated five miles west of the railway station of the same name which is located at Kallettumkara. It lies in 10° 20′ north latitude and 76° 15′ east longitude. According to the Census of 1951 the town has a population of 19,804 and the area covered is 5 sq. miles (22,300 provisional population figure of the 1961 Census). The most important institution in the town is the large and well endowed temple of Koodalmanikam and the deity enshrined there is prince Bharata, the brother of Sri Rama. Koodalmanikam is so called because a ruby (*manikam*) brought near the idol for comparison is believed to have been absorbed by it.[1] It is a richly endowed temple with extensive landed properties in the State. Its affairs are managed

1. According to Komattil Achyutha Menon, there is hardly any element of truth in this story. He says that the Koodalmanikam temple was once a jaina shrine. The word *Kudam* or *Kudla* is said to be a Jain word for a temple with two storeys, as in Benneyagudda, Mysore. Moreover, he says that the deity installed in this temple is a Jain Digambara (one whose garment is the sky) in all probability Bharateswara, the same saint whose statue exists at Sravana Belgola. It may be interesting to recall in this connection that the deity at Irinjalakuda is believed to be installed in the nude and women were until lately not allowed to go inside the *sanctum sanctorum*. Vide *Ancient Kerala*, Komattil Achyutha Menon, pp. 79-81.

by a Nair monk or *sanyasi* the *Tachudaya Kaimal*. Some centuries ago, the Travancore rulers secured the right, probably by conquest, of nominating the *Tachudaya Kaimal*. This was the subject of a long standing dispute between Travancore and Cochin until its settlement in 1901 [1]. The annual festival in the temple is celebrated during the month of Medom (April-May) on a grand scale, and lasts for ten days. In addition to this temple there are two Catholic churches and a Mosque at Irinjalakuda. The Shanmughom canal about four miles long taking its origin from Cannoli canal terminates here. The canal links this town directly with the Cochin harbour. Two important institutions catering to the artistic and literary tastes of the public are the ' Unnai Warrier Smaraka Kalanilayam' and the Mahatma Library and Reading Room. There are two cinema theatres here. The civic affairs of the town are managed by a Municipal Council established in 1937. There are well-laid concrete and tarred roads. The town has a stadium and a park maintained by the Municipality. It has a Sub-Court, a Munsiff Court, a Magistrate's Court and a Village Panchayat Court. There is also a Travellers' Bungalow here. Irinjalakuda is a key trading centre in pepper, cashew-nut, coconut and arecanut. The market here is one of the largest in the District. The town is famous for its bell-metal and fire-works industry. There are also a large number of oil mills and tile factories in and around the town. The town has a First Grade College (The Christ College), four High Schools including two for girls, and a Government Hospital.

Karupadanna (Mukundapuram Taluk).

Karupadanna, six miles to the south of Irinjalakuda, on the main waterway from Trivandrum to Tirur was in former times, when waterways formed the only traffic route available, a place of great commercial and strategic importance. The introduction of railway has deprived it of all its past importance. The place is also supposed to be historically important. Some historians would locate the ancient Chera capital of Vanji or Karur at Karupadanna. The Vellangallur National Extension Service Block is situated near the place. There are a Government High School and a Travellers' Bunglow at Karupadanna.

Kunnamkulam (Talapilli Taluk)

Kunnamkulam is a Municipal Town situated in 10° 40′ north latitude and 76° 4′ east longitude. According to the Census of 1951 it had a population of 15,359 and an area of 2.560 sq. miles (16,300 pro-

1 The details are given in Chapter II.

visional population figure—Census 1961). Cherlayam and Kakkad, suburbs of Kunnamkulam, were the seats of the *Ayinikur Nambidi* and *Kakkad Karanavapad* respectively. The pre-historic site of Porkalam is situated two miles to the north of Kunnamkulam. The remains of an old fort are also to be found near the place. The town is the chief centre of Jacobite Syrian Christians in the District and there are several of their old churches in the town and the neighbourhood. It is also one of the centres of the work of the Church Mission Society. The civic affairs of the town are managed by a Municipal Council. The Travellers' Bunglow here is situated a mile from Kunnamkulam Bus Stand. The town is an important centre of arecanut trade. There are four High Schools and a Hospital in the town. A Sub-Registrars' office is located here. In 1960-61 a Junior Technical School has also been opened here.

Kuttampilli (Talapilli Taluk).

A hamlet on the Ponnani river, four miles to the south-west of the Lakkidi railway station. It is inhabited almost entirly by *chetans* or Devanga *chettis* from Mysore, who left their country on account of Tipu's persecution and settled in this remote village about the end of the eighteenth century. All most all of them are weavers. Even today Kuttampilli is a major weaving centre in the District.

Mala (Mukundapuram Taluk).

Eight miles to the south-east of the Irinjalakuda railway station, Mala lies in 10° 10′ north latitude and 79° 15′ east longitude. In early times Mala was a colony of the Jews. Ambalakad convent, one of the largest monasteries in the District, is situated near Mala. Close to the monastery are to be seen the remains of the once famous seminary of Chembalur (St. Paul's village), founded by Jesuit priests in the sixteenth century. One of the first printing presses in the whole of India was set up in the seminary and the first Malayalam book was printed here about the year 1577. The '*Pampummekkattumana*', a serpent grove under the control of *Pampummekkattu Namboothiri*, is situated a mile away from Mala.[1] There is a private High School in Mala.

Manalur (Trichur Taluk).

Three miles to the north of Antikad, Manalur lies in 10° 25′ north latitude and 76° 0.5′ east longitude. According to the 1951 Census the population of the village is 12,068 and its area [illegible],716 acres. Due to its peculiar location Manalur was the target of frequent attacks of the Zamorins and chieftains of Cochin. A small but strong fort with

1 Refer to Chapter II for details.

mud and masonry walls was constructed in the seventeenth century at the point where the lake meets the backwaters. It was demolished soon after the insurrection of 1809 under one of the provisions of the treaty of that year.

Cotton spinning and weaving, oil pressing and matches are the main industries of the area. Manalur has a Government High School.

Mathilakam (Chowghat Taluk).

Situated thirteen miles from Irinjalakuda, Mathilakam is named after the ancient temple Trikkana Mathilakam—the Kunavayil Kottam of Tamil literature. Parasurama is believed to have founded the temple for the use of the Trikkanapuram *gramam*. In the early centuries of the Christian Era Trikkana Mathilakam was a Jaina stronghold. Many important temples in the Trichur District like those at Irinjalakuda and Trichur were at one time subordinate to it. The temple is said to have been destroyed by the Dutch. Mathilakam was in the past a centre of learning, though there are no relics here at present to remind us of its ancient glory. There is a National Extension Service Block functioning here. The Rest House here is under the control of the Public Works Department. It has today a High School run by private management -the O. L. F. C. High School for Girls.

Mulankunnathukavu. (Trichur Taluk).

Six miles to the north of Trichur, Mulankunnathukavu was formerly known as Killanur. According to the 1951 Census it has a population of 4,832 and an area of 5,244 acres. The village owes its importance to Mulankunnathukavu temple from which it has derived its name. The temple is a well endowed one dedicated to Sastha and is under the management of the Devaswom Board. There is also a railway station here. Rattan work and cotton weaving are the main industries. The Mahalakshmi Cotton Mills is located here. An important T. B. Sanatorium in the State, the Kerala Varma Sanatorium is situated here.

Mullurkara. (Talapilli Taluk).

A railway station midway between Shoranur and Wadakkancheri, Mullurkara lies in 10° 4' north latitude and 76° 15' east longitude. The population of the place according to the Census of 1951 is 7,500 and the area 3,426 acres. It was the seat of the Manakot Nair, the chief of Ayirunad, who was dispossessed of his estates about 1740 for accepting the Zamorin's suzerainty. The estate then came into the possession

of Paliath Achan. Traces of a fort built by the Achan in 1740 to protect the region from the Zamorin's forces can still be seen. Rattan work is the main industry of the locality.

Nelluvai. (Talapilli Taluk).

Five miles to the west of Wadakkancheri, Nelluvai lies in 10° 40' north latitude and 76° 05' east longitude. According to the 1951 Census, Nelluvai has a population of 3,096 and an area of 1,649 acres. On the south of the village are found the ruins of an extensive fort built on a line of hills. Cashewnuts forms the main industry. Erumapetti in the neighbourhood of the village is the venue of a weekly market held every Sunday. It is the site of a temple dedicated to Lord Krishna and attracts worshippers from various parts of the Trichur and Talapilli Taluks.

Ollur. (Trichur Taluk).

Three miles to the south of Trichur, Ollur lies in 10° 25' north latitude and 76° 10' east longitude. A non-Municipal Town, Ollur has a population of 5,827 (1951 Census) with an area of 3,671 acres Ollur is a railway station. The place is noted for its tile and rice milling industries, and also carries on a large volume of trade in timber including plywood. Synthetic stones are imported from Switzerland and they are polished here and re-exported overseas. Due to the importance of the town in the development of small scale industries an Industrial Estate has been established here. The Estate is flanked by the railway line on the one side and by the Cochin-Shoranur road (National Highway) on the other. The Estate covers an area of about 32 acres. The office of the District Industries Officer, Trichur, is located in the Estate. The Roman Catholic Church at Ollur is one of the largest and richest in the District and has a belfry over hundred feet in height. The *Perunnal* in this church which is celebrated every year on a grand scale attracts thousands of people from all over the District. Ollur has two High Schools and a Health Centre.

Pattikad (Trichur Taluk).

Nine miles to the south of Trichur, Pattikad lies in 10° 30' north latitude and 76° 15' east longitude. It is the chief village on the highway to Nenmara and Chittur. The wet lands in and about the village are among the most valuable in the District, situated as they are in a valley formed by three ridges of the paravattani ridge. There are rubber plantations between Pattikad and Trichur. The place was once a convenient shooting camp, as game was plentiful in the neighbourhood. But the extension of cultivation, the denudation of forests and the enterprises of *Shikaris* have subsequently made it scarce.

Pazhanji (Talapilli Taluk).

Situated in 10° 40′ north latitude and 76° 00′ east longitude, Pazhanji is a small town in the Talapilli Taluk. According to the 1951 Census the town has a population of 4,034 and an area of 1,967 acres. It is one of the most important centres of cottage industries in the State. There is a famous arecanut market in the place. Rattan work and copra are the main industries of this town. There is a Government High School here.

Pazhayannur (Talapilli Taluk).

Eleven miles to the east of the Mullurkara railway station and five miles to the south of the Lakkidi station, Pazhayannur (10° 40′ latitude and 76° 25′ longitude) has a population of 6,895 (1951 Census) and an area of 4,915 acres. The important industries here are cotton weaving, mats, pottery and jaggery. It contains a well known and well endowed Bhagavati temple; the Goddess here was the tutelary deity of the Cochin royal family. There is a Government High School and a Primary Health Unit.

Peechi (Trichur Taluk).

The Peechi dam site about 14 miles east of Trichur has developed into one of the main tourist centres of the District. It is a beauty spot offering ample scope for excursions and picnics. The Peechi Dam was constructed with the object of harnessing the waters of the Manali river. The Dam 700 feet long and 134 fect high forms a reservoir with a water spread of 3,200 acres. It supplies 40,00,000 gallons of drinking water to Trichur town, controls effectively the peak flows in the river affording relief from the ravages of floods in the Karuvannur basin and supplies water for the maintenance of navigation between Trichur town and the backwaters along the coast. The extensive botanical gardens and parks provided with attractive fountains and cascades, the superb lake offering all kinds of aquatic sports, the Peechi House and the swimming pool—these are only a few of the many attractions offered at the dam site. A cruise on the man-made lake may enable the visitor to see wild animals grazing on the shore. In June 1960 was opened the Kerala Research Engineering Institute containing models of dams, harbours, power projects, bridges and other feats of engineering existing in Kerala. Behind the Institute is the 'Kerala Model'—a building in which a huge clay model of Kerala with its topographical features, dams, bridges, power projects, roads, towns, etc., is on display.

Perumanam. (Trichur Taluk).

Six miles to the south of Trichur, Perumanam is famous for its Siva temple, one of the largest and best endowed in the District. It was formerly under the management of a Brahmin functionary, namely

the *Yogiatirippad*, elected and consecrated by the *Namboothiri Yogam* of Perumanam.[1] On the death of the last *Yogiatirippad* in the latter half of the eighteenth century the election was discontinued, and the temple and its properties were surrendered by the *Yogam* to the Raja of Cochin. The landed properties in the neighbouring villages of Pallipuram, Porattur and Perincheri, which formed the endowment for the mid-day service in the temple had for a long time been under the management of the Raja of Parur. On the cession of Parur to Travancore in 1764 Travancore claimed some rights of management in the temple and exercised them for several years. The dispute between Travancore and Cochin about these rights was settled only in 1882, when Travancore got the right of managing the mid-day service. After some years however, Travancore surrendered it to Cochin. There are mural paintings believed to belong to 17th and 18th centuries on the walls of the *Sreekoil* of the temple.

Porkalam. (Talapilli Taluk).

Two miles to the north of Kunnamkulam, Porkalam has according to the 1951 Census a population of 2,991 and an area of 1,156 acres. It is of historical importance as it has figured in the wars between the Zamorins of Calicut and the rulers of Cochin. Culturally also much importance is attached to the spot, as it was the birth place of the Payyur Bhattatiris. It is said that many meetings of famous poets like Uddanda Sastri and Kokkasseri Bhattatiri took place here. Hence the place is also called *Vedakkad* meaning the forest of the *Vedas*. An image of a seated Buddha, kept and worshipped over a heap of burial stones in a corner of the temple, also testifies to the antiquity of the place. Porkalam is also famous for its pre-historic relics. Cotton weaving is the main industry of the place.

Pudukkad. (Mukundapuram Taluk).

(10° 35′ latitude and 76° 25′ longitude). Pudukkad is a railway station situated ten miles to the south-east of Trichur. The Alagappa Textiles is situated at Alagappanagar in Amballur village about three miles to the east of the railway station. The Alagappa Polytechnic is an important institution of the place. There are also a large number of tile factories here. In early times synthetic stones coming from Switzerland were polished and re-exported abroad. An important Romo Syrian church is situated here. There is a private High School in Pudukkad.

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1. See Chapter II for details.

Punnattur. (Chowghat Taluk).

Situated in Guruvayur region Punnattur is the site of the Punnattur Fort or *Kotta*, the residence of Punnattur Nambidi.[1] The *Kotta*, erected between 1754 and 1758 A. D., is a low tiled building enclosing an open courtyard, and with its spacious garden and adjoining temples and tanks is a typical residence of a Malayali nobleman. There are a *Kalari* (gymnasium) and *Natakasala* beside the building. The door leading into the *Nadumuttam* is adorned with the most intricate and skilful carvings. The estate record room contains a wealth of old documents written on cadjan in *Kolezhuthu* characters. Among the most interesting are ancient treatises on carpentry and the cure of snake-bite and various old *kanam* and other deeds dating from as far back as 1736 A. D. The area around the *kotta* is called Kottapadi.

Tiruvilvamala (Talapilli Taluk)

Situated on the left bank of the Bharatapuzha, one mile to the south of the Lakkiti railway station, Tiruvilvamala has, according to the 1951 Census, a population of 5,920 and an area of 4.947 acres. Tipu is said to have once invaded Tiruvilvamala. The chief industries here are rattan work, bricks and cotton weaving. The place is built on an extensive granite hill and has grown up around the temple picturesquely situated on the top of the hill. The temple is dedicated to Rama and Lakshmana. It is one of the best known and best endowed temples in the District. The temple and the regions in the vicinity were for a long time under the control of *Parasudayavars*, a sect of non-Vedic Nambiatiris. About the sixteenth century they elected the Zamorin and the Raja of Palghat as the *purakoimas* or outer lords of the temple, the Kakkad Nambidi as the *akakoima*, or inner lord, and the Raja of Cochin as the *melkoima* or over lord. The annual *Ekadasi* festival in February-March attracts thousands of persons.

Trichur (Trichur Taluk)

(10° 32′ north latitude and 76° 15′ east longitude).

Trichur, a municipal town and the most centrally situated town of Kerala, is the headquarters of both the Trichur Taluk and the Trichur District. The total area of the town is 5 sq. miles, the population being 69,515 according to the 1951 Census and 73,000 according to the provisional figures of the Census of 1961.

In the sixteenth century the Maharajas of Cochin had their residence at Trichur. An old palace of medieval structure situated in the heart of the town reminds us of the glory of the now defunct royal

1. Details of the Punnattur royal family are given in Chapter II.

family. In modern times Trichur has been the scene of many historical events including its capture and occupation by the Zamorin during 1750-60, by Haider Ali's general Sirdar Khan in 1776 and by Tipu in 1789. In 1774 the town and palace were fortified by mud walls and trenches. A detachment of the Madras Infantry was stationed here from 1809 till 1900. Trichur owes its present importance to Saktan Tampuran who cleared the surrounding forests and encouraged merchants to settle down here. The Political Agents of the British Government had their temporary quarters in Trichur.

The town is built around a hillock crowned by the famous Vadakkunnathan (Siva) temple. The temple, believed to have been founded by Parasurama, is one of the oldest in the State. It is here that Parasurama manifested himself before he disappeared for ever. According to tradition it was in this temple that the parents of Sri. Sankaracharya prayed for an issue. Sri. Sankaracharya is also believed to have laid down his mortal coil within its precincts. The temple, one of the largest and best endowed in the District, contains several sacred shrines and is enclosed by a thick masonry wall, with four lofty *gopurams*. It is a classic example of the Kerala style of architecture. Most of the structures, particularly the *gopurams* (with elaborately ornamented gables), the *Koothampalam* and central shrines contain exquisite vignettes of wood carving. It has also a few ancient mural paintings dating from the 16th and 17th centuries. Till the middle of the 18th century it was managed by a *Yogiatirippad* elected and consecrated by the Namboothiri *Yogam* of Trichur. After the expulsion of the Zamorin in 1762 its management was assumed by the Government.

The annual *Pooram* festival in *Medam* (April-May) which consists of processions of richly caparisoned elephants from various neighbouring temples to the Vadakkunnathan temple attracts a large number of spectators from different parts of Kerala. The most impressive processions are those from the Krishna temple at Tiruvambadi and the Devi temple at Paramekkavu, both situated in the town itself. The festival was introduced by Saktan Tampuran (1789-1805). Today it is got up almost exclusively with the help of the voluntary subscriptions of the people of Trichur. The festival is also well-known for the magnificent display of fire-works. It is celebrated by two rival groups representing the two divisions of Trichur, Paramekkavu and Tiruvambadi, each vying with the other in making the display of fire-works grandeur and more colourful. Each group is allowed to display a maximum of fifteen elephants and all efforts are made by each party to secure the best elephants in South India, and the most artistic parasols, several kinds

of which are raised on the elephants during the display. The commissioning of elephants and parasols is done in the utmost secrecy by each party in order to take the other by complete surprise. Commencing in the early hours of the morning the celebrations last till the break of the dawn the next day.

Trichur is an important centre of Syrian Christians who dominate the business life of the town. It has a fine modern church which blends Indian and Gothic styles of architecture and is known as *Puthen Palli*. It is believed to the largest church in India.

The Trichur Town Hall, an imposing building constructed during the Dewanship of Sir R. K. Shanmughom Chetti, contains the Archaeological Museum and Picture Gallery, where mural paintings from all parts of the State are copied and exhibited. A Museum and Zoo are housed in the Public Gardens and the latter is noted for its reptile house. One of the attractions of the town is the Swaraj Round which is an open ground surrounding the Vadakkunnathan temple and is about 65 acres in extent. It serves the purpose of a common park and meeting place for the people of the town, and hubs with activity, especially in the evenings. There are four cinema theatres in the town. The Travellers' Bungalow, the Rest House and the Ramanilayam Guest House cater to the needs of the tourists.

The affairs of the town are controlled by the Trichur Municipality which was set up as early as 1910. There are nine markets under the supervision and control of the Municipality. The important Government Officers including the Collectorate and the District and Sessions Court are located at the Civil Lines, Ayyanthole, a mile away from the Town. The important hospitals in the town are the District Hospital, the mental Hospital and the Maternity Hospital. The R. V. C. A. Hospital and S. K. V. C. A. Pharmacy are the notable Ayurvedic institutions in the town.

Trichur has the pride of place in the field of general and technical education and cultural activity. The St. Thomas College, St. Mary's College and Sree Kerala Varma College are the three Colleges for general education. The Maharaja's Technological Institute imparts training in diploma courses in engineering. At Ramavarmapuram are situated the Post-graduate Basic Training College, the Engineering College and the Hindi Training College. In addition there is a Government Training College in the town. Ollurkara, four miles from Trichur, is the site of the Government Veterinary College. Moreover, there are twelve Secondary Schools and a good number of minor technical and occupational institutes. The offices of the Kerala Sahitya Akademi and Kerala Sangeeta Nataka Akademi are located in Trichur.

Water, road and rail communications have helped to make Trichur one of the important industrial, banking and commercial centres of Kerala. The town has a larger number of banks than any other place in the State. The chief industries are cotton-textiles, timber, rice milling, printing, engineering works, bricks and tiles. In early times synthetic stones coming from Switzerland were polished and sent to foreign countries.

Triprayar (Chowghat Taluk).

Situated in Nattika region nine miles south of Chettuvai, Triprayar has a famous temple dedicated to Lord Sri Rama. The temple is under the management of the Cochin Devaswom Board. Its important festival is the *Triprayar Ekadasi* held for three days in *Vrischigam* (November-December) every year. A Government Travellers' Bungalow and the Sree Rama Polytechnic are located at Valapad near Triprayar.

Trikkur (Mukundapuram Taluk).

Situated on the Puttur river, six miles to the south-east of Trichur, the area and population of the village are 2,147 acres and 5,503 (1951 Census) respectively. A rock-cut temple on a granite hill is the main attraction in the village and it is under the management of the Paliath Achan.

Urakam (Trichur Taluk).

10° 25′ north latitude and 76° 10′ east longitude. A village eight miles to the south of Trichur and contiguous to Perumanam. According to the Census of 1951 its area and population are 1,732 acres and 6,931 respectively. In the wars between Cochin and Calicut, Urakam fell into the Zamorin's hands more than once. Early in the eighteenth century, a pitched battle was fought here in which the Calicut forces were completely routed and the temple was pillaged by the soldiers recruited from Bali (Indonesia) and serving under the Dutch. Pottery, cotton weaving, bricks and tiles are the chief industries. Urakam is well known for the '*Amma Tiruvadi Temple*'. It is one of the most important of the temple that take part in the *Pooram* procession at Arattupuzha.

Viyyur (Trichur Taluk).

11° 25′ north latitude and 75° 40′ east longitude.

Two miles to the north of Trichur, Viyyur has an area of 1,259 acres and a population of 5,602 according to the Census of 1951. It is the seat of the Viyyur Central Jail to which habitual criminals from the

whole of the State are committed. The 20 K. W. M. W. Transmitter of the All India Radio sanctioned for Kerala in the First Year Plan is located at a site covering 50 acres near Viyyur. The main industries of the place are rattan work and pottery.

Wadakkancheri (Talapilli Taluk).

(10° 35′ north latitude and 76° 10′ east longitude).

The headquarters of the Talapilli Taluk, Wadakkancheri is situated on the western bank of the Wadakkancheri river. According to the Census of 1951 the town has a population of 6,376 (11,500 provisional population figure, Census 1961). The Vazhani Irrigation Project which harnesses the Wadakkancheri river, flowing from the Machad Hills in the Western Ghats is situated 5 miles east of Wadakkancheri. The forest area surrounding the lake formed by the dam has been declared a wild life sanctuary by the Government and the Project would be developed as a tourist centre. The Travellers' Bungalow at Wadakkancheri is situated on the top of a hillock overlooking the railway track. Wadakkancheri has two courts—the Munsiff's Court and the Village Panchayat Courts. It was at one time a flourishing trading centre for arecanut and other local produce. The medical institutions in the town are the Government Hospital and the Ayurvedic Hospital run by the Kerala Ayurveda Samajam, Shoranur. There are two Government High Schools here.

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GLOSSARY

GLOSSARY

Adima	Slave or subject of a landlord
Alrupam	Silver or gold miniature of deities
Amsam	Part of a Taluk
Anantharavan	The younger member of the matriarchal family (nephew in a matriarchal family) successor, heir
Anchal	Indigenous postal system
Arishtam	A medicinal tincture
Asan	Village School Master
Asavam	A form of *arishtam*
Ashtamangalyam	The eight auspicious things arranged in connection with ceremonies
Avarodham	Installation, investiture
Ayacut	Old land revenue record
Balasamajam	Children's Club
Bhandaram	Treasury
Bhasma	Holy ashes
Brahmaswam	Property owned by Brahmin landlords
Chakku	A native mill (for oil pressing etc.)
Chamba	Dry fish
Chaver	Suicide squads
Cheri	Tribal group of the low castes; Assemblage; Village
Cheriya	Subordinate, Junior, Small
Chira	Tank or embankment
Chirakkettu	Construction of tanks or embankments or bund
Chitti	An indigenous credit institution
Churnam	Powder; Pulverised form of drugs; medicinal powder
Dakshina	Present usually of money made to a priest or preceptor on ceremonial occasions
Deepastambham	Light house
Desam	Territorial division, place, locality
Desavazhi	A local chieftain
Devaswam	Property belonging to a temple
Dewan	Chief Minister of an erstwhile Indian State
Dhara	Pouring oil or water over the head, bathing
Dula	Palanquin
Dwasthanmar	Door keepers
Dwarapala	Gate keeper, door keeper
Elayaraja	Prince, junior Raja, heir apparent

Elaya tavazhi	Younder branch of the family
Eralpad	The title of the heir apparent of Calicut
Eetta	A kind of reed
Firka	A unit of revenue administration
Ghritham	Clarified butter
Gopuram	Tower (especially of a temple)
Gramam	A Village
Grandham	A book of cadjan leaves, a book
Grandhasala Sangham	Library association
Grandhavari	Chronicles
Gurukulam	The house of a *Guru* or teacher; Residence in the house of a *Guru*
Harikatha	Naration of puranic stories relating to Vishnu
Illam	House of a Nambudiri or Malayala Brahmin
Jenmibhogam	Landlord's share
Jenmi	Landlord
Jenmikaram	Tax due to the *Jenmi* from his tenants
Kacham	Agreement
Kaichit	Bond, receipt
Kaikot	A kind of spade
Kaikottikali	A kind of dancing and singing with clapping of hands
Kalanikuthi	Rent on farm yards
Kalasamithi	Arts club
Kalari	Fencing school; Gymnasium
Kalpavriksha	The tree that yields all desires
Kammal	A kind of ear ring
Kanamdar	Holder of land on Kanam tenure
Kanappattom	A kind of land tenure
Kanam	A system of land tenure according to which the tenent holds the land on payment of a fixed amount to the *Jenmi* for a stipulated period
Kandezhuthu	A kind of revenue settlement
Kara	The sub division of a village
Karanavan	The eldest male member or head of a matriarchal family
Karozhivu (Karamozhivu)	Tax free
Kasavu	Silver and gold lace in the border of clothes
Kathaprasangam	Exposition of stories with music and illustrations. A kind of popular entertainment
Kavalppanam	A cess for Police guard; Fee paid for a guard on watchman
Kettezhuthu	A kind of revenue settlement
Kettu thengu	A kind of tax (like jenmibhogam) levied by the jenmies on coconut trees
Kist	Instalment (for the payment of revenue)

Koledar	Holder of Kole lands
Kole lands	Submerged lands used for cultivating paddy; lagoon fields
Koothampalam	A hall or shed where *Koothu* is performed in a temple
Koothu	Exposition of a regilious story by a Chakiyar in a temple
Kovil	Palace, Temple
Koviladhikarikal	Overlord of a temple
Kudiyan	A tenant (who holds land either from the Sirkar or from a *Jenmi*).
Kuri	See Chitti
Kuthaka	Monopoly
Kuttam	Local assembly
Lehyam	An electuary
Mahilasamaj	Women's Club
Makkathayam	Patrilineal system of inheritance
Mammatti	Spade
Mantra	A hymn, an incantation
Maram	Levelling board (an agricultural implement)
Marumakkathayam	Matrilineal system of inheritance
Maryada	Custom, manners
Melkoyma	Overlordship
Michavaram	The landlord's share of the crop
Mohiniyattam	A kind of solo dance usually performed by women
Mancheel	A Palanquin
Mootha tavazhi	Elder branch of the family
Mudi	Coir hanks
Muppattom	A system of lease according to which the lease amount is paid in advance
Muppra	An old rate of land revenue (three paras as revenue on an yield of ten paras)
Nadu	A smaller District
Naduvazhi	A local chief; a ruler
Nasyam	A process of administering drugs through the nostrils; a system of indigenous medical treatment
Natakasala	Theatre
Navarakizhi	The process by which the whole body or any part thereof is caused to sweat by the application of a kind of pudding specially prepared for the purpose with navara rice milk and decoction of *sida cordofolia*
Nikuthi	Tax
Nilam	Land—Usually wet land
Nrithakalalayam	A dance school
Nuzzar	A present (made to a king)
Onam	The national festival of Kerala occurring during the period August-September

Oonjalattam	Swinging
Pakuthi	Village—A unit of revenue administration
Pallivetta	A mock hunt being a part of temple festival
Palm-gur	Sugar made out of palm
Panayam	Pledge
Pandaravaka	Belonging to Government
Pandukali (Thalamakali)	A kind of ball played in country side
Pan supari	Betel and arecanut
Pappadam	A kind of crisp thin cake made of flour (of rice and of black gram)
Paramba	Garden land
Patasala	School
Patta	Receipt—a document
Pattadar	Lease holder
Pattom	Rent
Pavakali	Doll-dance
Payattuppattom	Rent on undeveloped land
Peishkar	Formerly a District Collector
Pizhichil	A process by which the body is made to perspire by applying medical oils— a system of indigenous medical treatment
Polichezhuthu	Renewal of tenure
Polichezhuthu avakasam	Renewal fee
Pori	Puffed rice
Pooja	Offering of flowers etc. to a deity, worship
Pooram	Festival on the Pooram day
Punja	Single crop lands which lie submerged in water and are drained off and cultivated once in a year, also irrigated dry lands where paddy is cultivated
Puravaka	Miscellaneous items of Revenue
Puthen	Gold coins once prevalent in Cochin State
Pravrithi	A unit of revenue administration
Rakshapurusha	Protector
Sanchayam	The portion of the produce of a field assigned to the cultivator
Sankhu	Conch
Sanyasin	An ascetic, a hermit
Sastri	A Hindu Pandit; Theologist; a person well versed in *Sastras*
Satram	Inn; Travellers' Bungalow
Sirkar	Government
Sradha	An oblation to the manes of the deceased ancestors
Sreekoil	*Sanctum sanctorum* of a temple
Sabha mutts	Schools intended for literary and religious education of a higher standard
Swamiyar	High priest in a temple

Swayamvaram	Choosing of a husband by a girl from among men specially invited for the purpose; an old system of marriage
Tachu Sastra	The science of architecture
Talappoli	Ceremony in which girls stand in a row bearing on their palms lighted lamps with rice etc. in a plate
Tali	A neck ornament tied as a marriage badge
Tailam	Oil
Tannah Naik	An officer-in-charge of a Police Station
Tannadar	A Police Officer
Tanna	Subsidiary Jail
Tara	Tribal group of the Nairs
Tarawad	A family
Tavazhi	A branch of a matriarchal family descended from a female member
Theetooram	Royal order
Thulabharam	A ceremony in which a person weighs himself against an equal weight of gold or some other valuable thing and offers it to the presiding deity
Udakakriya	Funeral ceremonies
Upanayanam	The ceremony in which a Brahmin or Kshatriya boy is invested with the holy thread
Uraler	Chief men of the locality, Trustees of the temple
Utsavam	Festival
Uttupura	Feeding house for Brahmins
Uzhunnappom	A sweet preparation of blackgram
Vala	Net
Vamanam	Vomitting
Varam	Share
Vasthi	Enema
Vattezhuthu	A kind of archaic script
Vavu Bali	Offering of oblations to the manes of the deceased ancesters
Vazhipadu	Offerings to deity
Vidyarambham	Beginning of the study of alphabet
Virechanam	Purgation
Viruppu	Paddy cultivated between April and August
Vishu	Vernal Equinox occurring in Medam (April-May)
Vrikhsappattom	Rent on trees
Yaga	Sacrifice
Yavana	Greeks and other foreigners
Yogam	Congregation, Assembly, Association
Zilla	District

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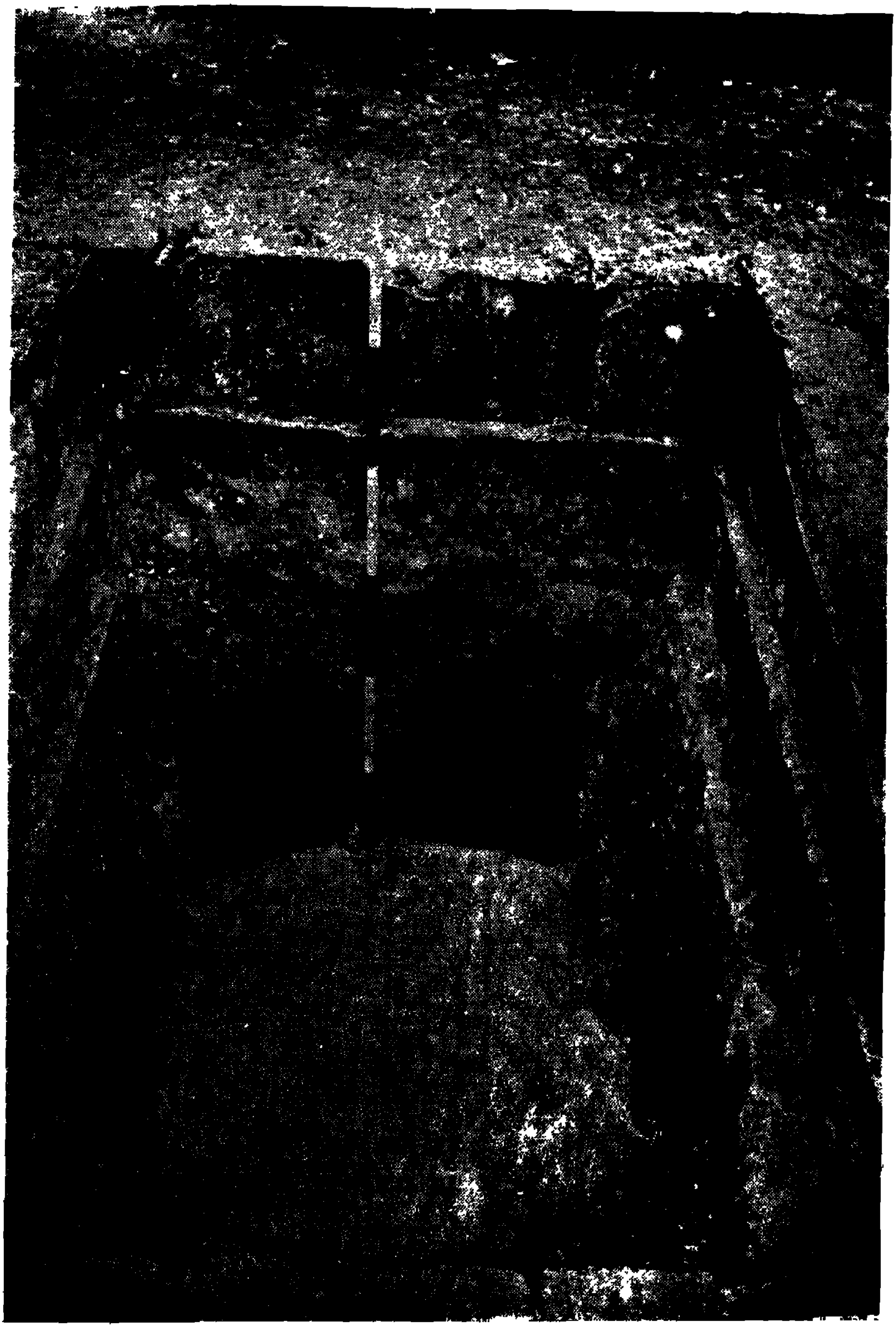
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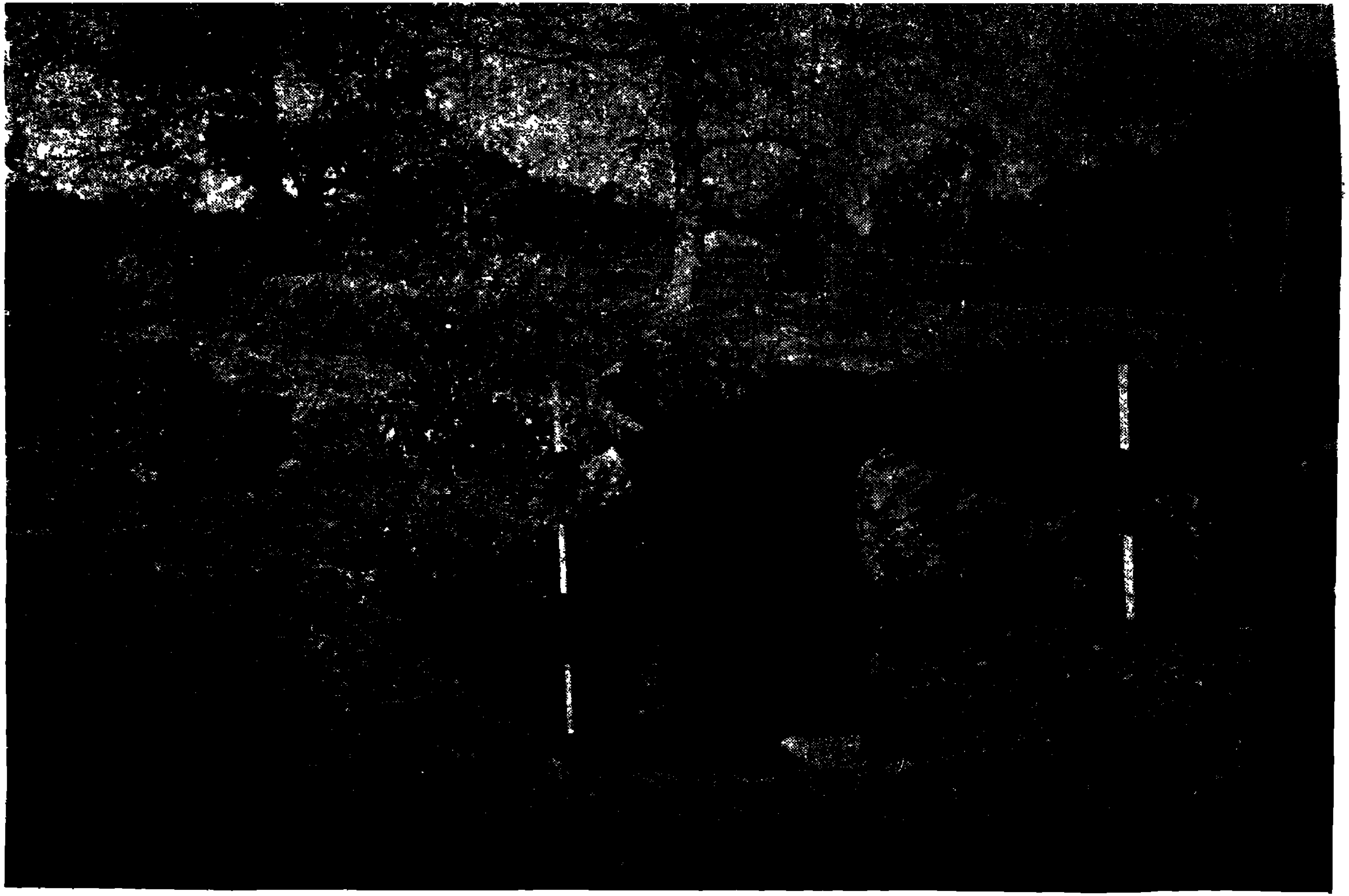
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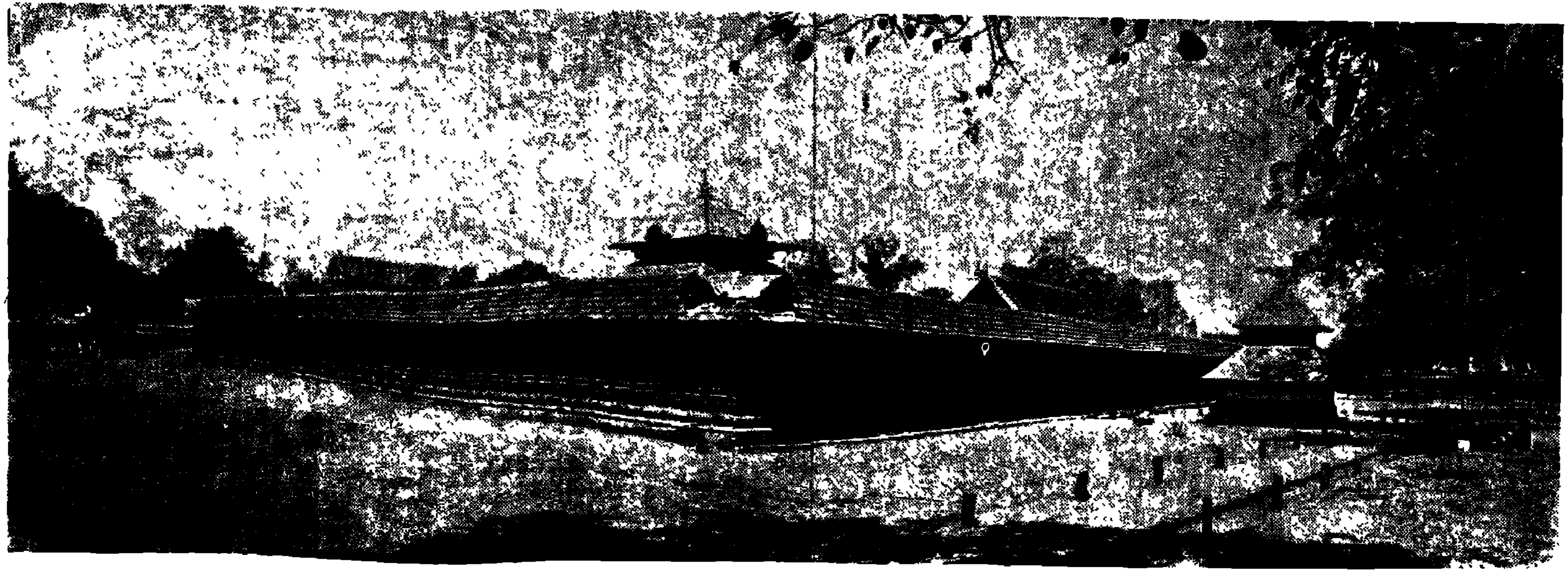
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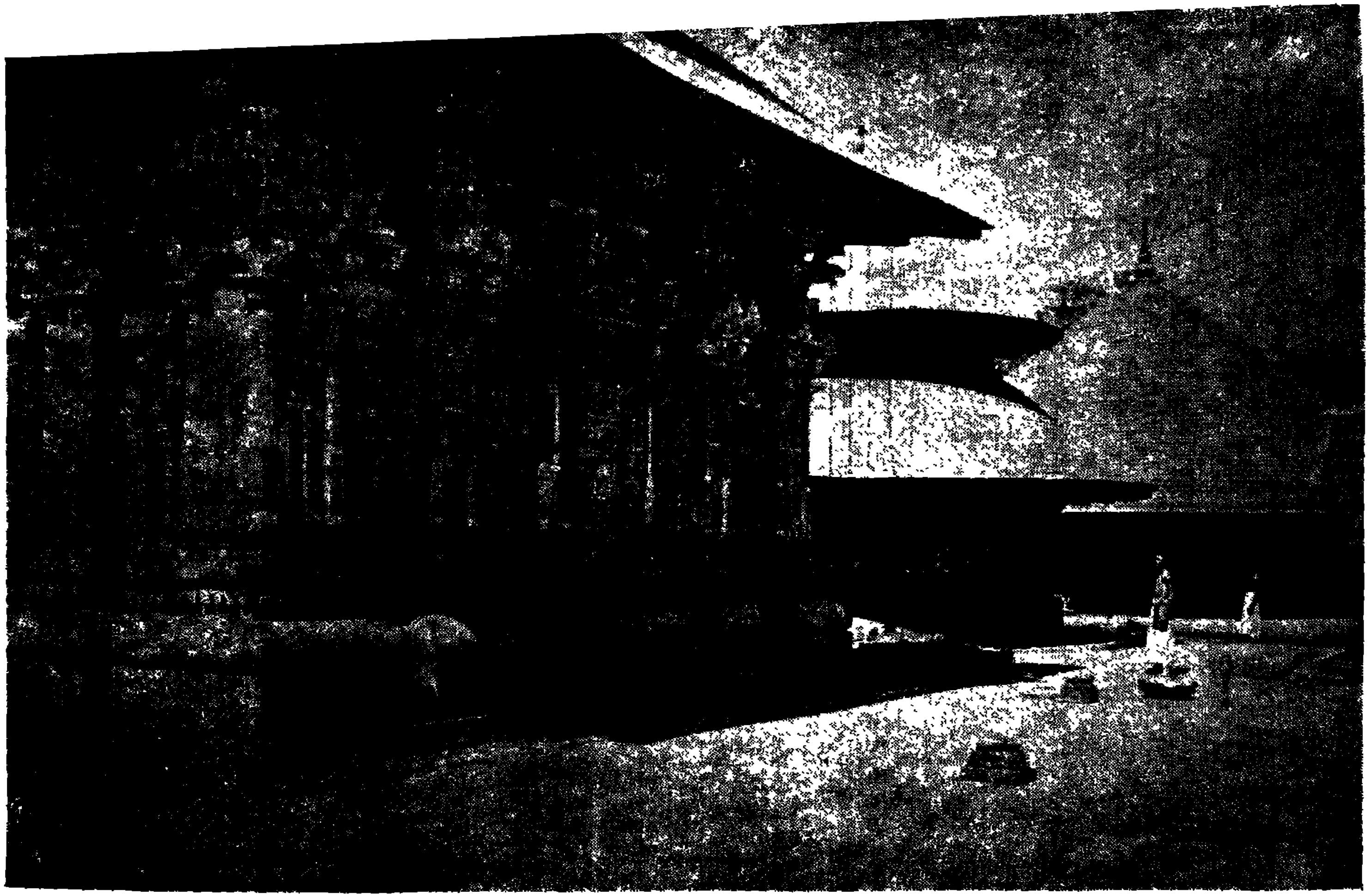
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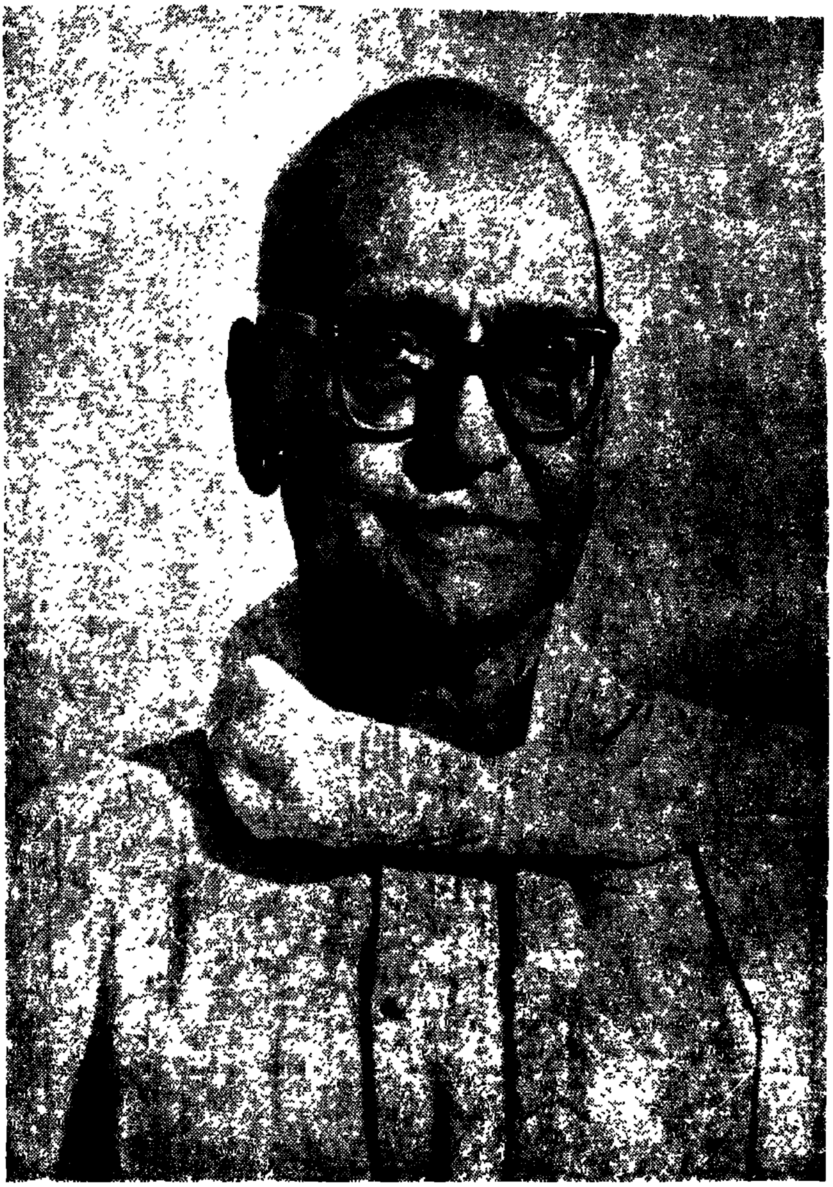
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